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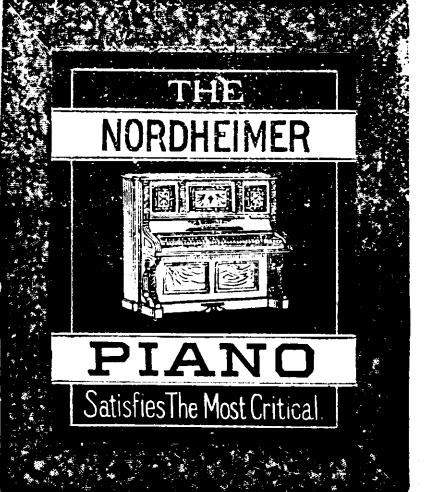


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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, AUGUST 17th, 1892.

No. 33.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries

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

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Notes of the Week.

THE meetings of the Grindelwald conference on reunion of the Churches—reunion by picnic, the experiment has been called—take place in the evening in the parish church, a small barn-like structure with white-washed walls. The native population belong to the Zwinglian sect, and their form of worship is similar to that of the old-fashioned Scottish Presbyterians. They stand at prayer, and their hymns are sung to what English visitors are apt to call drawling tunes. The conference, which is to extend over the summer, has had the good effect of bringing together in friendly intercourse men and women of all Protestant creeds.

THE fine new church of Largs, Scotland, which has cost between \$75,000 and \$100,000, and been erected mainly through the efforts of the minister, Rev. J. Keith, and Mr. Holms-Kerr, was opened recently with a service at which Rev. Dr. MacGregor of Edinburgh was the preacher. Previous to the service a memorial stone was laid by Mr. and Mrs. Holms-Kerr. In his sermon Dr. MacGregor maintained that all the external aids to worship ought to be of the very best. There was not a bit of bad taste in the church except the heaviness of the organ (Mr. Holms-Kerr's gift). At a luncheon which followed, Rev. Dr. Giffen, of Edinburgh, said that disestablishment would be more difficult of accomplishment than some people thought.

THE disestablishment question occupied a prominent place in the thoughts of the Scottish people during the recent election. One of the Scotch members, Dr. Hunter, it is stated, intends to introduce a Bill to disestablish and disendow the Church of Scotland. It is a modification of one he drew up in 1885. The use of the churches will be given to the congregations in perpetuity, all questions as to ownership being reserved, and no power being given to sell them or to use them for other than religious purposes. Glebes will remain in possession of the present ministers if only large enough to keep a cow or a horse; but if larger they will be made over to the parish for allotments. The stipends, which will lapse through deaths at the rate of about \$50,000 a year, will go to a pension fund for poor widows and orphans throughout Scotland.

At the Edinburgh Dean of Guild Court a warrant was granted to the trustees of the Merchiston United Presbyterian Church to erect a new church at Polwarth Gardens. The site of the new building is immediately to the east of the hall in which the congregation at present worships, and after the completion of the new structure this building will serve as the church hall, for which purpose it was originally intended. For the church the congregation are indebted to the liberality of Mrs. Nairn, who is erecting it in memory of her brother, the late Dr. John Ker, Professor at the United Presbyterian Divinity College in Edinburgh. It will be known as the "John Ker Memorial Church." The building will be in the late Gothic style of architecture, and the plans show a handsome frontage, and a well-proportioned spire rising to a height of 120 feet. Accommodation is provided for 600 in the area, and for 265 in the gallery.

A CONVENTION held in Glasgow Free Church, recently, of ministers and office bearers opposed to the Declaratory Act adopted the Statement and Protest agreed upon at the Inverness convention. Rev. Dr. Winter, Rev. Dr. Balfour, Rev. M. Macas-

kill and other ministers who have figured prominently in the opposition to the Act were present, and the chair was taken at the outset by Mr. P. Hutchison and subsequently by Major Macleod and Rev. J. D. McCulloch. The resolutions and statement drawn up by the Inverness convention were submitted to the meeting clause by clause, and, after discussion, were approved of, the passing of the Declaratory Act being declared to be a decided step in the direction of imperilling the interests of Divine truth, and of innovating upon the doctrinal and ecclesiastical constitution of the Free Church as set forth in its authorized standards. A Consulting Committee was appointed to arrange for united action in all the work that may be before those who are opposed to the Act. Representations were made to the convention on behalf of students who have difficulties connected with their present and prospective position under the Act, and suitable counsel was given by Mr. Macaskill and others.

MANY in Canada will agree with the sentiments expressed in the following paragraph from the *Christian Leader*. There is a growing revolt against the organized system of soliciting votes now adopted by political aspirants and their supporters. The practice had its reason in the times when bribery was the order of the day, and its solace when there was no secrecy at the poll. Now a man may not buy a vote, and, if he does, he cannot be sure that it is delivered to order. Canvassing is no longer a mercantile transaction, so much the better, but it involves a painful system of pressure that saps the political independence of many and suggests immoral subterfuge to most. When a lady asks her father's grocer for a vote it is difficult for him to say "no," however he may wish it; but, having said "yes" against his convictions, he is sorely tempted to cast his hidden vote according to his convictions. The observation of others as well as our own will justify the assertion that, during an election, the tradesmen of a constituency are in a state of economic trepidation; they are more silent on politics than mechanics and labourers—the latter can carry their capital, which is skill; to another market, the former must hold on. Candidates backed by the canvass are undermining the integrity of their agents and their constituencies.

THE *London Presbyterian* says: The Huguenot Society of London, which now numbers some three hundred and fifty members, held last week a summer conference in Colchester, a neighbourhood which is exceptionally interesting for those who care to study the history and genealogy of the French Protestant refugees who, since the revocation of the Edict of Nantes, have played so conspicuous a part in the commercial, political and military affairs of their adopted country. Previous summer conferences have been held in Canterbury, Sandwich, Norwich, Southampton, Winchester, and Bristol. The members were received in the Council Chamber by the Mayor of Colchester, who testified to the benefit that town and the surrounding district had derived from the introduction by the Huguenot refugees of manufactures from the Continent of Europe. The proceedings included the customary reading of papers, festivities, and visits to ancient churches and other places of historical interest in the neighbourhood. Unfortunately, the Huguenot Society does not emphasize that religious element which was the great and distinguishing thing in the history of their progenitors. If they were true to their ancestral creed, they would be Presbyterians. The late Mr. Turnbull, of Guernsey, whose venerable age and patriarchal simplicity of Christian character have left so sweet a memory, was most anxious to induce some of the leading descendants of the Huguenots to cast in their lot with us, but he did not succeed.

THE *London Presbyterian* says: Dr. Pentecost has been giving an account of what may be called the "second" conversion of the Pundita Ramabai, who is now contending with such force and eloquence for the deliverance of Hindu women from the marriage custom and laws of Hinduism, which bring so much misery on her sisters. He speaks of

her as the ablest woman in India, a great Sanskrit scholar, and able by speech and pen to command attention. Early in her life she was brought to admit the intellectual superiority of Christianity, through the teaching of one of the Cowley Fathers in Poona. She came to England; but Evangelical Christians, Dr. Pentecost says, neglected her, because her views of Christian doctrine were heterodox. Unitarians were friendly to her, as they had been before to her countryman, Keshub Chunder Sen. She afterwards went to America to pursue her studies, and the same thing happened there. As a result she went back to Poona, commissioned by the Unitarians of America to establish a school for Hindu widows. She was forbidden either to pray where any of those native widows could hear her, or to speak to them on the subject of Christ or Christianity. That is what Unitarian Missions mean. The Pundita attended Dr. Pentecost's services in Poona, never missing a meeting for six weeks. One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but that at one of these meetings she was led to see that Jesus Christ is the Son of God, and that His death was for the expiation of human sin. She had cast herself on Him as the Saviour, and since then peace had ruled in her soul, and she now confessed Him as her Redeemer and the Redeemer of the world. Dr. Pentecost is justified in his feeling of profound thankfulness that one fruit of his mission to India was the conversion of this gifted woman. It may be stated that when the Pundita Ramabai visited Toronto she received the friendly attention of those interested in Evangelical Missions, and they still take an interest in her important work. That interest will certainly not be lessened when it is known that she has now become a devoted Christian.

MR. RICHARD TURNER, writing to the *Times* of the 21st, says: "I have just returned from the funeral of the late Mr. John Macgregor (Rob Roy), whom I have known for nearly forty years. He was a man who lived for others, and early in life he worked with Lord Shaftesbury on behalf of the poor ragged school children. He was a member of the committee of the Ragged School Union, and up to the time of his death was one of its vice-presidents. For many years he was an active member of the committee of the 'British and Foreign Bible Society,' the 'Reformatory and Refuge Union,' and honorary secretary of the 'Protestant Alliance.' In 1851, he, with a few other barristers, commenced the Shoeblock Brigade by sending out seven boys in their red jackets on the opening day of our first exhibition—on the 1st of May. He always took a practical interest in these boys, and his study was surrounded by photographs of many of these lads who had been successful in getting on in life. In 1853 he founded the Open Air Mission, and was himself an open-air preacher. In 1854 he, with Lord Shaftesbury and a few other friends, established the Pure Literature Society, and to both of these institutions he acted as one of the honorary secretaries, and as long as his health allowed him he was most regular in his attendance at all committee and other business meetings, guiding and directing by his wise counsels. On his return from the Holy Land he devoted a good deal of his time for three or four years to giving popular lectures on his travels throughout the United Kingdom. These were illustrated with diagrams drawn by himself. By means of these lectures the sum of nearly £5,000 was obtained for different charitable objects. Mr. Macgregor did this without any fee or reward, and in all cases paying his own travelling expenses. The above is only a portion of the work done by this unselfish and noble man. One said of him on hearing of his death, 'His was a sweet life,' and another, 'His was a consistent life.' Mr. Macgregor was a loyal Presbyterian. He laid the memorial stone of Blackheath Presbyterian Church, was an active member of the Building Committee and took a warm interest in the property of the Church.

Our Contributors.

ON KEEPING YOUR HOLD.

BY KNOXIAN.

How is it that some men keep a hold on the public for a lifetime and others lose their grip in a few years, perhaps in a few months? What are the elements of character that enable a man to keep his hold?

Perhaps as good a way as any to answer this question would be to take a man who has kept his hold as an illustration, and try to find out the secret of his success. In this connection everybody will think of Gladstone. He has kept his hold for sixty years. A baby boy born when Gladstone entered the House of Commons is sixty years of age now. The Canadian Rebellion has become ancient history, but Gladstone was a rising statesman at that time, and helped to draw up the constitution under which Old Canada secured responsible government. The Grand Old Man has kept his grip sixty years, and his hold is stronger now than at any past period of his life. The combinations brought to bear against him last month would have crushed any other man England ever saw, but Gladstone pulled his party through. It is easy to say his majority is not large. No other man living, or that ever did live, would have had a majority at all under the circumstances. The majority is not large, but the old Parliamentary hand may be trusted to make it larger next time if his health keeps fairly good. It is quite a common thing to hear people say, "Gladstone can never rule the country with a majority of forty." And yet the man who tells you that seems to see no reason why the other party might not rule the country in a minority of forty. More than once we have heard men solemnly predict that Sir Oliver Mowat could not govern Ontario with the majority he had just secured at the polls, and yet the prophet did not seem to see any reason why the other party could not govern the Province without any majority at all.

What gives Gladstone his miraculous staying power? Some people have the idea that what they call "consistency" helps a man mightily to keep his hold. Well, in regard to such personal matters as honesty, purity and religion, Gladstone has certainly been consistent, for he was a good pure man from the first. But will anybody say he has been what people call consistent in politics? He began life as a Tory, and may end it as a radical. He is an advanced Liberal now. His first noted literary work was a book defending Church and State connection, a book that Macaulay fairly annihilated soon after its publication. The author of that book disestablished the Irish Church, will certainly disestablish the Church in Wales if he is in power three years, and if in office for five the most reckless insurance company on earth would not take a policy on the life of the Scottish Establishment. Consistency forsooth! Why, the Grand Old Man was actually opposed to Home Rule a few years ago. If consistency means opposing every kind of progress in Church and State for one's lifetime, then Gladstone is the most inconsistent statesman alive.

Principal Grant once told the General Assembly that one point of difference between a man and a donkey is that a man reconsiders and a donkey doesn't. The learned Principal should not have generalized in that way. He should have said *some* men differ from donkeys because *some* men reconsider, etc. Gladstone is one of the men that reconsiders, and his willingness and ability to reconsider may be taken as no small part of the reason why he keeps his hold. No man can keep his hold and resist the onward sweep of public opinion on matters on which the public have a perfect right to form an opinion. Gladstone never changed his mind on the decalogue, nor on any of the essentials in religion and morals, but he has changed his mind on questions of politics, and just because he has done so he has kept his hold.

There are few alleged virtues on earth about which people talk more unmitigated rubbish than about the thing they call consistency. If an old settler opposed the building of a railway forty years ago, when he did not know any better, they shout "inconsistent" if the old man gets on the cars. If one opposes a new street, or a new school house, or a new church, or a new town hall or a new anything, he must go on opposing until he dies or be called inconsistent. If consistency means that an honest man is never to admit that he gets new light on any question, then consistency is a doubtful virtue. To be thoroughly consistent, a man must never learn anything.

Gladstone's ability to give the people such measures as the majority needed and wanted has no doubt been one secret of his hold. A man cannot keep his hold if he merely stands and looks at, or perhaps denounces, public opinion. The public have a right to their opinion, and if you deny that right you soon lose your hold. They may be wrong, but strictly speaking they have a right to be wrong if they are foolish enough to exercise their rights that way.

Gladstone's enormous working power is another secret of his hold. He works at many things, and each line gives him a hold on different classes. He is a literary man with a style, and that gives him influence with the literati. He is a grand speaker, and all lovers of genuine eloquence admire him for his speaking power. And be it remembered the typical Briton, especially the Irish and Scotch Britons, do greatly admire a good speech. He is a theologian, and that gives him influence with the theological world. He is a reli-

gious man, and most religious people believe in the thorough genuineness of his piety. Besides all these sources of strength, he has this undoubted quality of a great man, he can grasp a subject as a whole and deal with its most minute details. When Finance Minister he could handle the millions in a speech and describe a particular kind of nail with equal ease. To keep your hold you must do something well, and the more things you can do well the longer the hold is likely to last.

Another secret of his hold is his marvellous capacity for looking forward. Most men begin to live their lives over again when they are twenty five years younger than Gladstone. The moment you begin to live in the past you begin to lose your hold. The public don't care a brass farthing for the days of our youth—not a farthing. If a man frequently obtrudes his old experiences and doings on public attention, people assume at once that he is on the down grade. Gladstone makes Englishmen believe he is on the up grade, and so he is.

His intense earnestness and sincerity are also elements in his continued power. No moral trifler, no insincere man can keep a hold on Gladstone's public life for sixty years. He might on some elements of British society, but not on the men that believe in Gladstone. Beaten the veteran has many a time been, and may be again, but he has always come to the front again with renewed energy. The secrets of his hold are well worthy of study.

A SYNOPTIC REVIEW OF THE WORK OF THE GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

A careful reader of the statistical reports must have noted that there is a decided retrogression in our Sabbath schools in many very important particulars. Only sixty four per cent. of our scholars above the infant class commit Scripture to memory, other than the Golden Text; one-third of our scholars never touch the Shorter Catechism, and not one in thirty reviews it annually; our reports confirm the statement of a prominent Sabbath school worker in the United States that "not one fourth study the lessons at home"; less than one half of our scholars are regularly in their pews at the hours of divine service; and one-third of the number enrolled are absent from the Sabbath school every Sabbath.

These facts are sufficiently startling, but they are confirmed by the statistics of successive years, and cannot be explained away. To aid in arresting this downward tendency the Committee have, after long and prayerful consideration, and advancing step by step with caution, instituted the following series of lesson helps and examinations:—

1. THE HOME STUDY LEAFLET.—This is published weekly and is designed mainly to foster the preparation of the lesson at home. Its questions are based almost exclusively upon the text of the lesson. The object is to secure for the teacher such a careful study of the portion of Scripture selected as will afford a sound basis for his instructions regarding it. It does not aim at guiding the teacher or doing his work for him, but only at preparing the scholar for meeting him on Sabbath. It does not antagonize the ordinary lesson helps, but prepares for the profitable study of them, by the study, in the first place, of the lesson narrative and parallel passages. Our examinations have brought out clearly the remarkable fact that scholars often know more about deductions from the lessons than about the simple narratives themselves. Many who could state fully the parallel between leprosy and sin could not clearly narrate the story of Naaman, or one of our Saviour's miracles, without introducing incidents belonging to other similar cases. The Committee feels that the work which the Leaflet is designed to do lies at the very foundation of Sabbath school teaching and of Bible knowledge of an intelligent sort.

Upon every Leaflet one or two questions of the Shorter Catechism are named for careful study. These will be selected so as to be reviewed once every year, and will cover the whole catechism in three years. They will always embrace the portion assigned for the examination in the Doctrinal department of the Scheme of Higher Religious Instruction.

Incidentally the Leaflet accomplishes various purposes. It gives the scholar something definite to do, promotes daily reading of the Bible in the line of the lesson topic; induces study of the lesson in the light of the Bible itself; trains the scholar in accurate and comprehensive knowledge of the text; enlists the co-operation of parents; requires the use of the Bible and Catechism (not the Lesson Leaf) in the Sabbath schools; calls for memorizing Scripture and Catechism in such portions as may be prescribed by the teacher; keeps before the scholar the obligation to be present with lessons prepared every Sabbath; secures the preparation of lessons by absentee scholars; trains to systematic giving; informs the teacher at once of any serious cause of absence; constrains teachers to visit absentees immediately, awakens an honourable and healthful emulation amongst members of a class; enables a teacher to judge more correctly of the mental capacity and general disposition of a scholar; reveals to thoughtful teachers the weak points in their own work, and supplies a new link between the teacher, the scholar and the home.

2. A WRITTEN QUARTERLY REVIEW.—This is issued in connection with the Leaflet. The number of schools that

have adopted the plan of a written quarterly review is rapidly increasing. It gives definiteness and purpose to preparation, secures accuracy of thought on the part of both teacher and scholar, stimulates to deeper study, and fixes instruction in the memory. A written review is well worth all the trouble it calls for. Ought anything to be a "trouble" that promotes the efficiency of our work?

3. AN ANNUAL EXAMINATION on the lessons, at which due recognition is given to conscientious students. This is held in connection with the Biblical department of the Scheme of Higher Religious Instruction. The next will be held on Jan 28, 1893.

4. THE SCHEME OF HIGHER RELIGIOUS INSTRUCTION, which supplies a broad and varied course of study in the Bible, Shorter Catechism, Cardinal Doctrines, Church History, etc. Its examinations and their awards are open to all without limitation of age or restriction to members of the Sabbath school. It is capable of indefinite expansion to meet the inevitable demands of a Young People's Guild, or Christian Endeavour Societies, for a guide and stimulus to the study of the Bible, religious literature, missions, biography, etc. The Committee are determined that Presbyterian young people shall find within their own Church better provision for their growth and Christian culture than is offered by any extra-denominational scheme.

5. A TEACHERS COURSE of study. This is inserted as one of the departments of the Scheme of Higher Religious Instruction, but is self-contained. The course is as follows:—

A.—A weekly study of the International Sabbath School Lesson.

B.—A supplementary course covering three years.

First Year, 1893.—The principles and practice of teaching as applied to Sabbath schools. Text Book, "The Sabbath School Teachers' Handbook," by Thomas Morrison, M.A., LL.D., Principal of the Free Church Training School, Glasgow.

Second Year, 1894.—Christian Evidences. Text Book "A Primer of Christian Evidences," by R. A. Redford, Professor of Systematic Theology and Apologetics, New College, London. One of the International Sabbath School Normal Text Books.

Third Year, 1895.—"The Bible the Sabbath School Teachers' Text Book," by Alfred Holborn, M.A. One of the International Sabbath School Normal Text Books.

It is proposed, in connection with this course, to issue a "Sabbath School Teachers' Preparation Leaflet," with an examination paper at the close of every quarter. Each year a certificate will be given to those who have successfully pursued its allotted studies, and at the end of three years the annual certificates will be exchanged for the diploma. No prizes or medals will be given in this department. It is also intended that the supplementary course shall occupy but six months of the year, so that the only work to be followed up during the whole year is the weekly preparation of the lesson. Further, the suggestion is made that the most competent persons in each school or congregation should be assigned special work in the study of special departments of the lesson, such as lesson outlines suited to the teaching of the several grades of scholars, exegetical and verbal difficulties, geography, manners and customs, doctrines, etc. A small fee will be charged to cover expenses.—"The Preparation Leaflet" will be published before New Year.

If you wish, a sufficient number of the "Home Study Leaflet" will be sent *gratis*, to enable any school desiring it to give it one Sabbath's fair trial.

MR. CHINIQUY'S EIGHTY-THIRD BIRTHDAY.

The St. Anne Record says: There was quite a gathering at the first Presbyterian church last Friday evening, the 29th ult. It was a service held with the view of celebrating the 83rd birthday of the Rev. C. Chiniquy. The programme was made up of speeches, prayer and sacred songs.

The pastor of the Church, the Rev. P. Boudreau, presided. The meeting was opened with a song in which the congregation took a hearty part. Then the president of the evening stated the object of the service. In his remarks he brought out the fact that Father Chiniquy was as remarkable for his health and strength at the age of 83 as he was for the extent of his life's work. The work of French evangelization in Canada had small and obscure beginning; it languished for many years and slowly developed itself through severe trials and difficulties. But when the marvellous religious movement started under the leadership of Mr. Chiniquy, the work among the French people received a new life; it got from him its most irresistible momentum, and its deepest inspiration. The Canadian evangelical Church and the various missions in the States were then baptized with their pentecostal fire from Heaven. That work, which had so humble beginnings, commands now universal attention and respect, both on account of its importance and its wonderful development. The president also stated that to lead this great movement successfully, it required nothing less than Father Chiniquy's influence over the French, his large experience in the management of men, and the strong, healthy physique with which Providence had endowed him.

After this, Father Chiniquy read the 90th Psalm. Then he made an interesting discourse, in which he dwelt on many noted facts connected with his life and labours, especially expressing his gratefulness to God for all the good accomplished through his instrumentality. This venerable man gave, in his

discourse, evidence of ever increasing earnestness, of never-failing strength, and of unflagging zeal and eloquence. Every day he drives out in his carriage, or takes long walks. He has splendid appetite, and, every morning, wakes up and arouses the whole of his household with his singing of holy songs.

Mr. Chiniquy was followed by the Rev. J. L. Morin, of Montreal, pastor of the Russell Hall congregation and assistant professor of French in McGill University. Mr. Morin began by saying facetiously that it would perhaps be proper to refer to Church records to see if really Father Chiniquy had reached the advanced age of 83, that his appearance would prove him younger than that, and his youthful spirit belong to our earlier period of life, and belong rather to a young man than to a man that has reached beyond fourscore years. The orator presented in well chosen terms the thought that the French people of Canada and in the United States owe a debt to Father Chiniquy: that in some particular thing all individually owe something to him. The whole of the French Canadian population is indebted to him as to temperance; many have been benefited in being helped and encouraged in gaining an education, and all the French evangelical Churches in Canada and in the States look to him either as their founder or as the man to whom they owe their greatest progress. It was truly and well said. The meeting was closed with the singing of a stirring hymn and the benediction pronounced by Father Chiniquy. The memory of this interesting service will long linger in the minds of those present.

PHILOSOPHY AND RELIGION.

BY THE LATE REV. DR. KER.

Philosophy has had many different definitions. If we take the meaning of the word, it is the love of wisdom. If we confine ourselves merely to this, then all knowledge is part of philosophy in as far as it is wisdom. Astronomy, geology, history, would all be philosophy. But we have come to take the word in a more special sense. Philosophy has to do with other kinds of knowledge, but it seeks in each one of them its highest law and its cause, what the poet calls "the law within the law." It puts laws together to find another law still higher which unites them. Philosophy is thus the search for unity, the highest unity in which all things at last meet. Philosophy, then, is the search for the ultimate cause and the highest unity of all things.

But philosophy must take its form from that which is in the seeker—from man himself. We can understand the universe only through our own nature. Now, if we look at our own nature and what we call soul, we shall find that there are two things in it,—there is the thought by which we conceive of the universe, and try to understand it, and there is the action by which we take our share in its work. Philosophy, then, divided itself into these two branches—what is the ultimate thought I am to form about the universe? The answer to this is sought in metaphysics. And next, what should be the ultimate object of my action and life? The answer to this is sought in moral philosophy.

These are the two great departments of philosophy—thought and action; and the aim is to find the last thought of thought, the last end of action, the key to the universe around us, and the world within us,—the macrocosm and the microcosm. You will see here, then, the distinction between all the other sciences and philosophy. They give details, and stand apart; philosophy seeks the spirit, and strives to find a point of union for them all. It seeks to be the all-embracing knowledge. You are aware that the Comtist or Positive system seeks to set aside philosophy, and to confine man's search only to separate sciences; but as long as man is man he cannot be brought to this; he will strive to find deeper grounds for everything he knows, till he reaches the ultimate end and unity for all his knowledge,—till he arrives at a centre; and however disappointed and baffled, he will return to it. It is part of his nature, and one of the deepest parts in it. A man could do without geology, or astronomy, or any one science, or all of them; but he cannot do without his philosophy, be it narrow or wide, false or true. And even Comtism, when it tries to give him reasons why he should give up philosophy, must become a philosophy itself.

But there is still another question as to the domain of philosophy? How does it stand related to religion, especially to religion in the form of Christian revelation? We shall have occasion to speak of this more particularly afterwards; at present we shall only touch on it. Does philosophy take religion into its domain, so as to judge of what is true or false in it? If so, then religion would be simply a part of philosophy, and would have no independent existence. This is what Rationalism would wish. Or does religion take philosophy into it, so as to leave it no rights of its own? Then philosophy would simply be a form of religion,—a kind of rational doctrine. Neither of these, we think, is the true relation. Philosophy, if it be just, recognizes the domain of religion; for, be it observed, philosophy creates nothing, it invents nothing. It cannot create a single fact, it cannot invent a single truth. It can only seek, discover, recognize them. As it discovers facts in nature and admits them, so it discovers facts in the nature of man which point to religion, and facts in history which prove religion—a revealed religion; and this revealed religion gives the very things of which philosophy was in search. Religion gives that ultimate cause, that final unity which philosophy feels to be the true and proper end. There is thus a philosophy of religion. On the

other hand, religion does not dictate to philosophy. It leaves philosophy to its own independent enquiries, assured that if they are conducted in a wise spirit they will, in the end, be helpful to religion. They will give such a view of the universe as to show the need of the finite mind having a guide in regard to the infinite cause. Philosophy, in its enquiries, will at last be forced to the question, "Who can by searching find out God?" And when it discovers that God Himself has spoken, it will put His answer into the amount of its knowledge. And then if philosophy, in its researches into man's nature discovers a fatal defect, a power of passion, a perversity of will which we call sin, and which it feels itself unable to subdue, it will be ready to welcome a cure which attests itself by its origin and by its results. Religion will recognize that there is a true philosophy, and it will address it as the Apostle Paul did, "I speak as unto wise men, judge ye what I say;" or as the Divine Wisdom does in the Book of Proverbs, "Hear, for I will speak of excellent things." Philosophy has the wider domain, but in it there is a problem which philosophy cannot solve,—the most important problem of all, How are God and man to be brought together? so that we may say, if philosophy has the wider field, religion has the higher work. True philosophy traverses the world, as did the wise men of the East, with precious gifts that it has gathered, but with a deep sense of want and a high presentment before it. And when at last it discovers Him who fills its wants, it owns His claim, it offers its homage, and it returns to its work in a loftier spirit. And so, if in the search there is a philosophy of religion, after the discovery there is a religious philosophy.

We come now, last, to some of the advantages which the student of theology and the minister may derive from philosophical study. It has been thought by some that the Bible discourages the study of philosophy. The Apostle Paul has been quoted, who speaks of "the knowledge which puffeth up;" but the knowledge to which he refers is the knowledge that wants love, or the proper spirit in it. In another place he speaks of "science falsely so called," which admits that there is a true science. We know full well that the Bible is not an obscurantist book. It presses on us the pursuit of knowledge in a reverent and humble and loving spirit; but surely this is the counsel also of true philosophy.

The advantage of the study of philosophy may be seen in two things: in the mental training it gives, and in the amount of knowledge to which it introduces.

The mental training to be got in this way is, I think, the best of any that a student can have. Logic, which is the grammar of thought, would need a discussion almost of itself. Its great value, however, I think, is not so much in training a man to discover truth, as in teaching him how to find out and expose fallacies. But apart from logic, a course of philosophy, or the reading carefully some books of philosophy, is one of the best exercises a student could have. Mathematics trains to close attention and connected thinking, but the terms of reasoning remain always the same; you have nothing to do but to forward (like parcels in a railway, without opening) your lines, your quantities, your terms in equations. But in a book of philosophy you must watch every word all along the argument,—you must see that it is not changed, no more put into it, no less, else the close will be entirely different from what you expect. It is an excellent exercise of thought to study one system of philosophy apart from its truth—say Berkeley's; or to read through one book carefully—say Cousin on "The True, the Beautiful, and the Good;" or Dugald Stewart's "Introduction to Metaphysics." For those who wish to conjoin theological reading with it, take such a book as Pascal's "Thoughts," or Vernet's "Discourses." I mention these because they are easily accessible. But the greatest thing for a student of theology is to be stirred to think, to watch the meaning of words, the connection of reasonings, and so to understand them that he can put them into his own language. This is most necessary, for it is possible to go through a system of philosophy like a sum in algebra. The way that many people read books of philosophy is like the way some English travellers go through the Continent. They pay out what is asked of them in francs or marks, without knowing what it means in shillings and pence, and they are aware of it at last in empty pockets. So some go through objective and subjective, categorical and hypothetical, without putting the words into distinct meaning; and they finish off with minds as empty and fully more confused than when they began. If a student were to explain Berkeley, or the essence of Kant's "Practical Reason," in his own words, without the use of a technical term, it would be an excellent exercise both of thought and speech. But there is advantage also in the knowledge to which it introduces. Metaphysics introduce a student to those great theories of knowledge that have affected religion in all ages. If Materialism, or Pantheism, or Agnosticism be in the air, they affect us whether we will or not. What falls on religion in the shape of rain rises from philosophy in the shape of mist. Philosophy is next door to religion, and when it is on fire we must look to our house. *Proximus ardet Ualegon.* I do not say you are to preach about philosophy, but you must know what it is doing to preach well out of the Bible. The Bible is a wonderful book: it answers everything by its simple truths. It is the sword that turns every way; but you must know where the danger lies to know how to turn it. And while metaphysics help you to understand the errors of the time, moral philosophy does more: it helps you to understand man as he is at all times,—his passions, his affections, his aspirations, his con-

science. But does not the Bible tell us this? Yes, and a great deal more. But you need to be trained to read your Bible, to bring to it all the learning you can get, that you may bring out its stories. The Bible is a well, but you want the best pitcher possible. The well is deep, you must prepare yourself with every appliance.

And so I say, finally, you must remember that philosophy is only a means to an end—it is a help to the reading of two books. The one is the Bible, and the other is the human heart—your own heart. To read philosophical books will do little good, if any, unless it lead to the study of human nature, the acquaintance with your own mind and heart, that you may draw out of the Bible what is in it, and out of man what is in him. "Counsel in the heart of man is like deep water, but a man of understanding will draw it out."—*United Presbyterian Magazine.*

AN EXPLANATION.

MR. Editor,—In your issue of the 3rd inst., reporting Foreign Mission Committee meeting, I notice this sentence: "In answer to enquiries made by some friends of missions as to how much is needed to support native preachers and helpers, it was stated that native preachers in Formosa receive about \$20 per month, and other helpers about \$100 per year." This I take to be intended merely as general and approximate, but lest any confusion in the minds of enquirers, many of whom have questioned me also, permit me to draw attention to the Foreign Mission Committee's own statistics elsewhere published, which I know to be correct, and still to hold good with but little variation unless there has very lately been some radical change in Formosa. The report before me gives fifteen preachers, each receiving \$8 a month; twenty preachers, each receiving \$9 a month; six preachers, each receiving \$10 a month; eight preachers, each receiving \$11 a month; 1 preacher, receiving \$17 a month, and but one out of the fifty-one receiving \$20 a month. He and the one receiving \$17 are ordained missionaries. Be it remembered that these are Mexican dollars, less in value than Canadian. In accomplishing their by no means easy task, more care, time and trouble are expended by our Foreign Mission Committee than is at all comprehended by the average Church member.

On the spur of the moment, to answer every question about half-a-dozen extensive mission fields, its members would need to be vivified maps, blue book and statistics. Their own published reports from year to year, included in the General Assembly's Minutes, are well worth careful study, and furnish ready answers to many a question.

ANNIE STRAETH JAMESON.

Warton, August 5, 1892

FRESH AIR FUND—AN APPEAL.

MR. EDITOR,—Many of our kind-hearted citizens have already shown their interest in the above branch of the "Children's Aid Society" by sending in contributions in aid of the work; but it is quite possible that there are many more who will willingly aid when the claims of the work have been brought specially to their notice. The Society is already deeply indebted to the press of the city, and the obligation is increased by making it the medium of this appeal. The "Fresh Air Fund" branch requires help, and it is believed that the fact has only to be made known when the necessary funds will be at once sent in. Already there have been seventeen excursions, in which 5,000 persons, chiefly young children, have had the benefit of the outing. Two lunches have been served to each person at each outing, and plenty of milk given to the little ones. It is estimated that the total cost for the season will be \$1,300, of which \$750 have been received, leaving over \$1,000 still required for this season's work. It has not been necessary in the past to send out collectors, and it is not the desire of the Society to do so, as it is felt this is a benevolent work which commends itself to the sympathy of every one. The public are reminded that but for the extreme kindness of the steamboat owners, managers and captains, the cost would be greatly increased. The people in the city and country in sympathy with the Fresh Air Fund work are now appealed to for the \$1,000 required for the work this season, and are asked to send their contributions without delay to the secretary, at 37 Church Street, who would very much prefer that they be sent by registered rather than by ordinary mail or by hand.

J. K. MACDONALD, *President.*

J. STUART COLEMAN, *Secretary, 32 Church St.*

Toronto, August 6, 1892.

THE New York *Observer* says: Just after the Church has been in a ferment over the problem, "How to save the young people to the Church?" comes the great Christian Endeavour Convention, answering it with the showing that there is nothing so dear to the young people as the gospel itself. A few months ago at the meeting of a number of ministers, a liberal brother was detailing the success of his plan for interesting the young people, having built his parlour in front of his church, and having introduced fiddles and fireplaces as attractions. But the Y.P.S.C.E. has brought the prayer-meeting itself to the front of the church, and solved the problem in a larger and a better fashion.

Pastor and People.

THE PUBLICAN'S PLEA.

"God be merciful to me
A sinner," needing grace,
Thy saving grace, so full and free
To all our guilty race.

"God be merciful to me
A sinner," helpless, frail,
How would I lift my eyes to Thee
Did guilt not make me quail!

"God be merciful to me
A sinner," lost, undone;
If Thou dost not accept my plea,
There's none can save me none.

"God be merciful to me
A sinner," who can spend
So freely mercy, Lord, like Thee,
Since Thine is without end!

"God be merciful to me
A sinner," here I stand
Waiting from guilt to be set free
At Thy divine command.

"God be merciful to me
A sinner," yea, Lord, now
Are gone my guilt and misery,
My prayer Thou dost allow!

—Rev. W. H. Tuckentach, D.D., in *Lutheran Observer*.

THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

RHINA SORCHA.

"The Light was the Light of men." John 1. 9.

There was a king who lived in a beautiful land, far away in the south. It was a land where the roses never lost their blossoms, nor the trees their fruit, a land of gold and precious stones, and in which silver was thought little of. The king was called Rhina Sorcha, or the King of Light, and he had a queen and twelve children, princes and princesses, in Lights Kingdom. The queen and her children wanted for nothing that a true heart could desire, for all the wealth and the beauty of the happy land were theirs. But there came an evil heart into the queen that made her want to go away, away to some far-off country where there would be no king over her and her children, quite forgetting that she was the king's wife, and that her children were his, too. When the bad heart comes in, there is no right thinking, for it hurries people on in the way that is wrong and that leads to pain and loss. Now, the king would keep no one in his own land that had lost pleasure in it, and wanted to go away. So on the sea beach, where the long, soft-rolling waves washed up upon the lovely sand a margin of pink and purple tinted shells, there were boats lying with paddles in them, all ready for a voyage. The queen found one of them that was large and strong, a coracle made of leather stretched over stout whalebone ribs, and this she took for her own. She said nothing to the king of her going away, nor did she tell the children why, but simply ordered them to follow her down to the beach and into the coracle. Then they turned their back upon the Kingdom of Light.

There were twelve children in all, six girls and six boys, some grown up to more than twenty years, and others so young that the older ones had to carry them. These little ones cried, for the first time, when they left their father's home behind them, but soon they were taken up with the pleasant motion of the boat dancing over the gentle billows. The older boys toiled at the paddles, and the mother steered, while the girls, holding the young children, began to sing songs of the pleasant land of Light, but the mother stopped these songs and bade them think of the new home which lay before them. Many a long day they might have toiled, had not a strong south wind arisen to help them on their way. Then they hoisted a leather sail, and the coracle, feeling the breeze, tore rapidly through the foaming water. It was wild, mad work, this sailing in an open boat over the open sea at such a furious rate, so that the mariners thought little of the cold and darkness that were glowing upon them, or of the fair land of Light long since hidden from view. At last, after long sailing, they sighted a rocky shore on which the great sea waves dashed, and tossed up their crests of foam and spray. It was a dreary, barren looking land over which hung a light so dim that it was hard to tell how very dreary it was. But the mother, queen no longer, seemed happy in a strange, harsh way. And, as she guided the coracle into the mouth of a river, on the bank of which a landing place might be had, she said: "Welcome, children, to our own land of Lochlyn." Then they landed, and pulled up the coracle beyond tide mark, and made it fast to a rugged rock upon the shore.

If the mother was happy, the children were not, for it was a dreary life they began in that far off, northern country. Sun, moon, nor stars ever pierced the gray veil that hung over it, night and day, like a pall. So, because there was no sun there were no flowers and fruit trees, nothing but rank sea-grass and juniper bushes and stunted firs. No rabbits could burrow in the shallow soil on the rocky face of the country; there were no thickets for the bounding deer, no tree tops for the chattering squirrel. The song birds never came to that place of gloom to cheer sad hearts with their warbling. No butterflies of gorgeous wing, or beetle of changing metallic

hue, or honey laden bee made Lochlyn glad; all insect voices even were silent, save that of the dull water, drowsy death-watch, whose solemn tick filled the children's hearts with fear. On the high rocks by the sea were the nests of harsh-toned water birds, upstanding Auks and big billed Puffins, greedy Cormorants and helpless Grebes. The dark waters were full of monsters, the whiskered seal and the tusked walrus, spouting whales and many armed Devil Fish. There were ugly crabs and lobsters among the loose rocks, and dull-looking shellfish in the matted seaweed by the shore. The land ran away far into the north, where reigned endless snow and ice, but went no farther south than the point on which the self-made exiles dwelt. No other human inhabitants it had than themselves; and no ship came even in sight to lighten their loneliness by its passing sail. Often the children, who knew enough, thought of the home from which they had come, but, when their mother heard them speak of it, she sternly rebuked them, and pretended to rejoice in the dreary Lochlyn, because, as she said, it was her own land, her very own, and there was no one there to rule over her.

She was no longer the pleasant mother of old who rejoiced in the happiness of her children. She took them for her subjects, and ruled them with a rod of iron. Young and old, they had to work for her, to build her a house of stones dragged with great pains from the sea-shore, and to provide fuel and food. Tender little children, whose years had been spent in play, had to bring in their daily loads of fir branches and juniper roots to keep up the fire in their mother's room, while, when not working, they almost perished with cold outside it. Delicate girls, who had never known what hard labour was, were sent to the sea-shore to gather shell fish and catch crabs and lobsters among the rocks; and the boys' task was to climb up the steep cliffs, at the risk of their lives, to collect the eggs of sea-birds or to stand on the banks of estuaries and angle for fish. When their mother needed more covering or their clothes wore out, the older boys had to make themselves rude weapons, and lie in wait for the seals that came to air themselves upon the flat rocks. Some of them they killed, and with their skins manufactured bedding and clothes. Every day the mother became less like a mother, more selfish, greedy, exacting and tyrannical. She thought her children could never get away from her and the desolate land of Lochlyn, and laid on new burdens daily, till life became a weariness, a thing not worth living. It was terrible for the older children to see the little ones weak and pinched looking for want of proper food, blue and shivering with the horrid cold and damp in their insufficient clothing, dull and lifeless because there was no sunlight to cheer, no life of flower and bird to gladden, no fruit to tempt the young appetite into pleasant eating. Sometimes, when away from the mother's ear, they would tell the young ones stories of the Kingdom of Light, but almost repented afterwards because they made their present life even darker and more repulsive by contrast. The little children, in their simplicity, repeated these stories to their mother, and were beaten for it, beaten cruelly with stripes that left their mark.

The grown-up ones, when they saw this, met together and planned to go away. They did not want to leave their mother, but she was so unlike a mother now that there was nothing else to do. So, one day when she was sleeping in her warm room after a hearty meal, they gathered the younger ones together and went down to the river bank, taking with them a little coarse food, some furs for covering their bodies from the cold, and a rudely-made seal-oil lamp with tinder and fire stones. They pushed off the coracle and got on board. The older boys seized the paddles, and moved away out of the river into the sea, and then away from the shore towards where they thought the south land lay, which they wished to find. They paddled hard and long, and thought that they were getting far away from Lochlyn in the gloom, when at last one of the girls cried out: "There is a light, and they made towards it. The light was on land, they could see, and the land looked very much like that of Lochlyn, but how could it be that after they had journeyed so far away? As they reached the shore a high rock loomed up, on the top of which was the light, and beside it stood the unnatural mother, with a great stone in her two uplifted hands, ready to cast it down in their midst and sink the boat, their only means of safety. Then the paddles backed rapidly, and the stone fell into the sea beside them, drenching them with water but otherwise doing no harm. They heard their mother's awful voice that cursed them, and called for spears upon them, and soon the spell came, a terrible darkness that might be felt, chilling them to the very marrow. Now they lit their lamp, and passed it along from bow to stern to see that no land or rocks were near, and cautiously paddled away from the forsaken mother and her desolate kingdom. Carefully they timed their strokes, so that they should not again paddle in a circle, and return to the point they had left.

They knew that the long night had passed by the burning of the oil in the lantern, but no light of day dawned upon them. The girls and the little ones vainly tried to get warm under the skins, and so little food had they taken, and that so cold and untempting, that they were afraid the more tender ones would perish by chills and starvation. The four who worked the paddles felt their arms and all their bodies becoming numb and stiff, and still the terrible pall of darkness lay all about them. But a little wind arose, a cold, chilling, icy wind from the north, and they hoisted the

leather sail. Now the paddlers were free to clap their arms violently over their chests, and then to rub the palsied limbs of their little brothers and sisters, and speak words of hope in their ears. The lamp went out, for the oil was done, but still they kept on, for they knew the wind would not blow in circles, and its keen edge told them from whence it came. It grew fiercer and more violent, as if wishing to destroy them, and raised the surface of the sea into great waves. After a while these waves broke over the coracle, and when, at last, a gray light appeared before them, they saw what one of them had left besides the salt water about their feet, it was a branch of a fruit tree with fruit upon it. The girls picked off the rosy apples, off which they wiped the brine, and gave them to the children to eat, the first fruit, save juniper berries, that they had seen since they had left the Kingdom of Light behind them. The apples amused the little ones, and filled all hearts with hope, although they could not tell how many hundreds of miles the branch had been drifted into the north and then back again towards the shore it came from. "It is the light that makes these grow," they said, "and our father's kingdom which we are seeking, is full of light."

The north wind ceased its rage, and the thick, black, misty clouds that had been above and all around their boat, fell behind them as the wind fell. Still it was dull and cheerless, save where light seemed to be struggling in the south. The boys took down the sail because it was useless and recommenced paddling, but soon stopped. There was no need for it, since they found themselves in a strong current setting in towards the light, and a log of driftwood some distance to the right was travelling along it as fast as the coracle could go. By this time they were all very weary, so that even the biggest and strongest lay down to sleep, with the sail pulled over all. After a long rest, during which, all unknown to them, the air grew warmer, the elder children were awakened by the little ones crawling over them, and crying in their ears "See the light." Then they opened their eyes to a pleasant, temperate early dawn, and before them, on the horizon, beheld a light. In a little while, they saw land, and as they approached it, lo! it was covered with leafy trees, which made them shout for joy. Eager to reach the shore, they seized the paddles again and helped the tide to wait them inwards. No rough, jagged rocks were there, no fierce breakers dashing against the cliffs, but a gentle swell carried them along to a shelving beach of pure white sand, and finally carried them on its smooth crests up to the water line. What joy it was to lift the cramped, benumbed limbs out of the boat and stretch them on the sand, to run about and gather the shells strewn over it, to stroll to the leafy margin of bush and tree, there to search for a chance wild flower, which should tell them of more light coming. Then, their curiosity satisfied, the strong young men took the children in their arms, while the older girls led those who were better able to walk by the hand, and away they went towards the place where the light was shining.

(To be continued.)

MY DAILY CROSS.

If I have no cross to bear to-day I shall not advance heavenward.

A cross (that is, anything that disturbs our peace, is the spur which stimulates, and without which we should most likely remain stationary, blinded with empty vanities, and sinking deeper into sin.

A cross helps us onward in spite of our apathy and resistance. To lie quietly on a bed of down may seem a very sweet existence, but present ease and rest are not the lot of the Christian, if he would mount higher and higher it must be by a rough road. Alas for those who have the daily cross. Alas for those who repine and fret against it!

What will be my cross to-day?

Perhaps that person with whom Providence has placed me and whom I dislike, whose look of disdain humiliates me, whose slowness worries me, who makes me jealous by being more beloved, more successful than myself, whose chatter and light-heartedness, even his very attentions to myself, annoy me; or it may be that person that I think has quarreled with me, and my imagination makes me fancy myself watched, criticized, and turned into ridicule.

She is always with me, all my efforts to separate are frustrated by some mysterious power, she is always present, always near. This is my heaviest cross, the rest are light in comparison.

Circumstances change, temptations diminish, troubles lessen, but those people who trouble or offend us are an ever present source of irritation.

How to bear this daily cross.

Never manifest in any way the dislike, the involuntary shudder that her presence produces, force myself to render her some little service, never mind if she never knows it, it is between God and myself. I try and say a little good of her every day, of her talents, her character, her tact, for these are all that is found in her. Pray honestly for her, even asking God to help me to love her.

Dear companion, blessed messenger of God's mercy, you are without knowing it the means for my sanctification, and I will not be ungrateful!

Yes, though the exterior be rude and repellent, yet to you I owe it that I am kept from greater sin, you, against whom my whole nature rebels, how I ought to love you! — *Gold Dust*.

Our Young Folks.

GREAT EXPECTATIONS.

Every little grape, dear, that clings unto the vine,
Expects some day to ripen its little drops of wine.

Every little girl, I think, expects in time to be
Exactly like her own mamma—as sweet and good as she.

Every little boy who has a pocket of his own
Expects to be the biggest man the world has ever known.

Every little piggy-wig that makes his little wail
Expects to be a great big pig with a very curly tail.

Every little lambkin, too, that frisks upon the green,
Expects to be the finest sheep that ever yet was seen.

Every little baby colt expects to be a horse;
Every little puppy expects to be a dog of course.

Every little kitten pet, so tender and so nice,
Expects to be a grown up cat and live on rats and mice.

Every little fluffy chick, in downy yellow dress,
Expects some day to crow and strut or cackle at its best.

Every little baby bird that peeps from out its nest
Expects some day to cross the sky from glowing east to west.

Now every hope I've mentioned here will bring its sure event,
Provided nothing happens, dear, to hinder or prevent.

DO NOT HIDE THE BIBLE.

"Oh, don't do that, please!" said Mabel Coy to her chum Rose King, as they were arranging their room at the Oak Knoll Seminary at the beginning of the school year.

"Don't do what, pray?" asked Rose, opening her large black eyes very wide.

"Excuse me, please. I must seem very abrupt, but I thought you were about to put your Bible at the bottom of that pile of books."

"And what if I do? it is my own Bible."

"I did not think of that. It was simply that I have been brought up to never put anything on the top of a Bible."

"You look too sensible to indulge in such superstitions."

"It is not superstition, it is reverence."

"The Bible is only a book."

"The Bible is God's only book. It should never be hidden or put on a high shelf or wedged into a case. It should be in plain view, unobstructed, ready to be opened by any person at any time."

"I never heard of any such thing. Where did you get such ideas?"

"It is one of our most cherished family traditions. Papa is a minister and an editor. His study table may be piled high with papers, but the Bible will be free, on its own particular corner. The habit was taught him in his childhood. He says that early love and reverence for God's book made him anxious to read it, and resulted in making a minister of him."

"And I fancy it has helped to make a preacher or a lecturer out of you," said Rose, laughing.

"Am I lecturing you? I beg your pardon. I was only attempting to excuse my seeming rudeness and to defend my position. Please allow me to say further that this thoughtfulness about the Bible has awakened a reverence and a love for it that have stimulated me to read it, and I love God and His Son our Saviour better on account of knowing Him better than I should had I not a knowledge of the Holy Scriptures."

Mabel spoke with such serious sweetness that Rose could not forget her words. Then, too, the sight of Mabel's Bible on a dainty little tripod stand in a corner was a constant reminder.

Hanging to one side of the stand was a small portfolio-shaped basket containing a Sabbath school quarterly and a Christian Endeavour topic card. "So that I may know just where to find them," said Mabel. "So much valuable time may be wasted in hunting for things."

Rose's Bible was on her study table with her other books, and was not open in requisition, for she usually read a story or wrote letters during the time Mabel spent daily over her Bible.

Presently, one evening there came to Rose by express a tiny old fashioned claw footed candle-stand, and as she finished reading the note that accompanied it, she exclaimed—

"O, Mabel, I shall have to tell you how I happened to receive this pretty gift. I do not in the least deserve it. You see I wrote home all about your reverence for the Bible"—Mabel noticed with pleasure that she did not say superstition—"and grandma writes in reply that the idea is such a beautiful one she is sure it cannot help being a benefit to any person who will follow it out in practice, and so she sends me this little old stand that came from England, and has been in our family for generations, and she hopes it will help to remind me how much the Bible meant to our Puritan ancestors, and that I shall not lose sight of the fact that this government, founded on scriptural precepts, can only be sustained by a Bible-reading and Bible loving people." Now, isn't that quite a preachment for one's sweet little old grandma? and wasn't it lovely in her to rob her room of its greatest treasure for poor little unworthy me?"

"Indeed it was," replied Mabel, assisting to remove the wrappings from the little stand. "What a beauty it is! Now, in appreciation, you must make yourself her greatest treasure.

You can do it by making yourself a Bible-reader and a Bible lover."

"But I don't how to do that."

"Read the Bible with me a half-hour regularly every day. Try to read it prayerfully and understandingly."

"But, Mabel dear, I am not a praying girl."

"You ought to be. It is entirely your own fault that you are not, and it is a fault very easily overcome."

Just then the evening mail was brought to the door, and several letters fell to Rose's share.

After looking them over she said: "I think, Mabel, my conscience will not be quite clear until I have confessed that in every letter I have written this term I have indulged in some merriment about you and your Bible, and it has been the means of my finding out that my friends consider me a frivolous young person indeed. They all say how beautiful your spirit of reverence is, and that Bibles are so common in this day and generation that people fall into a habit of treating them with disrespect. They are all rejoicing that I have a room-mate who is a Christian, and trust that my bad habit of turning all serious subjects into ridicule will not prevent you from influencing me for good. Now, is not that a fine record for a young woman of my age and advantages?"

"Is it true?" asked Mabel, softly.

"Oh, yes, you know it is, although you have made very few attempts to approach me on serious subjects. But, Mabel dear," she went on with some hesitation, "I was very much affected by hearing your prayer for me last night. You thought me sleeping, and your voice was very low; but my hearing is acute, and I understood every word. Now I want to know if you believe that God was listening to your prayer."

The young girl looked astonished at the query, but she replied quickly—

"He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him."

"Is that in the Bible?"

"Certainly. It is in that beautiful eleventh chapter of Hebrews. It is all about faith, you know."

"I do not know anything in particular about the Bible I never cared to know before. Do you think, Mabel, that God would listen to me were I to pray to Him, asking to be one of His followers?"

Mabel turned to her little stand, opened her Bible, turned to the passage she wanted, and read aloud—

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Whosoever believeth on Him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved."

"Can everything be answered out of the Bible, Mabel?"

"I do not think there can be any doubt about it."

"Well, from this time on I am resolved to be not ashamed, but to make the Bible the guide of my life, and not only to pray, but live also as it would have me. How strange it is that your exclamation begging me not to cover up my Bible should have led me to this decision!"

"Nothing in the providence of God is strange," replied Mabel.

FAIR AND SQUARE.

The last time that Bert and Kay Temple stayed at Wyn-gard's farm, the farmer gave them a rabbit apiece, and a handsome wooden house to keep them in.

"You must keep the house clean and feed them yourselves," said Farmer Wyngard.

"That isn't work; it's fun," said Bert.

"Not likely we'll forget," Ray declared, proudly.

The farmer laughed.

Kay was to feed them three times a day, and Bert was to sweep out the house and put in fresh water once a day. They were to take turns week about at the work.

But before the week was out a discussion arose.

"Ray, you've forgotten the feeding three times this week; now I shan't clear out the house to-morrow."

"Very well, then, I won't feed them the next day," Kay answered.

"Then I won't do my part for two days," cried Bert.

Farmer Wyngard listened with a twinkle in his eyes.

"Bless us! Seems to me it's a bad lookout for those rabbits. They're to starve because you youngsters are lazy."

The boys looked ashamed. They attended to their duties promptly for a few days, then they forgot again, and each accused the other of neglect.

"Now, I'll tell you how to manage," said the farmer, sitting down on the wheelbarrow. "Tisn't fair to punish the rabbits for your faults—you see that?"

"Yes," the boys admitted.

"Now, when Ray forgets to feed them three times he must take the turn at house cleaning, besides his own work; and if Bert forgets his part of the bargain once, he must feed the rabbits a whole day, besides his share of the work. Punish yourselves, boys, but don't punish the rabbits. Watch each other and be fair and square."

The boys laughed at the old farmer's clever plan. Then they looked at each other.

"We'll try it," they said.

"That's right! Be fair and square, boys!"

NO OTHER Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

AUG. 28. THE FIRST CHRISTIAN MARTYR. ACTS. VII. 54.

GOLDEN TEXT.—He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. ACTS. VII. 60.

INTRODUCTORY.

The touching event forming the subject of the present lesson, took place about seven years after our Lord's ascension. The Church had steadily grown in numbers and in influence. In the administration of the funds provided for the support of poorer members some complained that there was partiality. The Hebrew Christians were supposed by those of Greek origin to be the recipients of the larger share of the contributions. To obviate this cause of complaint deacons were chosen who would attend to the care and distribution of the funds. From the names of those chosen it may reasonably be inferred that the first deacons were selected from the Greeks or Hellenists. The one who stands out most conspicuously among them is Stephen, who was an eloquent and powerful preacher of the Gospel, and who obtained the distinction of being the first of the noble army of Christian martyrs. The hostility of the ruling faction was still as determined as ever. The success and fidelity of Stephen's ministry were especially displeasing to them. He was brought before the Sanhedrim and charged with being a blasphemer and a subverter of the institutions of Moses. Quoting from the Old Testament Scriptures, with which he was perfectly familiar, he showed that Christ was the fulfilment of the Old Testament economy and the promised Saviour. Then, making a sharp, direct, personal application to his judges, he exasperated them to such a degree that they were eager to take his life.

I. Stephen Before the Council. The powerful defence he made did not conciliate his accusers and judges. Having boldly charged them directly with complicity in the crucifixion of Jesus, they would hear no more. They were cut to the heart, not with sorrow and remorse for the part they had taken in the death of the Just One, but, feeling the full force of the accusation, they were filled with ungovernable rage against him who brought the truth so clearly home to them. "They gnashed on him with their teeth." What a striking contrast between these judges and their innocent victim! They rage like wild beasts; he is calm and serene, with ecstatic gaze he looks steadfastly into heaven. They are filled with tormenting passion, with the spirit that animated the Evil One; he is full of the Holy Ghost. To his rapt vision a glorious sight is presented. He sees some manifestation of "the glory of God, and Jesus standing on the right hand of God"—standing as if ready to receive and welcome His devoted servant. He tells his judges what he beheld, but they are furious. They would listen no longer. They drowned the voice of Stephen by their outcries, and forgot everything, yielding to the wild impulse with which they were possessed. They rushed upon him in a tumultuous mob, hurrying him out of the Temple court into the valley of Jehosaphat. There was a strange observance of minute legal forms, and an utter absence of the spirit of justice in the execution of Stephen. They did not wait to deliberate on his case. They took no vote, but hastily seized him. In accordance with ancient custom they make him suffer without the gate. The severest form of capital punishment among the Jews was inflicted upon him. He was stoned to death, although at that time the rulers were not entitled to inflict the death penalty on an offender without the sanction of the Roman authority. It was the requirement of the Jewish law that when one was condemned to death by stoning that the witnesses had to cast the first stones. In the present instance the witnesses, who falsely accused Stephen, took off their loose outer garments and laid them at the feet of a young man named Saul. This they did that they might the more easily perform their part in that awful tragedy. That young man has a remarkable career before him. At that time he was fierce in his opposition to Christ and His truth as any one there. The time was to come when he would be the ablest and most zealous defender of the truth for which Stephen offered up his life.

II. The Martyr's Death. After the witnesses had performed their part, then the multitude would join in honoring the unresisting victim. His thoughts are elsewhere. While the multitude are inflicting all the bodily pain they can, he is earnestly praying to the ascended Lord, to whom he says, "Lord Jesus, receive my spirit." In death he trusts in Jesus and through Him he triumphs. Into His safe keeping the dying martyr commends his soul, his eternal interests. In his death Stephen is Christlike. Having prayed for himself, his last prayer is one for his enemies. It shows how fully he had learned the spirit of Christ, "Lord, lay not this sin to their charge." In the case of one of them, at least, that prayer was fully answered. The great Augustine has said: "If Stephen had not prayed, never would the Church have possessed Paul." In the simple language of Scripture, how suggestive is the description of Stephen's death, "when he had said this, he fell asleep." Death is a sleep, and there will be an awakening on the resurrection morn. It has been remarked that as Stephen's name signifies a crown, he was appropriately named. He was thrice crowned. God's grace crowned his life of devotion, he wore the thorny crown of martyrdom, and the crown of glory, honour and immortality.

III. Persecution. Those implicated in the death of Stephen were not satisfied with what they had done, far less were they visited with compunction. Having begun with the murder of Stephen they were determined to uproot the Church, and they set about persecuting all who belonged to it. Saul, who had been an eager and an interested spectator of what had taken place, heartily approved of all that had been done, and he lends himself readily to the evil work of persecution, though he afterwards repented of it sincerely. The very means employed for the suppression of Christ's truth was overruled for its advancement. The great persecution that drove the Christians out of Jerusalem, spread them over Judea and Samaria, where by their testimony and their exemplary lives they commended the Gospel to many. The apostles remained in Jerusalem. They could best do their work there, and they felt it to be their duty to remain at their posts. Devout men, probably pious and fair-minded Jews, buried the body of Stephen and mourned for him. Saul was animated by a fiery and relentless zeal in the persecution of Christ's followers. He filled the prisons with men and women whose only offence was that they believed in Jesus. The people who escaped were zealous missionaries; they "went everywhere preaching the word."

PRACTICAL SUGGESTIONS.

The first Christian martyr was a Christian indeed.

The mad rage of the enemies of Christ's truth is powerless to hinder its advance. Stephen triumphed in his death.

The sincerity of Stephen's faith is seen in the fact that with his dying breath he prayed for his enemies.

It is easier for us to bear testimony to Christ's truth than it was for the early Christians.

INTERNATIONAL LESSON SCHEMES

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 17th, 1892.

IF some of the learned gentlemen who are discussing University affairs in the Toronto press are not more careful in the use of language, ordinary mortals may be tempted to think that university influences are not quite so refining as they are often represented to be.

THE majority in favour of prohibition in Manitoba is about fourteen thousand, the total number of voters being about thirty-four thousand. If prohibition can prohibit in any Province in the Dominion, that Province is Manitoba. Now whose duty is it to pass the law demanded by public opinion, and give the cause a chance?

ARRANGEMENTS for travel rates to the Pan-Presbyterian Council have been made with the railway companies similar to those carried out at last General Assembly. If those purposing to attend the meetings of the Alliance in Toronto number not fewer than three hundred, certificates entitling to free return will be granted.

AUGUST is the month in which the strange preacher takes out his "traveller," and delivers it to the skeleton of a city congregation. The traveller is generally a very creditable effort, but the empty benches are fatal to unctious. One can hardly help pitying the man who has to stand up on a hot day and preach to a mere handful of people in a large church. Preaching to a crowded school-house in the remotest corner of Algoma is a luxury compared to preaching to what McNeill calls a wood-yard.

IT is not fair to prejudge the work of the Royal Commission on Prohibition, but positively it is hard to avoid the conclusion that the thing is a farce. Sittings are held in different places and parties are examined, some of whom say prohibition could be enforced and some affirm the contrary. Some say the Scott Act did good and some declare it did harm. Some are in favour of high license and some are opposed to licenses, high or low, few or many. Was a Royal Commission needed to find out that people hold these opinions?

THE Hon. Edward Blake's first speech in England was delivered before the Eighty Club. The critics say the matter was excellent, the reasoning close, the diction elegant, the elocution fine, but he disappointed his friends by sticking too closely to his manuscript. They came to hear a speech and they heard an essay. If the distinguished Canadian is to sustain his reputation in England he must lay aside his paper. Englishmen do not tolerate the American custom of reading speeches. Manuscripts are not allowed in the House of Commons.

FOR some years past we have heard a good deal about the French invasion of Ontario. It has been asserted that Frenchmen are gradually becoming possessed of Ontario farms, and that the population of British origin is rapidly melting away before them in many places. The story is a very unlikely one. Men who have British blood in their veins are not much given to melting away before anybody. The census returns show that the

French population of Ontario has actually decreased during the last ten years. If the present exodus continues, it will decrease in Quebec also. In fact the exodus to the New England States is a cause of alarm to the authorities of the Roman Catholic Church, and steps have lately been taken to turn the tide towards Manitoba and the North-West. The state of the school question in Manitoba will prevent many from going there at present.

IF anything more than a joke, the proposal to appoint Principal Grant President of Toronto University, provided he moves Queen's to Toronto, is cool enough to be an impertinence. The learned Principal has done splendid service for the University of which he is the honoured head, but neither Principal Grant nor any other man owns the venerable institution. It belongs to the Presbyterian Church, and the Church will have to be consulted before it is moved to Toronto or any other place. Presbyterian people always insist on managing their own affairs, even when they manage them unwisely. It is a way they have. Moreover, the proposal is not complimentary to Principal Grant. For years he has been a pronounced opponent of centralization in university affairs. It is no compliment to him to assume that he would stultify himself for the sake of coming to Toronto. No doubt if appointed he would do good work here, as he has done good work in Kingston, but he is not the man to barter the independence of Queen's for the presidency of another institution. He could not do so even if he tried, and we do not believe he would try.

THE superiority of the British to the American system of government is strikingly illustrated at the present time. Weeks ago both the great political parties in the United States nominated their candidates. For months the contest goes on, and the result cannot be known until November. The will of the people is then declared, but cannot take effect until March. Nearly a year is devoted to the election of a President. Now, mark the contrast. Three or four weeks ago the British Parliament was dissolved. The people were asked for their verdict. They gave it, and within a week or ten days the new parliament assembled, to carry out the wishes of the electors. The people decided to have a change of government, and the government is changed. Should they desire another change, they can make one through their representatives any time they wish. But the Government that goes into power in Washington next March can stay there four years, no matter what the people say. Our neighbours are greatly given to speaking about government by the people. As a matter of fact, the people of the United States have not anything like as much direct political power as the people of Great Britain. For all practical purposes, a President of the United States is an absolute monarch compared with a British Sovereign. The British elector wields an amount of direct power utterly unknown in any other country.

THERE is nothing to be gained and much mischief may be done by shouting about the decision in the Manitoba School case. Our Roman Catholic fellow-citizens are perfectly conscientious in their desire for religious instruction in their schools. Undoubtedly they thought that separate schools were guaranteed under the Manitoba Act, and the Supreme Court of Canada was of the same opinion. Such being the case, it is not generous or manly to exult over men who are beaten in what they considered a fight for the proper training of their children. Mistaken they may be, but perhaps not any more so than the secularist who would banish religious instruction of all kinds from the schools. In a new Province like Manitoba it may be better to begin with public schools only, but is secularism in education such a pronounced success that a religious man can rejoice over it? The advocates of pure secularism always point us to the United States, and ask us to note the working of their public schools. The illustration is not a particularly assuring one. New England lapsed into Unitarianism, and from Unitarianism it is fast lapsing into practical infidelity. In any number of communities there a majority of the people never darken a church door. We greatly admire Manitoba, and wish the plucky little Province well in every good cause, but we do not believe in kicking anybody when he is down, nor are we so enthusiastic about pure secularism in education that we care to shout much over it. At least two of the most

prominent and useful ministers of the Presbyterian Church in Canada have declared that they would rather have their children read the Douay version of the Scriptures in school than have them educated under a system from which religious instruction was eliminated by law.

THE appointment of a successor to Sir Daniel Wilson is one of the most delicate and important duties that has devolved upon the Ontario Government during the twenty years of its existence. Matters of patronage are often more difficult to manage than matters of politics. Even the appointment of a county official sometimes gives a Government more trouble than two or three hot election contests. The trouble is all the harder to bear because it is mostly among friends. It will be almost a miracle if parties do not form around two or three men, and then the tug of war is sure to come. Were George Paxton Young alive, in all probability he would be made President at once with the approval of almost everybody. It is said that Mr. Blake was spoken to about the position before he left Canada, but his appointment is now perhaps out of the question. Two or three names have already been mentioned, and each has a number of ardent supporters. People who think men for responsible positions cannot be found in the colonies take for granted that the Government "will send to the old country" for a President. The first thing to be done is to define the duties of the new President. If these are to be mainly administrative, surely a suitable man can be found in Canada. Even supposing the new President should have to teach in some department, is there nobody in the Dominion fit to succeed Sir Daniel?

WHATEVER bad feeling exists between Canada and the United States has been caused mainly by reckless newspapers and by politicians bidding for votes. The people of both countries never were on more friendly terms and never mingled more freely. Toronto is a favourite city with many of our neighbours. No summer passes here without meetings of American associations and societies of one kind and another. Excursionists from the other side are on the streets every day. Montreal is full of Americans every summer. American ministers are often brought over here to open churches, preach anniversary sermons, address conventions and do other special work. Canadian congregations—and very important ones too—not unfrequently call ministers from the American Church. There is not a word said about the "old flag" or British connection or anything of that kind when a minister is being called. The most conspicuous admirer of British connection will vote for a spiritual adviser from the other side in preference to a born and bred loyal Canadian if it seems to suit his purpose so to do. The most loyal congregation will bring a preacher from the other side to open a church if they can draw fifty more people or make ten more dollars by so doing. In social life, Americans and Canadians agree very much better than many Canadians agree among themselves. It is not easy to find a family that has no connections across the lines. The fact is, the people of the two countries never were more friendly than at the very time their rulers began a commercial war. The politicians are responsible for the trouble, and the people are responsible for putting the politicians in high places armed with almost infinite power to do harm.

THE DECLARATORY ACT.

CONSIDERABLE agitation over what is known as the Declaratory Act still continues in the Free Church of Scotland. Though accepted by the recent General Assembly by a decisive majority, conferences protesting against its adoption have been held in Inverness and Glasgow, and it is the evident intention of some worthy men to keep alive the opposition, in the possible hope of securing some modification of the Act. In response to requests we append the text of the Act, so that readers may be able to judge for themselves whether its acceptance would result in such dire consequences as some of its opponents predict:—

Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive license or are admitted to office in this Church, the General Assembly, with consent of Presbyteries, declare as follows:—

That, in holding and teaching, according to this Confession, the divine purpose of grace towards those who are

saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

That this Church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls, and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel call. That this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin.

That it is the duty of those who believe, and one end of their calling by God, to make known the Gospel to all men everywhere for the obedience of faith. And that while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of these means as it may seem good to Him, according to the riches of His grace.

That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God, that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the Gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment.

That while diversity of opinion is recognized in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine in any case which may arise what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine or to the injury of her unity and peace.

THE STUDY OF THE ENGLISH BIBLE.

THE practical importance of a thorough acquaintance with the contents of the English Bible cannot be overestimated. The means of arriving at a comprehensive knowledge of the Scriptures in the common English tongue were never so abundant and within easy reach as they are now. It is common enough to hear certain classes of preachers and public teachers indulge in cheap declamation against the use of commentaries and similar aids to the intelligent understanding of the sacred text. Such disparagement of commentators is no guarantee that those who indulge it have a comprehensive scholarly acquaintance with the inspired writings. The opinions of individual exegetes may not commend themselves to the judgment of the student, but he may be tolerably well assured that before one undertakes to elucidate Scripture for the benefit and instruction of others, he must, at least, have devoted much time and careful study to the portion of Scripture he proposes to examine. The slovenly use of commentaries is certainly objectionable. Where they are conscientiously used to arrive at a clearer meaning of the text of Scripture, and to obtain an intelligent conception of the circumstances under which the respective books were written, the results of matured modern Biblical scholarship will be found to be of great value.

It may, without presumption, be asked: Does the English Bible, revised or unrevised, receive the measure of earnest study its importance and helpfulness fairly deserve? In ordinary circumstances, the Bible is read at family worship, a portion may be read devotionally in private. Its reading is listened to at the prayer meeting and in public worship, but is there among professing Christians anything like a general, systematic endeavour to master the contents of the sacred volume, to be intimately conversant with its doctrines, its instructive history and biographies, its devotional and prophetic contents? From certain indications, it is to be feared that the Bible is crowded out in too many instances by the pressure of worldly business and worldly enjoyment. The newspaper, the magazine, and the last new novel constitute the principal portion of the reading of considerable numbers in these days. Those engaged in practical Christian work, the Sabbath school teacher, the Evangelistic worker, and even the preacher, are occasionally under temptation to be content with merely fragmentary study. There is an inclination to be satisfied with a perfunctory study of the portion assigned for the day's duty.

In the neglect of good, honest, painstaking study there is serious loss. How is it possible to maintain a healthy, robust, Christian life without assigning the chief place to the Inspired Word? No wonder

that many are beset with difficulties and perplexities; small marvel is it that the moral fibre of not a little of our modern life is feeble and flaccid. Action is too often guided by expediency and too seldom by the light of Scriptural precept. Mind and heart would be strengthened by a systematic, personal study of the ordinary English Bible. Why do the higher critics succeed in bewildering the average professing Christian to the extent they do? There is too great readiness to accept them as authoritative experts, simply because so many are personally unacquainted with the scope and tenor of the sacred writings. Were the people more intimately conversant with the Scriptures, their confidence in the integrity and divine authority of the only rule of faith and practice would not be so easily disturbed. Instead of groping the way through perplexing darkness, the study of the Bible would impart a clearness of vision, increase moral strength, and a fuller measure of His spirit, of whom they testify to many who in these days are sometimes in needless perplexity. It is only in Him, in whom is the life of men, that we can see light clearly.

In some of the theological seminaries in the United States, so great is deemed the importance of a thorough, systematic study of the English Bible, that special chairs have been instituted for the express purpose of its advancement. The need of some such provision has been increasingly felt, and although experiments in this direction have been but recent, the results cannot yet be fully estimated. Of the value of such training to the future ministers of the Gospel, there is no room for serious difference of opinion. The study of portions of the sacred books in the original need not be disparaged in order to advance the study of Scripture in the language spoken by the people. The more thorough the knowledge of the original text, the more complete will be the equipment of the preacher for the instructive work of exposition; the more intimately versed he is in the English Scriptures, the more direct and forcible will be his appeals to the hearts and consciences of his hearers. In none of our theological institutions is there anything like adequate provision made for the systematic study of the English Bible. Whether any of the faculties have given the matter serious consideration we are not in a position to say; at all events it is one deserving of their attention.

RELIGION IN FRANCE.

THE impression is general that the French are an irreligious people. It is supposed that the women attend mass and go to confession, while the men are usually sceptical. Such have been accepted as the broad general characteristics religiously of the French people. The impression has in the past had a certain basis of fact for its support. To a certain extent it is true still, but there are now unmistakable indications that a more hopeful state of things is likely to supervene. The absence of religious conviction is healthy neither for a nation nor an individual. A dreary, arid period of unbelief never satisfies. The ineradicable instincts of the human heart long for something better than cold and cheerless negation. There are various evidences that a time of healthy reaction is coming to the French people. It is said of the Latin Quarter of Paris that a new spirit is beginning to animate its denizens, who have not hitherto been noted for their circumspect conduct. Many of the students are manifesting a spirit of thoughtful enquiry, and are struggling toward the light. The working people are not by any means so opposed to religious ordinances as is generally supposed. The unique success of the McAll Mission in Paris and throughout France is an evidence that if they are approached in the right spirit they are ready to make a cordial response. In various parts throughout the country there are signs of religious awakening among the people, and wherever the Gospel is preached in purity and directness it finds eager listeners. The religious instruction of the young is receiving more attention than ever before, and the Churches, both Protestant and Roman Catholic, are zealously undertaking the work. The Temperance cause is making progress, and the Young Men's Christian Association is extending its usefulness in various directions. Societies have been formed for the better observance of the Sabbath, and for the promotion of social purity. Many other moral and religious agencies are at work to promote the spiritual welfare of the people, and most of them are meeting with encouraging results. The religious outlook in France is more hopeful than it has been for many years.

Books and Magazines.

ST. NICHOLAS. (New York: The Century Co.)—The August number of this admirable magazine has respect to the season and is unusually attractive.

THE *Illustrated News of the World*, the American edition of the London publication, gives prominence in its pictorial pages to all interesting events as they transpire.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Recent numbers of this valuable weekly contain excellent selections from the best current literature of the day.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—The special merits of this monthly for little readers are many. The reading matter is bright, cheerful and instructive and the illustrations are of decided merit.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The class for whom this weekly publication is designed is large, interesting and hopeful. The magazine is specially fitted to amuse, refine and instruct its readers.

THE REVIEW OF THE CHURCHES. (London: James Clarke & Co.)—The July number of this ably-conducted magazine in addition to its ordinary contents has for special features a remarkably able paper on "The 'Darkest England' Social Scheme" from the pen of Archdeacon Farrar. It is powerful and sympathetic; "The Future of Religion in America," by Professor Briggs and Dr. Bradford, and full special report of "The Reunion Conference at Grindelwald."

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE. Edited by Professor S. D. F. Salmond, D.D. (Edinburgh: T. & T. Clark.)—This is a quarterly but not of the ponderous order. To ministers, students, and all interested in theological and philosophic literature it affords valuable aid. The notices of all new noteworthy works are in reasonable compass and by men of insight and scholarly ability. Professor Macalister, Cambridge, A. H. Sayce, Oxford, Benjamin B. Warfield, Princeton, and George Adam Smith of Glasgow are among the contributors to the current number.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The August number contains papers on "Professor Otto Pfeiderer—the Character of the Man and His Work," "The Expedition of the Babylonian Exploration Fund," "Some Notes from Berlin on Biblical Study in Germany," "A Day's Journey in the Desert," "Messianic Prophecy," "The Formal Principal of the Reformation," "Some Recent Criticisms of the Pauline Epistles," "The Book of Job in Other Literatures," "The Study of the Original Texts," "The Founding of the Christian Church," and the usual departments are as interesting and profitable as they generally are.

KNOX COLLEGE MONTHLY. (Toronto: The J. E. Bryant Co.)—The number is one of great excellence. Dr. Laing contributes the opening paper on "The Alleged Protest of Nature against Miracles;" Rev. A. B. Winchester states "The Chinese Problem;" Rev. Robert Wallace supplies interesting "Reminiscences of Student Life in Canada Fifty Years Ago, and the Origin of Two Presbyterian Colleges;" Dr. Parsons shows "The Need of Biblical Study in our Congregations;" Professor Thomson gives a sympathetic sketch of the career of the late Mr. Thomas Logie; W. D. Kerswill recounts "Roman Catholic Opposition in the Foreign Field;" and David Carswell points out "Divine Agency in Modern Missions."

THE LAKE MAGAZINE. (Toronto: Lake Magazine Publishing Co.)—We extend a cordial welcome to this new Canadian literary venture. The first number contains several contributions on topics of varied interest by well known members of the journalistic profession. Mr. W. T. Tassie contributes a poem of decided merit. A commendable feature of the magazine is the free field it affords for the discussion of subjects of current interest, by writers who have individuality of opinion. Space is afforded for the free expression of the writers' own views. They are at liberty to speak according to their convictions. The *Lake Magazine* occupies a field of its own, and under the management of its experienced and competent editor it deserves every encouragement, and ought to have a large circulation.

AN illustrated edition of Green's "Short History of the English People"—a work which has probably been more widely read and enjoyed than any other of its kind—is in preparation, and the first volume will soon be published by Harper & Brothers. The illustrations have been selected with the purpose of carrying out the favourite wish of the author, to interpret and illustrate English history by pictures which should show how men and things appeared to the lookers-on of their own day, and how contemporary observers aimed at representing them. Besides a large number of elegant wood-engravings the work will contain several coloured plates, including reproductions from manuscripts, illuminated missals, etc., executed in the highest style of chromo-lithography. An exhaustive series of portraits of eminent persons will also be a prominent feature.

THE CENTURY. (New York: The Century Co.)—This month the *Midsummer Century* makes its appearance. It is every way worthy of the occasion. The Shelley centenary affords opportunity for a fine portrait of the poet and an able paper by George E. Woodberry on "Shelley's Work." The opening paper is on "The Ascent of Fuji the Peerless." In "Gloucester Harbour," "Architecture of the World's Columbian Exposition," "The Great Plains of Canada," "Christopher Columbus—The Great Voyage" and "The Apotheosis of Golf," the respective writers and artists find ample scope for interesting writing and pictorial treatment. "Paul Veronese" in the Italian Old Master Series supplies superb illustrations and appreciative comment. Edmund Clarence Stedman's essay on "The Nature and Elements of Poetry" deals this month with "Truth." "The Chosen Valley," "The Chatelaine of La Trinité," several excellent short stories, and some seasonable poems of great merit, as is fitting, find a place, along with the regular departments, in this handsome *Midsummer* number.

Choice Literature.

SWISS MARY'S LITTLE GIRL.

She was standing on a chair, from the elevation viewing a good portion of her thin little body in the glass of the old-fashioned bureau. "Yes," she said, half aloud, "it's every bit as bad as I thought it was. I must have been born homely and I grow worse. It's a pity to know so well how one ought to look and to be so different. Now if papa hadn't been a wood-carver and taken such pains to show me when things were the right shape, it wouldn't trouble me so much that I'm the wrong shape myself. Perhaps it is better sometimes never to know when things are beautiful. Papa! dear papa! to think that the lovely things you began must be finished by some one else, and that you can never teach me to carve as you promised, when I feel sure I could learn. Yes, mamma," in answer to "Louise! Louise!" from the next room, as the little maid hopped from the chair and with a smothered sigh but a smiling face picked up the basket of clean clothes. "I'll take these to Mrs. Brown first, and on the way home may I go to the ravine for woodbine? It's beautiful now, but one more frost and it will be 'good-bye woodbine,' until next year. I've pressed a lot between the long boards in the shop, and I'm going to have a frieze around this room. Whitewash is horrid, but the red leaves will be like a real fresco. It's a blessing that they don't cost anything."

The mother gazed longingly after her as she left the room. "She's not handsome," she said, "but she's a comfort and that is what many a mother's pretty daughter is not."

The next day when Louise came from school, little Elsie stood at the window, her elbows on the sill and her chin between her hands. "I'm just thinking," she said, "about Thanksgiving. I can remember just as well what we had last year, and I was only a little girl. I'm a good deal older now, and I can eat twice as much."

"Dear child," said Swiss Mary, "there is no father this year to buy the turkey and the plum pudding."

Bonny Elsie looked astonished. No turkey and no plum pudding! "I've been afraid of that," whispered Louise, "and I've prayed every night to God not to forget our Thanksgiving. Do you pray, too, Elsie, and I don't believe He will let us eat the mush and milk we have every day for our Thanksgiving. So Elsie was satisfied. It was only two days after that Louise carried the beautiful lace curtains, washed and stretched as no one but Swiss Mary could do them, to Mrs. Richie's house."

"Run up stairs wid 'em," said Betty. "Miss Alice is in the front room now."

"It's Swiss Mary's little girl, Miss Alice," she called, as Louise paused shyly at the parlour door, and Miss Alice, on a step ladder, as she hung the last picture, answered, "Come in, Louise, I'm glad you have the curtains here on time." but Louise hardly heard, for her eyes gazed in rapture on white marbles, beautiful pictures and carved furniture.

"This all is too pale," said Miss Alice, reflectively, "the tint in the side wall is just right, but it lacks character at the ceiling."

"I know," cried little Louise, "beautiful red woodbine! clear around the room just below the frieze!"

"What do you know about a frieze, Midget, and where shall I get the woodbine, my little artist?" laughed jolly Miss Alice. Little Louise, covered with confusion at having spoken out so boldly, hung her head, gazing at her clumsy shoes as if only at the minute aware how out of place she looked in the beautiful room; but she answered shyly, "I've pressed yards and yards of it; would you take it, please?"

"Whoever heard of such a child? but it would be new and lovely, and like nothing else. Are you sure you have enough? You bring it this afternoon—company to-morrow, you see, and I'll pay you: let me think, would two dollars be enough? Well, you bring it, and we'll see."

Louise flew home as if she had wings at her heels. She clasped little Elsie in her arms at the door and whispered ecstatically:—

"Don't you tell, but God is surely going to send the money for the Thanksgiving dinner. We will surprise mamma."

And the next day, while mamma was away, in a broken blue sugar bowl, on the top shelf of the cupboard, Louise hid four silver half-dollars, while Elsie danced on the floor below crying, "Don't you tell, Bobby, and don't you tell, baby, for we're going to surprise mamma with a great surprise it will be like manna."

When the mother came home, she was tired, but contented. "Well, dears," she said, as she stroked Bobby's shining hair and petted the baby, and smiled at Louise and Elsie, "the rent is paid and the grocery bill is paid, and there's been no doctor to pay, thank God, but there will not be much to buy the fancy dishes on the Thanksgiving dinner. Never you mind. I got along with little that was grand when I was a child in Switzerland, before I ever heard of America; the very turkeys I tended went to the city when they were fat, and I never tasted so much as a wing, but we're all together yet, and if the dear papa that left us only a year ago can look down from heaven, he'll see us giving thanks for many mercies, even if the dinner is spare."

In the fulness of their joy, Louise and Elsie had to run with the cold bucket to the shed, where they could clap their hands and talk of the wonderful dinner that was coming, of which mamma knew not a thing, without her seeing them.

But how can I tell it! The very next day the mother slipped upon the frosty doorstep and fell heavily. The doctor who had to be called declared that nothing but a strong liniment to rub on the sprained wrist could do any good.

"Who will earn the daily bread while I rest idle, and where will the money come from to pay for the liniment?" groaned the mother. Louise looked at Elsie, and went towards the cupboard. "Not the Thanksgiving money! Not the turkey money! Oh, Louise!" sobbed Elsie, but Louise looked at her sternly. "Now is the time," she said, "to show mother how we love her; shall we keep money from mother, who never thinks of anything but how she may do for us? and God has plenty of money somewhere, it is not at all worth while to be discouraged; it is three weeks yet! Thanksgiving, and He may send us more before that comes."

There was no more school for Louise for awhile, and it was hard for the mother to sit idle while the money was

going out instead of coming in. "I'm afraid, Louise," she said, "it will be hard times for awhile, and perhaps we can find among the places where I get the fine curtains to do, some one who wants a little nurse, and the little you can earn will help until I am at work again."

That was a blow, indeed. To give up school where she got the few drawing lessons that were such a help to her; where the teachers said so encouragingly that she evidently had ability with her pencil, which she might some day turn to good account. It meant giving up what to her was the most delightful prospect in the world, earning a living some time with the wood-carver's tools or a pencil. But Louise was brave. She brought home her school books and tried to study in the evenings, when the mending was done, and all other odd jobs that fell to her share, until the sprained wrist should be well. She even managed, with the help her mother could give, to do plain washing, and struggled heroically with the ironings till her mother said: "It won't be long, child, till you and I together can keep the wolf well away from the door."

It was sweet to know she was a help, and yet sometimes she cried quietly when she was in bed, to think that after all she must wield a flat-iron instead of a pencil or a carver's chisel, and cultivate a talent for smoothing wrinkles instead of making "lines of beauty," but, "Perhaps," she thought, "it may all come right yet. Who knows how God is planning for me?"

One day there came some fine laces from the Richie household to be cleaned. Swiss Mary could manage them in spite of the bandaged wrist, and when they were ready to be returned, Louise was eager to take them. She might have another glimpse of that lovely room, and see if the woodbine really looked as she had pictured to herself it would.

When she rang the bell at the lower hall door, Miss Alice sent for her to come up stairs. In the front parlour, before a Cupid in clear white marble, stood three young ladies.

"Now, my woodbine," said Miss Alice, "we are all disputing as to where this dear little Cupid shall stand. He is fresh from Italy, and no one shall see him till he is in a proper light with the proper setting. Shall he stand in the corner by the bay window, or in the arch? And what kind of a background shall he have? We've tried half a dozen things and nothing suits. Now you tell us just the thing and I'll give you a dollar for the benefit of your genius."

The other young ladies laughed, but Louise never noticed them—her thoughts were clasped in an ecstasy of admiration.

"The round arms," she cried, "and the graceful head; he must have just risen from a bed of ferns."

"Now, there is the idea exactly—ferns in the background, ferns in the foreground, ferns all around. You are a little artist, child; it's born in you."

And Miss Alice laid in her hand a clean, new dollar bill.

"I knew God would send us the money somehow. I didn't want to take this, but she wouldn't take it back. It's for the Thanksgiving dinner," she said, when she reached home radiant and breathless, "and the rest will come." And come it did. Mr. Richie was a manufacturer of wall paper, and when he heard the story of the fern background, from his enthusiastic daughter, he said: "I shouldn't wonder if the child could draw. She is an artist by nature. I'll give her something for her designs if they are at all good. She is poor, you say, and it may help her to make something of herself." And draw she did early and late on every piece of paper she could pick up, and when Mr. Ritchie paid her for two designs which he said were "not at all bad for a child," she could have cried with joy, but she only smiled instead.

"Where is Louise now? Oh, that Thanksgiving dinner was eaten long ago, and Swiss Mary gave thanks with all her heart as they ate it, that her loving and trustful little daughter could have her heart's desire gratified, and also, by means of it, be a help to the rest."

Many a fern and ivy leaf has Louise traced since with loving care, and many more she hopes to, unless the Lord finds something better for her to do. *New York Observer.*

THE LATE SIR DANIEL WILSON.

The death of Sir Daniel Wilson leaves a large vacancy in the ranks of Ontario's foremost educationists, but a still larger blank, and one which it will be still harder to fill, in the ranks of Canada's distinguished literary and scientific workers. The story of his life will, no doubt, be adequately told elsewhere. Here it must suffice simply to note the sad fact that the honoured President of the Provincial University, the talented author of a number of valuable literary and scientific works, and the large-hearted and genial philanthropist, whose face was once so familiar at gatherings for benevolent and philanthropic purposes, has gone from our midst to return no more. While it is much to be able to say of the departed that he possessed some of the attributes of greatness, it is even more pleasing to know that he was characterized in still larger measure by many of the nobler qualities which we recognize as goodness. In the intellectual sphere, Sir Daniel's highest achievements were undoubtedly made in the domain which enlisted his interest and enthusiasm to a greater degree than any other, that of Archaeology. This seems to have been his first love, for his earliest works, such as "Memorials of Edinburgh in the Olden Time," as well as those later and more valuable, e. g., "The Archaeology and Pre-historic Annals of Scotland," "Pre-historic Man," etc., deal with this class of themes. All these, and especially the two last named, are works of acknowledged scientific value, entitling their author to a place in the front ranks of students of the dim records of the buried past. But Sir Daniel was known also as a diligent student of history and English literature. His well-known "Caliban, or the Missing Link," while valuable as a Shakespearean study, also marks his fondness for scientific investigation and speculation. His numerous papers, especially in earlier days, in leading English magazines; his weightier contributions to the transactions of learned societies in the Mother Country and in Canada; his articles in the earlier and later

editions of the Encyclopædia Britannica, as well as his more ephemeral public lectures and addresses, all attest the fact that he was a man of fine literary taste and master of a graceful and often eloquent style. But Sir Daniel was a man of action as well as a student of science and literature. The manner in which, in spite of the growing infirmities of age, he responded to the sudden call made upon his energies by the catastrophe which laid the University in ashes, has placed the students and friends of the University under obligations which should not soon be forgotten. To him probably more than to any other man is due the speedy restoration of the building and the remarkable success of the effort to restore the library and museum. But his best and most enduring memorial will no doubt be the tender and loving impressions left upon the hearts of those who knew him most intimately in the home in which he was beloved, the social circles in which he moved, and the Christian church in which he was a devoted member and a humble worshipper.—*The Week.*

THE MISSIONARY WORLD.

HOME MISSIONS.

The following is from the report of the Colonial Committee of the Free Church of Scotland presented to last General Assembly:—

We have had much satisfaction in continuing our subscription of £100 to the funds of the Manitoba Theological College Department, along with £100 to the Home Mission Scheme of the Maritime Provinces, and £200 to that of the North-West Province of Canada.

Dr. Cochrane, Convener of the Home Mission Committee, N.W., sends us the following sketch of work accomplished during the year in the Western Districts:—

"During the past year the work has been carried on with great diligence and success. There are now under the care of the Western Committee, which has under its supervision the Provinces of Ontario, Quebec, Manitoba, British Columbia, and the North-West Territories, the Lake Superior, Muskoka, and lumbering districts, no less than some eight hundred and fifty preaching stations, and one hundred and twenty-five assisted congregations. Of these, no less than four hundred and ninety are in the North-West, representing four thousand families, and over four thousand communicants. In addition, there are also, in that new part of the Dominion, thirty-two self-sustaining congregations, and twenty-four assisted congregations. In British Columbia, which in 1882 had only two settled pastors, there is now a Presbytery of twenty-three members, and over sixty preaching stations. The amount contributed last year by the congregations and missionary societies to the Western Committee was £22,500. If there is added to this the contributions of the Maritime Provinces, it would make a total of £26,400 for the past year, not certainly what might be given, but still affording cause for abundant thankfulness. Since the union of 1875, when Presbyterianism became a unit in the Dominion, Home Mission work has been consolidated, solidified, and reduced to a system more than ever before. This has been accompanied by a measure of generosity on the part of the members of the Canadian Church, that the most sanguine friends of the Home Missions could hardly anticipate. At that date the entire amount received from all sources for Home Mission purposes was considerably under six thousand pounds, now it is as stated above. As might be expected, the Home Missions work in the older Provinces of Ontario and Quebec is now being overshadowed by that of Manitoba, the North-West Territories, and British Columbia, but the demands of older fields that cannot be left without Gospel ordinances, although with little hope of such rapid progress as in the North-West, and the increasing claims of the lumbering districts in Muskoka, Algoma, and Lake Superior, must not be overlooked. Ontario, which gives liberally to the great North-West, cannot have its just claims ignored. If the cords are lengthened so as to embrace both the Atlantic and the Pacific, the stakes must be strengthened, while, as in the past, the older and better settled Provinces, such as Ontario, must supply the funds to carry on the now widely-extended work in the frontier settlements; and beyond the Rockies, there are many places still in Ontario and Quebec that need assistance. Home Mission work in the Province of Ontario, although in extent and possibilities not now comparable with that of Manitoba and the North-West, has originated hundreds of congregations that are now contributing to the present success and maintenance of the Church in more distant fields. Except, indeed, from such centres as Montreal and Quebec, no great pecuniary assistance can be expected from the Province of Quebec, where, in Roman Catholic communities especially, assistance is constantly required to keep alive the Protestant worship. In the larger cities and towns of the West, however, the contributions for Home Missions have been on such a liberal scale that, while meeting their own demands, they have enabled the Committee to enter and hold the vast territories beyond. The next General Assembly will, in all likelihood, sanction a summer course in the theological training for theological students, in order to have the many mission stations in the North-West supplied during the winter season, when the great majority of our students are at college. The Manitoba College at Winnipeg, where the necessity is felt most, looks favourably upon the proposal. The College staff will be augmented during the summer sessions by professors and lecturers from the older Provinces, so that during the winter months we hope to have

all our stations supplied as fully as in the summer. This, of course, will need additional funds, as the amount required to supply stations for twelve months will be nearly double that required for six; but the mission stations will, with constant supply, advance much quicker to the position of self-sustaining congregations than they can do at present. If we are to maintain our position in the North-West and British Columbia this is absolutely necessary, for the present arrangement of six months' supply simply leaves hundreds of mission stations to be occupied by other Churches during the winter months. Ontario, in past years, has suffered very much from this same cause, but the error is not likely to be repeated in the North-West Territories. A generous legacy, left by one of the wealthy members of our Church, will enable Manitoba College to erect additional buildings, with the assistance of other friends in Canada, but the large emigration promised from Great Britain during the present year demands a large increase in our funds. Unless, indeed, the Churches in Scotland and Ireland come to our help, it is impossible to carry on the work that we are engaged in. The work is as much that of the Home Church as the Canadian Church, for the thousands of Presbyterian emigrants daily coming to the North-West Territories, if not followed up by the Gospel, are certain to lapse into indifference and infidelity. While exceedingly grateful, therefore, for what the Home Churches have done, and for the able young ministers they send us from time to time, we seek larger assistance to enable us to do greater things in the future."

A proposal on the part of our Government to lend £150,000 for promoting Crofter Emigration to British Columbia suggested a great quickening to our interest in that district, but in the meantime the proposal has come to nothing. Since this was written the arrangement referred to above has been carried out.

IRELAND AND FOREIGN MISSIONS—THE STORY OF TWO OLD MINUTE BOOKS.

The writer has in his possession two curious old manuscript books which throw light on the beginnings of the foreign mission movement in Ireland. The first bears on its cover in gilt letters the words, "Down Missionary Society." "In the summer of 1812," so the record begins, "Rev. Alexander Waugh, deputed from the London Missionary Society of London, attended the Synods of Ulster and of Ireland (i. e., the Secession Synod) and solicited their countenance and support in propagating the Gospel among the heathen." Both Synods responded to Mr. Waugh's appeals. The members of the Presbytery of Down were greatly stirred by them, and after much deliberation they addressed a letter on April 1st, 1813, to the clergy of the then Established Church and of other denominations. In this letter they tell how the London Missionary Society had been working for seventeen years in spreading the Gospel, and that "their happy success in some of the most uncivilized and darkest parts of the earth furnishes rational evidences of Divine approbation." The letter goes on to say that a branch of the Society "was last summer instituted in the city of Dublin," and asks the ministers to whom it was addressed to attend a meeting on the 29th inst., in the parish church of Ballynahinch. It concludes with these words: "The precepts, 'Go and teach all nations,' 'Preach the Gospel to every creature,' the promise, 'Lo, I am with you to the end of the world,' the superiority of Christianity to idolatry and civilization to the degraded state of the savage; the honour of God; and the promotion of the present and future happiness of our fellow-men of every colour and clime, will, we trust, urge your attendance at the meeting, and procure your aid to the good cause in which the Christian missionary is embarked."

On July 13th, 1813, "a respectable number of clergy and others met in the parish church of Ballynahinch," and formed the Down Auxiliary Missionary Society. A subscription list was opened, "and a number of gentlemen were pleased to subscribe for this year the sum annexed to their respective names." Then follow subscriptions amounting to £32 10½d. At the end of the first year it was reported that subscriptions, donations, and congregational collections had been received to the amount of £167 17s. 8½d., and after paying all expenses the treasurer was able to remit to London £160 5s. 5d. British money. Among the expenses is mentioned the sum of 1s. 10d., being the postage of a letter from Joseph Hardcastle, Esq. Evidently the days of penny postage were still far off. Meetings of this Down Missionary Society were held at stated intervals, two or more in the year, and in various parts of the county, and the proceedings seem to have been always opened with a missionary sermon. Vigorous efforts were made to awaken the interest of ministers and people in the work of missions. In a circular letter addressed to ministers on August 2nd, 1815, we find these words: "The Society invite and would fondly constrain you, rev. sir, to come to their meetings at the time specified, to favour them with your presence and counsel in support of the difficult, the humane, the honourable, and glorious work of extending the Christianity and civilization of the British Empire to the ignorant and wild savages of Africa, to the American Indian, and to the blinded and superstitious pagans of Asia."

There is an entry in this book which recalls exciting days in the history of missions to India. On August 31st, 1813, we find it recorded that the thanks of the Society are pre-eminently due "to Viscount Castlereagh, our representative in Parliament, for his steady support of the clause introduced by his lordship into the Indian Bill in favour of promulgating

Christianity in India." It was in that year, as the readers of this *Review* doubtless remember, that the charter of the East India Company was renewed by the Parliament of England, and the restriction removed which had hitherto hindered all mission effort in British India. William Wilberforce was one of the leaders in agitating and arguing for this change. He declared that it was the foulest blot on the moral character of Englishmen, next to the slave trade, "to allow our fellow-subjects in the East Indies to remain, without any effort on our part to enlighten and reform them, under the grossest, the darkest, and most depraving system of idolatrous superstition that almost ever existed on earth." As the night of the final decision in the House of Commons came on there was much anxiety as to the result throughout all the Churches, and much prayer was offered up to God. Wilberforce wrote: "I have heard that many good men were praying for us all night." That night the prayer of the Churches—and in their prayers, as the above extract proves, Ulster had its share—was answered and British India was thrown open to the heralds of the Cross.

The last meeting of the Down Missionary Society this minute-book records was on Oct. 11, 1821. It would seem that by this time County Down did not stand alone in its organization and efforts for the mission cause. "The Society agreed for the present not to write a circular, as had been intended, but were of opinion that a preferable expedient would be to have a general meeting in Belfast, on the second Tuesday in June, of the missionary societies of Antrim, Armagh, Tyrone and Down." The object of this meeting was to be, "to make the proceedings and success of the London Missionary Society better known, and to select a number of ministers as itinerants, who should immediately go forth and plead the cause of missions to the heathen through the several counties of the Province of Ulster." The last sentence in the book tells us that this meeting was closed with prayer by Rev. Mr. Cooke, who in after days was known far and near as Rev. Henry Cooke, D.D., LL.D., a man famous in many ways, and whose statue now stands in one of the most prominent places in Belfast, but known and honoured in the Churches chiefly as the great defender of orthodox truth against Arian error.

That old book with its simple records, written in faded ink, is a voice for the past which must deeply move every Christian heart. It speaks of the great awakening of the Church of God to a long neglected duty, which the opening years of this century saw, and it testifies that in this widespread awakening the Church of Christ in Ireland had a share. We almost seem, as we read it, to see the Spirit of God brooding on the waters, and new life appearing beneath His Almighty touch.

The other old book is a record of the early days of the foreign mission of the Presbyterian Church in Ireland, in the handwriting of its first Convener, Rev. James Morgan, D.D., Belfast. In 1840 the two Synods already referred to—the Synod of Ulster and the Secession Synod—were united and became the General Assembly of the Presbyterian Church in Ireland. The tide of spiritual life had been steadily rising for many years, and manifested itself not only in this happy union at home, but in the beginning of independent mission work abroad. The year of the union (the jubilee of which was celebrated in an appropriate manner in 1890) was the year of the formation of the General Assembly's foreign mission, and at the first meeting of the Assembly the first two missionaries were set apart for India.

It is recorded in the book how these missionaries were chosen, and the plan adopted then might be still followed with good results. "But where are the missionaries? How shall these be had? Your directors were instructed to seek for them; and it may be important to say how we proceeded. We had before us a list of all the ministers of the Church, and selected twenty whom we considered to be men suited to the work. To these we addressed letters suggesting to them the duty of becoming missionaries to the heathen, and desire to know what might be their own views and feelings upon the subject. Six of the brethren left themselves entirely at our disposal. After the most solemn deliberation and prayer we made choice of two out of that number, and recommended to the Synod to send them forth." "It will thus be seen that, in selecting our missionaries, we have proceeded on the principle that *all the ministers of the Church are the servants of the body, and are bound to labour wherever the Church may think proper to send them.* (The italics are mine.) We have selected two of our most approved brethren, men beloved and useful in their parishes, fit for labour in any locality, and richly endowed with gifts and graces."

Dr. Morgan goes on to tell how the money to send them forth was obtained. "On the day of the appointment of the missionaries there were no funds in readiness to send them forth. We had reckoned that if God gave us men He would soon give us money; and our faith was not exercised in vain. A subscription was set on foot in the Assembly, and the members contributed about £500. An appeal was made to the congregations in Belfast, which produced about £600. Several congregations in the county sent forward contributions of their own accord. Our Secession brethren had a little stock of near £200, which they cast into the common treasury, and thus in two months there were raised about £1,500 to commence our missionary enterprise."

Great enthusiasm seems to have been evoked, in Belfast especially, by this opening of foreign mission work. When the night came for the missionaries to sail, the cabin of the steamer was granted to them and their friends for a special prayer-meeting. The 20th of Acts was read, and prayer was offered to Him who rules the winds and waves, consigning the brethren and their wives to His divine protection. "Never shall I forget that scene," writes one who was present. "I believe there was not one in that cabin during Dr. Cooke's beautiful prayer who did not shed tears; nay, I have heard it said since, by some gentlemen who were there, that they thought before this that there was no earthly circumstance could make them weep, and yet they found they were unable to restrain their tears." "The commencement," writes Dr. Morgan, "of the foreign mission forms an era in the history of the Church which, it is hoped, will hereafter be found to have been the dawn of a bright and glorious day."

Pasted into this old minute-book is a poem, written by a well-known Belfast poet of the time, and adorned with handsome silhouettes of the two missionaries and their wives. Two verses of this poem may be quoted here—

"Our fathers heard the heathen's cry,
But alas! no helping hand was nigh;
Our fathers prayed and the dawn of day
New brightly shines on their children's way
At the call of the Church, the nobly brave
Smile at the dangers of ocean wave,
That Zion's banners may be unfurled
On the shores of a far-off heathen world!"

"Away, away, o'er the deep blue sea,
May the winds of heaven propitious be!
Brethren await you on India's strand,
Ready to greet you with heart and hand:
Wilson will train your hands for war,
And the mind of Duff, like an Eastern star,
Shall shine on your path, amidst heathen night,
With the splendid blaze of a comet's light."

The difficulties which the first missionaries to Gujarat and Kathiawar encountered were very great. It is curious to note how long the journey lasted. They sailed from Liverpool on September 4th, 1840, and did not arrive in Bombay till February 26th, 1841. It was hard to get suitable houses, and the missionaries and their wives had to suffer much privation. The infant child of Dr. Glasgow died the June after they landed, and in August Mr. Kerr, the other of the two missionaries, was suddenly taken away; but, as usual, difficulties and losses only evoked enthusiasm and prayer. "This is an event," wrote the Convener to the members of the Church, "that has not been lightly permitted. There is good reason to justify it. Even we can see that many important ends are served by it. How it demonstrates the reality of religion when the fear of death does not deter from its service! Our friend might, and no doubt would, have been useful, had he been spared, in a lengthened ministry at home; but I have no hesitation in saying he has accomplished more by his death than he could have effected by the longest ministry at home. What benefits he has already conferred on the whole Church, in the example he has set, the spirit he has excited, and the labours he has prompted! Our short mission has already been to our Church as life from the dead."

The book goes on to record that on January 12th, 1842, four missionaries were publicly set apart to the work in India. Two of them with their wives sailed at once from Southampton to Alexandria. It is mentioned that "the directors of the Oriental steamers have kindly granted one passage free to Alexandria;" that a free passage was granted to all of them from Belfast to Liverpool, and that the railway company gave them free passes from Birmingham to London. On May 16th, 1843, came the tidings of the first conversion, that of Abdul Rahman, a Mussulman and a Munshi, who still lives and has been a consistent Christian and most useful worker during all these years. To-day the mission, the story of the beginning of which this old book records, has seven central stations and is opening an eighth in Kathiawar, and Gujarat; the Christian community it has gathered out of heathenism numbers more than 2,000; it employs above 100 native evangelists and teachers, and it has 3,500 scholars in its schools.

There is a sweetness and a fragrance about this old book and the records it contains. The hand that penned them and led the Church in its early missionary efforts, and which has long since crumbled into dust, was the hand of a man of God, and a spirit of faith and prayer breathes through every page. The best men in the Church were sought out as the first missionaries, and cheerfully obeyed the call. The difficulties that faced the early workers drove them back on God, and when reported to the Church at home stirred up the people to more prayer and sympathy and generous giving. Work thus begun—and it is thus that most of our great missionary enterprises have had their beginning—must go on and prosper. As Dr. Morgan said in one of his early circulars, "Our little hour will soon be gone, but our work will survive us. When we are cold in the grave, the principles we have disseminated will warm the heart of the living; and then the work will be progressive. Our mission will be the parent of many." We should honour the self-sacrifice, and energy, and holy zeal of these men and women of a past generation, who laid so firmly and so well the foundation of the great foreign mission enterprise, shrinking not from the greatness and the difficulty of the task, and the fruit of whose life and labours we are reaping abundantly in the ever-increasing missionary enthusiasm of to-day.—*Rev. William Park, D.D., Convener of Foreign Missions, Belfast, Ireland, in Missionary Review.*

THE TESTIMONIALS

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Have you seen the New **BIG BOTTLE** Old Price 25 Cents.

Ministers and Churches.

THE Synod of the Church of Scotland in Canada has appointed the Revs. J. Edgar Hill, M.A., B.D., of Montreal, and C. E. Gordon Smith, F.S.Sc., of Lancaster, Ont., to represent it at the Pan-Presbyterian Alliance in Toronto in September.

A VERY enjoyable concert was given in Port Carling, Muskoka, on the evening of the 4th, in aid of the funds of the mission. A varied programme was rendered by Mrs. Fenwick, the noted singer; Misses Edgar, Westman, Archibald, Foote, Millichamp, and Messrs. Barber, Foye, Munson, Ald, Saunders in the choir. Proceeds, \$33.50.

A very successful and enjoyable garden party was held on Tuesday evening, 2nd inst., on the beautiful grounds of Mr. F. Farman Epsom, under the auspices of the ambitious little congregation of Presbyterians at Utica. Excellent music was furnished for the occasion by the Citizens' Brass Band of Uxbridge, together with other talent from Uxbridge and Port Perry; proceeds, \$40.

THE next Provincial Convention of Young People's Society of Christian Endeavour will probably be the largest convention of Christian workers ever held in Ontario. It will commence October 19, 1892, in London. Every Society in the Province is expected to send one or more delegates. Already the committee of management are making enthusiastic and extensive preparations for the reception of this host of the Lord's workers.

ABOUT a year ago Dr. Daniel Hamilton, a devoted elder of Guthrie Church, Harriston, consecrated to the Lord's service a valuable young colt, with the determination not to sell it till offered \$100. The colt was sold a few days ago for the price, and the money distributed as follows: China Inland Mission, \$50; The Woman's Foreign Missionary Society of Guthrie Church, \$25, and Home Missions, \$25. This is a special contribution, and Dr. Hamilton does not allow it to effect his usual liberal contributions. These facts are so worthy of imitation that they are given to the public, though contrary to the judgment of the contributor.

THE new Presbyterian church at Parkersville, Presbytery of Barrie, was opened for public worship on Sabbath, July 21, by the Rev. M. N. Bethune, of Gravenhurst. The reverend gentleman preached morning and evening to large and appreciative audiences. James Lachore, missionary in charge, preached in Gravenhurst on that day. The church is a comfortable frame with stone foundation, and through the kindness of Mrs. Osborne and other friends it is now free from debt. The church has been named Osburne Church. A tea-meeting is to be held on the 12th of August, when it is hoped money enough will be raised to paint the church, put up sheds and fence the grounds.

THE 24th of July will be a memorable day in the history of Presbyterianism in Hamiota. A new church has been completed. The Rev. Dr. King, of Manitoba College, and the Rev. Robert Frew preached powerful and impressive sermons at the dedication services. A tea-meeting was held Monday evening, when tables were set out in the Massey waterrooms. The speaking and music were a rare treat, being superior to that generally heard upon such occasions. The speakers were Rev. Messrs. McEwen, Hodnett, Chegwin, Frew and the Rev. Drs. Robertson and King. The church is a beautiful structure, costing \$1,500, a large amount of which is subscribed by the congregation. At present they are presided over by a missionary who graduated from Knox last April. Should this place become fully settled, as it promises, the three stations of which Hamiota is one will before long be able to call a minister of their own.

THE induction of the Rev. F. C. Simpson, late of Melbourne, Ont., into the pastoral charge of St. Johns Presbyterian Church, Bridgewater, N.S., took place Tuesday evening week. After the reading of the edict by the Rev. J. W. Crawford, the induction sermon was preached by the Rev. D. McGillivray, of Lunenburg. The Rev. G. Leck, Moderator of the Presbytery, put the usual questions, all of which were satisfactorily answered, and Mr. Simpson was declared the pastor of St. Johns Church, the right hand of fellowship being given by the members of the Presbytery as they welcomed the newly-inducted pastor. The charge to the minister was delivered by the Rev. Principal Forrest, of Halifax, and the people were addressed by Rev. J. F. Dugan and Rev. J. Robbins. The choir, under the able conductorship of the organist, Mr. William Hebb, rendered a creditable selection of anthems. The platform was beautifully decorated with a choice selection of plants and flowers, and reflected great credit on the ladies who had undertaken the work. The service, which was altogether of a very interesting character, was greatly enjoyed by the large audience present. After the benediction was given, the members of the congregation were introduced to the new minister by the Clerk of the Session, Dr. Calder. The call to the Rev. Mr. Simpson was hearty and unanimous, and the congregation is to be congratulated on their choice. The reverend gentleman gave his first sermon as pastor on Sabbath morning week to a large congregation.

THE Brantford *Expositor* says: A telegram has just been received announcing the death of Mrs. Frank Nichol, wife of Rev. Frank Nichol, of the Indian Missions in the North-West. Mrs. Nichol, who was a daughter of Captain Manson, of Port Hope, was married to Mr. Nichol on July 15, 1891, Rev. Dr. Cochrane officiating on the occasion. She and her husband left shortly afterwards for their home in the North-West, called Mastavissie, where during the past year they were singularly successful in their work among the Indians. About three months ago she returned to visit her mother, Mrs. Manson, in Port Hope, who was in somewhat delicate health, and her sisters in On-

tario, Mrs. Harley and Mrs. Vanleet, in Brantford; Mrs. Foster, in Burford, and Mrs. Grant, in Toronto. She spent a considerable time in Brantford, apparently in the best of health, and addressed the Ladies' Missionary Society of Zion Church, and other societies in Ontario in behalf of work among the Indians. About three weeks ago she left Brantford to rejoin her husband, and though somewhat exhausted by her labours in Ontario, she was in the best of spirits. Before embarking at Owen Sound for Port Arthur she got a chill, and with difficulty reached Prince Albert, some seventy-five miles from the missionary station. On Thursday last Dr. Nichol received from his son a telegram that she was very ill, and immediately left for the North West, where he will arrive to-night about eight o'clock. This afternoon a telegram was received by Mrs. (Dr.) Nichol, intimating the death of the young wife. Dr. Cochrane at once telephoned the sad tidings to the friends in the city, and will refer to it in his sermon to-morrow. The cause of death was a fever, resulting from a chill. A large circle of friends will extend the sincerest sympathy to the family.

THE *Clinton News Era* says: Sunday last was the 14th anniversary of the induction of the Rev. A. Stewart, as pastor of the congregation of Willis Church, Clinton. At the morning service the pulpit was occupied by the pastor, who has returned from a well-earned holiday. The text of the sermon was I. Sam. vii. 12. After a careful exposition of the text, and enforcement of its lessons, reference was made to its appropriateness to the circumstances of the congregation and himself as its pastor. Surveying the experiences and the work of the past fourteen years, the congregation had reason to raise its Stone of Remembrance and inscribe on it, "Ebenezer—for hitherto hath the Lord helped us." Some interesting statistics were quoted, which serve as an index of the work done during the pastorate. The statistics are taken from the published reports:—

Contributions to the schemes of the Church	\$ 44	\$ 121
Sum raised, congregational purposes	14	104
Sum raised for all purposes	58	225

Besides these regular contributions the church has been built and furnished, something over \$10,000 having been paid, and over \$1,000 has also been contributed towards the endowment of colleges, and about the sum of \$1,000 has been promised for the purchase of an organ. The membership for the year preceding induction was reported to be 225, and at the congregational meeting held in February last the membership was reported as 262. A bare comparison of the membership of the two periods would lead to great discouragement and to a false impression, and it was pointed out that the principal discouragement connected with Christian work, in a field where the population was not increasing, such as this, is that results cannot be gathered and visibly presented, and often unfair and improper comparisons were made between such congregations as this and so-called flourishing and influential congregations where the population was rapidly increasing, or where the natural increase of population was retained. During the fourteen years there have been admitted to the Church 430 members. This has only to be stated to show what great changes have occurred, and to indicate what the congregation would have been had this locality grown in population and retained it. Over 100 of those whose names appear upon the call have gone, some by death and some by removal. The personnel of the Session and Board of Managers has almost completely changed. A contemplation of these changes ought to inspire humility, proving to us that notwithstanding individual changes, the congregation is the same, God making His work go on independent of any one or set of individuals. A matter of congratulation was that although the membership was not much greater than it was when the pastorate began, yet the contributions had greatly increased, those for missions and other schemes having almost doubled. It certainly does not fall to the lot of many clergymen to retain their connection with a congregation so long without the slightest friction or unpleasantness occurring, and the fact that Mr. Stewart has the entire confidence and esteem of not alone his own people, but all others, is an evidence of his acceptability and the faithfulness of his work. We congratulate Willis Church on its ability to retain so eminently useful and able a pastor, and Mr. Stewart is deserving of much credit for the fidelity displayed during this lengthened and successful pastorate.

THE *Guelph Mercury* says: A memorial service for the departed members of the Steven family, who were suddenly engulfed in the waters of the Georgian Bay, was held in Knox Church, Guelph, on a recent Sabbath morning. The pulpit was draped in black and white and flowers tastefully arranged on it. Mr. William Anderson, a former superintendent of the Sabbath school, and Mr. J. A. McCrea, the superintendent of the school, assisted in the service. Rev. R. J. Beattie, the pastor, took for his text Phil. i. 21: "For me to live is Christ and to die is gain." After speaking of the Christian life he dwelt upon the Apostles' view of death to the Christian. It was gain. It was rest from toil and temptation at the right hand of God, where there was fulness of joy. Here we cry for what we want and what we have lost; we shall find both in God and be satisfied. Friends who have gone from us are not lost. They dwell with God in the possession of His bounty. We shall find them again and shall be forever with the Lord. We may well restrain our grief for the loved ones taken away; we have the best of evidence that they are all enjoying this gain. What is the aim of our life and on what do we rest our hopes for the life to come? Our beloved teachers, who have been taken, were lovely and pleasant in their lives, and in death they were not divided. They were women of superior mind and judgment, in whose face the light of God shone because they loved His truth and hid it in their hearts. They lived Christ and knew the power of God's Word, and were therefore fitted to teach others. They were living exponents of true Christian principle, not looking for blurs or defects in

the lives of those around them, or listening to those who would speak evil of others. The speaker bore his testimony to the moral support and sympathy that he had always received from these faithful Christian workers whom they would meet no more here. They had heard the blessed words from Him whom they loved and served, "Well done, good and faithful servant." In all the vicissitudes of life here let us cling close to Him who became a Man of Sorrows for us, and who, although Lord of all, wept by the grave of one whom He loved. Mr. McCrea said that he had known the Misses Steven in Sunday school work during the past eight years. He had not in these years discovered their defects, and had been helped and comforted by their fidelity and good judgment more than he could tell. He could not recall any time in which he had expressed to them the appreciation that he felt, and regretted the fact that we were all so apt to leave kind things unsaid until after the death of those who have helped us with word or act. He referred to the last lesson taught by their departed friends. It was "The First Christian Church." Miss Steven walked home with him, and talked of one point prominent in the lesson, viz.: Individual responsibility of Church members in carrying on the work of the Church. The Misses Steven, in all the branches of Church work, had made it very plain that they felt their individual responsibility in the use of talent, time and influence. They reflect Christ in their lives, so that the lives of those with whom they came in contact were strongly influenced for good. They were a daily illustration of the truth that religion was not gloomy but joyous. They have left us the best legacy, that of good works. Who will accept it and take up the important work they have left? Christ says: "Go work to-day in My vineyard." Soon the day of toil will be over; let us be faithful until the rest that remaineth is ours."

PRESBYTERY OF SAUGEN.—This Presbytery met in Knox Church, Harriston, on July 12. Mr. Hall was examined on the third year's work in the literary course, as recommended by the General Assembly, and the Clerk was instructed to certify him as a student of the first year in theology. A minute of the General Assembly was read, intimating that leave was granted the Rev. John Macmillan to retire and to be placed on the list of annuitants. Messrs. Cameron, Jansen and McLaughlan reported that they had attended the General Assembly according to appointment. Messrs. Ramsay, McKellar and Hagerman were appointed to consider the method of appointing commissioners to the General Assembly. Also the payment of their expenses. Mr. McKellar reported that he had moderated in a call in Amos and Knox Church, Normanby, in favour of Mr. Donald MacVicar, B.A., probationer. Salary, \$750 and manse. The call was sustained and accepted. The Presbytery agreed to meet in Amos Church on the 26th inst., at eleven o'clock a.m., to examine Mr. MacVicar on the subjects prescribed, and to hear his trial discourses, and if sustained to meet at two p.m. for his ordination and induction. Mr. McKellar to preside, Mr. Jansen to preach, Mr. Young to address the minister and Mr. Millar the people. The Clerk intimated that fifteen certificates had been given for correctly repeating the Shorter Catechism. Four to Knox Church, Normanby, Sabbath school, and eleven to Belmont Sabbath school. Mr. Hall was assigned a text on which to write a discourse at next meeting. Mr. Ramsay gave in a report "on order of business." He was requested to send a printed copy to each member two weeks before next meeting, in order that time might be given to consider it. The Session records of Halaklava and Clifford were examined and attested. It was agreed to change the name of Halaklava congregation to that of Midway. The Presbytery adjourned to meet in Mount Forest on September 13, at 10 a.m.—S. YOUNG, Pres. Clerk.

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PRESBYTERY OF BRUCE.—This Presbytery met at Chesley, on July 12th. Mr. McKenzie was appointed Moderator for the ensuing half year and presided. The changes on the roll caused by the transference of Knox Church, Teeswater, to the Presbytery of Maitland, and the erection of the Presbytery of Algoma, were made. The Standing Committees for the year were appointed, with the following Conveners: Home Mission—M. Tolmie. State of Religion—Dr. James. Sabbath Schools—Mr. Echford. Temperance—Mr. Johnston. Statistics—Mr. Perrie. Finance—Mr. Eadie. Superintendence of Students—Mr. McKenzie. Schemes of the Church—Mr. Gourlay. Sabbath Observance—Mr. Eadie. A call from Underwood and Centre Bruce to Mr. James Fitzpatrick, B.A., signed by 165 communicants and 113 adherents and promising an annual stipend of \$900 with manse and glebe, was sustained and accepted. The induction services will be conducted at Underwood, on August 26, at 2 p.m., when Mr. Anderson will preside and address the congregation. Mr. Mowat, preach, and Mr. Eadie, address the minister. Mr. D. Miller read a discourse and was certified to college. Messrs. Perrie and Johnston were appointed to address the annual meeting of the Presbyterial W. F. M. S. The next meeting will be held at Walkerton, on September 13, at 1 p.m.—JAMES GOURLAY, Pres. Clerk.

THE ALLIANCE OF THE REFORMED CHURCHES.

The different committees having on hand the arrangements for the Alliance of the Reformed Churches, which will meet in this city in September, are as follows:—

Executive Committee.—Mr. Wm. Mortimer Clark, convener, 36 Toronto Street; Rev. Wm. Burns, secretary, 170 Yonge Street; Rev. Dr. Caven, Rev. D. J. Macdonnell, Messrs. Hamilton Cassels, Alex. Nairn, John A. Paterson, Arch. MacMurchy.

Committee on Finance.—Messrs. William Mortimer Clark, convener, 36 Toronto Street; George T. Ferguson, treasurer, 19 King Street West; Donald Mackay, Alex. Nairn, Joseph Gibson, Richard Donald, sr., James Brown, J. Y. Reid, Jas. Scott, J. L. Blaikie, John I. Davidson, Robert Kilgour, James Alison, A. M. Smith, Wm. Blackley, Wm. Davidson, J. D. Oliver, A. F. Webster, John Gowans, S. F. McKinnon, Don. Gunn, D. D. Christie, J. L. Brodie, J. K. Macdonald, A. R. Creelman, R. W. Spence, Major A. M. Cosby, J. W. Langmuir, Hamilton Cassels.

Committee on Entertainment.—Messrs. John A. Paterson, convener, 16 Toronto Street; S. C. Duncan Clark, Wm. Wilson, R. S. Gourlay, Hamilton Cassels, C. R. Peterkin, John Harvie, James Brown, S. Wallace, W. Crichton, A. Hendry, D. D. Christie, J. McNab, H. W. Darling, Rev. Wm. Burns and all the city pastors.

Printing Committee.—Messrs. Hamilton Cassels, convener, B.N.A. Chamber, corner Yonge and Wellington Streets; Thos. Yellowlees, J. McNab, John Young, Robt. Kilgour, Alexander Fraser and Rev. W. Burns.

Committee on Socialities.—Messrs. Alex. Nairn, convener, 415 Jarvis Street; William Mortimer Clark, Don. Mackay, Major A. M. Cosby, H. W. Darling, Wm. Kerr, John Harvie, J. K. Macdonald, A. M. Smith, J. L. Blaikie, S. C. Duncan Clark, Alexander Fraser, M.A.

Committee on Places of Meeting.—Rev. Principal Caven, D.D., convener, Spadina Road; Rev. Dr. Reid, Rev. Dr. Parsons, Rev. Dr. MacLaren, Rev. Dr. J. Macdonnell, Messrs. W. M. Clark, Thos. Kirkland, John Harvie, Hon. G. W. Ross, Wm. Carlyle.

Committee on Praise, Sessions, etc.—Rev. D. J. Macdonnell, convener, manse, Simcoe Street; Mr. W. B. McMurrich, Rev. Dr. McTavish, Rev. Dr. Reid, Messrs. D. T. McAinsh, John Douglas, Thomas Caswell, J. G. Anderson, J. McNab.

“German Syrup”

The majority of well-read physicians now believe that Consumption is a germ disease. In other words, instead of being in the constitution itself it is caused by innumerable small creatures living in the lungs having no business there and eating them away as caterpillars do the leaves of trees. The phlegm that is coughed up is those parts of the lungs which have been gnawed off and destroyed. These little bacilli, as the germs are called, are too small to be seen with the naked eye, but they are very much alive just the same, and enter the body in our food, in the air we breathe, and through the pores of the skin. Thence they get into the blood and finally arrive at the lungs where they fasten and increase with frightful rapidity. Then German Syrup comes in, loosens them, kills them, expels them, heals the places they leave, and so nourish and soothe that, in a short time consumptives become germ-proof and well.

Railway Fares.—Messrs. A. MacMurchy, convener, Sherbourne Street; John Harvie, Thomas Caswell, Alex. Nairn, John Burns, Rev. Dr. Reid. The following is the list of delegates who have been appointed by their respective Churches:— English Presbyterian Church.—Rev. Dr. J. M. Gibson and Rev. Dr. McEwan, London; Rev. Dr. Johnstone, Liverpool; Rev. W. S. Swanson, Amoy, senior missionary to China of this Church; Sir George Bruce, Robert Wales and Robert Whyte, London.

U. P. Church of Scotland.—Rev. Dr. Black and Rev. Dr. Oliver, Glasgow. Rev. Dr. Hutton and Rev. A. Henderson, LL.D., Paisley; Rev. Dr. Drummond, Glasgow; Rev. Professor Orr, D.D., Edinburgh; P. Esselmont, M.P., Aberdeen; Jonathan Thomson, Glasgow; William Morrison, Inverness; George Smith, Stirling; James Waldie, Edinburgh; J. Thomson Patton, Stirling, and Miss Adams, Zenana Society.

Free Church of Scotland.—Rev. Dr. Blaikie, Rev. Professor Thomas Smith, Edinburgh; Rev. Dr. Walter Ross Taylor, Rev. Professor Lindsay, Glasgow; Rev. Dr. Arch. Henderson, Crieff; Rev. Dr. D. McKechnan, Bombay; Rev. Professor Ivercuth, Aberdeen; Rev. Dr. K. S. Macdonald, Calcutta; Rev. Dr. Stewart Lovedale, Africa; Rev. Professor Robertson, Aberdeen; Rev. Alex. Lee, Nairn; Rev. John McEwan, Edinburgh; Rev. Murdoch Mackenzie, Inverness; Rev. Alex. Alexander, Dundee; Rev. William Ross, Cowcaddens; Dr. George Smith, C. I. E., Edinburgh. Elders of Free Church.—Robert Orr, Glasgow; William Stevenson, J. S. Ferrier, J. D. Smith, Alex. Gray, William White, Edinburgh; Alex. Watt, Glasgow; Sheriff Cowan, Paisley; J. C. Robertson, Glasgow; A. Ellison Ross, S. S. C., Edinburgh.

New South Wales.—Rev. Professor Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat, Rev. W. Scott, Whittier; Mr. Eben Macdonald.

Continental.—Rev. Professor Bavreack, Rev. Professor Wielger, Herr Goebel, superintendent; M. le Pasteur Merle d'Aubigne, M. le Pasteur A. Schmidt, M. le Pasteur Borde, Waldensian Church, Rev. Dr. Guy, Mr. William Woods.

Presbyterian Church in Canada.—Rev. Principal Caven, D.D., Rev. William Reid, D.D., Rev. D. J. Macdonnell, B. D., Toronto; Rev. Principal Macvicar, D.D., Montreal; Rev. Thomas Ward-rop, D.D., Guelph; Rev. Principal Grant, D.D., Kingston; Rev. Principal King, D.D., Winnipeg; Rev. D. M. Gordon, B.D., Halifax; Rev. Thos. Sedgwick, Tatamagouche; Rev. Dr. Robertson, Hon. Chief Justice Taylor, Winnipeg; Hon. G. W. Ross, M. P., Hon. Justice McLennan, W. Mortimer Clark, Hamilton Cassels, J. K. Macdonald; W. B. McMurrich, Toronto; John Charlton, M. P., Lynedoch; Hon. David Laird, Prince Edward Island; David Morrice, Montreal.

Reformed Church in America.—Revs. T. W. Chambers, D. D., New York; D. Waters, D. D., Newark, N. J.; John B. Drury, D.D., New Brunswick, N. J.; Theodore W. Welles, Paterson, N. J.; Peter Moerdyke, D. D., Chicago, Ill.; Evert Van Syke, D.D., Catskill, N. Y.; J. A. DeBaum, D.D., Fonds, N. Y. Elders.—William H. Clark, A. T. VanVranken, John Marsellus, Henry W. Bookstaver, N. S. King.

United Presbyterian Church of North America.—Revs. W. S. Owens, D. D., Indiana, Pa.; R. I. Miller, D.D., Pittsburgh, Pa.; W. D. Collins, D. D., Philadelphia, Pa.; W. T. Campbell, D.D., Monmouth, Ill.; R. G. Ferguson, D.D., New Wilmington, Pa.; J. A. Grier, D.D., Mercer, Pa.; W. G. Moorehead, D. D., Xenia, O.; F. M. Spencer, D.D., Stirling, Kan.; J. C. Taggart, E. Liverpool, O.; A. J. Young, McKeesport, Pa.; J. W. Long, Fredericksburgh, O.; H. J. Murdoch, J. B. Irwin, M.D., John Lynch, James McChandless, J. I. Porter, Professor J. H. Wilson.

Presbyterian Church, United States.—New York.—Rev. H. M. Baird, D. D., Rev. J. A. Hodge, D.D., Rev. George Alexander, D. D., Rev. S. S. Mitchell, D. D., Rev. Robert L. Bachman, D. D. Elders.—Louis Chapin, Horace B. Silliman, William Wade, William A. Brodie, John Sloan, New Jersey.—Rev. John Dixon, D. D., Rev. Albert Erdman, D.D. Elders.—J. H. Halsey, Jeremiah Baker, Pennsylvania.—Revs. George T. Purvis, D. D., J. I. Brownson, D.D., George D. Baker, D. D., F. B. Hodge, D. D., Henry E. Niles, D.D. Elders.—George S. Graham, F. K. Hipple, G. M. McCauley, Dr. Robertson and Henry Small, Ohio.—Revs. W. E. Moore, D.D., O. A. Hills, D.D., W. McKibben, D. D. Elders.—W. H. Neff and E. R. Perkins, Indiana.—Rev. I. P. Tuttle, D.D. Elder.—W. W. S. Hubbard, Kentucky and Tennessee.—Rev. E. W. C. Humphrey, Illinois.—Revs. J. L. Withrow, D. D. and John W. Dinsmore, D.D. Elders.—George E. Bissell, and D. F. Knowlton, Michigan.—Elder S. M. McCutcheon, Minnesota and Wisconsin.—Rev. Robert Christie, D.D. Elder.—W. P. McLaren, Pacific.—Elder Alexander Montgomery, Nebraska.—Elder P. L. Perine, Missouri.—Elder J. F. Baird, Kansas.—Rev. William N. Page, D. D. Colorado.—Rev. John N. Freeman, D.D. Atlantic and Catawaba.—Rev. D. J. Sanders, D.D. Baltimore.—Rev. Thos. Fullerton, D.D. Iowa.—Rev. H. D. Jenkins, D. D. At large.—Revs. James McCosh, D.D., and W. H. Roberts, D.D., Secretary Western Section Alliance.

General Synod Reformed (German Church) in the United States.—Revs. T. G. Apple, D.D., Benjamin Bausmann, D.D., Clement Z. Weiser, D.D., Edmund R. Echbach, D.D., H. J. Ruetrik, D.D., James J. Good, D.D., Dewalt S. Fouse, D.D., John C. Bowman, D.D., G. W. Willard, D.D., Charles G. Fisher, D.D., John H. Prugh, John H. Schler, H. M. Kieffer, D.D., David Van Horne, D.D., S. G. Wagner, D.D., John H. A. Bomberger, D.D., Colvin S. Gerhardt, Jacob O. Miller, D.D., David E. Klopp, D.D. Elders.—John W. Bickell, Chris. M. Boush, Charles Santer, Benjamin, Daniel S. Keller, Daniel Miller.

Cum gratia.—Presbyterian Church.—Rev. C. H. Bell, D.D., St. Louis, Mo.; C. W. Binkley, Nashville, Tenn.; W. H. Black, D.D., A. J. McGlumphy, D.D., Marshall, Mo.; J. B. Mitchell, D.D.,

Kirkville, Mo.; E. D. Pearson, D.D., Louisiana, Mo.; T. C. Blake, D.D., Nashville, Tenn.; S. G. Burney, D.D., Lebanon, Tenn.; E. D. Bushnell, D.D., Chattanooga, Tenn.; G. T. Stainback, D.D., McMinnville, Tenn.; W. J. Darby, D.D., Evansville, Ind.; F. R. Earle, D.D., Boonsboro, Ark.; W. B. Farr, D.D., Marshall, Texas; R. M. Tinnon, Fort Worth, Texas; J. B. Green, D.D., Nebraska City, Neb.; E. G. McLean, D.D., Walla Walla, Wash.; B. G. Mitchell, Ph.D., Oxford, Miss.; S. L. Russell, D.D., Gaylesville, Ala.; J. P. Sprowles, D.D., Salem, Ill.; A. W. White, Waynesburg, Pa.; Elders.—John Black, Bentonville, Ark.; F. M. Cockrill, Warrensburg, Mo.; C. B. Holland, Springfield, Mo.; W. E. Dunaway, Jackson, Tenn.; John Frizzell, J. M. Gaut, Nashville, Tenn.; G. R. Hill, Oxford, Miss.; T. F. Howell, Rome, Ga.; W. G. Ralston, Evansville, Ind.; J. R. Rush, Pittsburg, Pa.; W. E. Settle, Bowling Green, Ky.; A. E. Turner, Lincoln, Ill.; W. H. Ward, Fort Worth, Texas.

Church of Scotland.—Revs. Dr. McMurtrie, Edinburgh; John Campbell, Edinburgh; James McClymont, Aberdeen; C. M. Grant, Dundee; Gavin Lang, Inverness; P. McAdam Muir, Edinburgh; William Snodgrass, D.D., Canobie; D. Ogilvie Ramsay, D.D., Closeburn; James McLeod, D.D., Glasgow; J. M. Robertson, St. Ninian's; Walter S. Lowe, B.D., Kilmarnock; F. R. Macdonald Cooper, Angus; James Somerville, Glasgow. Elders.—Wellesley C. Bailey, John Campbell, S. S. C., Edinburgh; Sir Alexander Muir Mackenzie, Bart, Dunkeld; A. T. Niven, Edinburgh.

Reformed Presbyterian.—Rev. James Kerr, D.D., Glasgow.

Original Secession.—Rev. John Sturrock, Edinburgh.

Welsh Calvinistic Methodist.—Rev. T. J. Wheldon, Bangor; J. P. Daviss, Gwynfa, Chester; G. Ellis, Elders.—Robert Rowland, Pwllheli; J. R. Davies, M.P., Bangor; R. Lewis Ellis, Rhyl.

Irish Presbyterian Church.—Revs. McCheyne Edgar, Moderator; Alexander Field, D.D., William Park, Matthew Leitch, D.D., George MacFarland, Secretary of Missions, Belfast; George Magill, Cliftonville; Dr. Wylie, Andrew Cuthbert, Belfast. Elders.—Edwin H. Kertland, Joseph Cuthbert, J. P., Alexander McOstrich, Alternates.—Revs. Jonathan Simpson, J.P., J. D. Craig, Houston; W. J. McCaughan, Elders.—A. D. Lemon, J.P., William McCammond, J.P., Thomas H. Browne, J.P.

Reformed Presbyterian Church of Ireland.—Rev. John Ramsay, Ballymoney; Rev. William Dick, M.A., Mulvin.

Secession Church in Ireland.—Rev. T. F. Moore, M.A., Castle Blarney.

New South Wales.—Rev. Prof. Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat; Rev. W. Scott, Whittier; Mr. Eben Macdonald.

The Presbyterian Church in the United States (South).—Rev. President R. McIlwaine, D.D., LL.D., Hampden, Sydney, Va.; Rev. W. T. Richardson, D.D., Richmond, Va.; Rev. A. W. Pitzer, D.D., Washington, D.C.; Hon. John J. Davis, Clarksburg, W. Va.; Hon. Lieut. Governor J. Hoge Tyler, Richmond, Va.; Rev. R. C. Reed, Charlotte, N.C.; Rev. H. P. Hoge, D.D., Wilmington, N.C.; Rev. Joseph Evans, Rowland, N.C.; George W. Watts, Durham, N.C.; Rev. Prof. F. R. Beattie, Ph.D., D.D., Columbia, S. C.; Rev. G. R. Brackett, D.D., Charleston, S.C.; Hon. J. S. Cothran, Greenville, S.C.; Rev. C. R. Hemphill, D.D., Louisville, Ky.; Rev. Chancellor L. H. Blanton, D.D., Richmond, Ky.; A. J. Alexander, Spring Station, Ky.; Rev. G. B. Strickler, D.D., LL.D., Atlanta, Ga.; Hon. J. A. Bilups, Madison, Ga.; Rev. W. A. Alexander, Clarksville, Tenn.; W. R. Lyman, New Orleans, La.; Rev. S. H. Chester, D.D., Nashville, Tenn.; J. A. Rayl, Knoxville, Tenn.; Rev. J. F. Cannon, D.D., St. Louis, Mo.; Hon. X. Ryland, Lexington, Mo.; Rev. A. P. Smith, D.D., Dallas, Texas; Hon. S. P. Greene, Fort Worth, Texas; Rev. R. Cecil, Selma, Alabama; J. W. Lapsley, Anniston, Texas; Rev. N. M. Woods, D.D., Memphis, Tenn.; Rev. J. S. VanMeter, Hot Springs, Ark.; Rev. W. H. Dodge, D.D., Jackson, Fla.

Reformed Presbyterian Church in the United States.—Rev. R. J. George, D.D., Rev. H. H.

George, D.D., Beaver Falls, Pa.; elder, Walter J. Miller, New York.

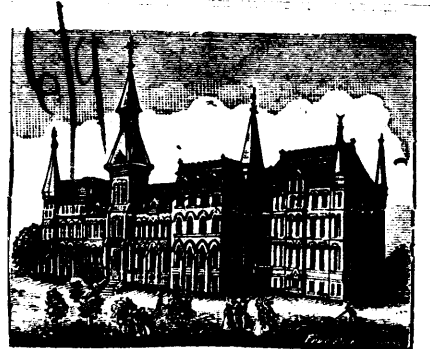
General Synod of the Reformed Presbyterian Church of North America.—Rev. J. F. Morton, D.D., Cedarville, O.; elder, Alexander Kerr, Philadelphia.

Associate Reformed Presbyterian Synod of the South.—Rev. H. T. Sloan, D.D., Lula Abbeville, S.C.

OBITUARY.

MRS. EDWARD WALKER.

Died very suddenly at her late residence, township of Reach, Mrs. Edward Walker, senr., relict of the late Edward Walker, elder at Utica, aged seventy-two years. Deceased was a very devoted worker in her Master's vineyard, being one of the first Sabbath school teachers in the Utica Presbyterian congregation nearly fifty years ago. Her highest delight was ever the welfare of her Master's cause, and the cultivation of intimate acquaintance with her Master, whom it was her highest delight to serve. Of her it may truly be said, For her "to live was Christ and to die was gain." Her life was a practical illustration of the injunction of the Apostle Peter, "Be ready always to give an answer to him that asketh you for the reason of the hope that is within you with meekness and with fear."

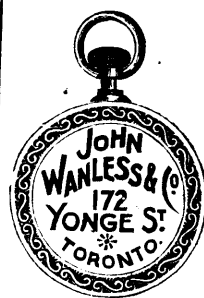


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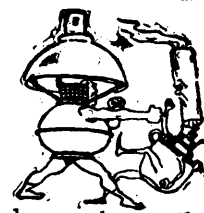
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regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLLEN, Elm Street, Augusta, Me., Sept. 26, 1891.

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British and Foreign.

THE Johnston Jubilee Fund, Belfast, now amounts to \$13,500.

THE sale of "Hymns Ancient and Modern" has now reached 50,000,000 copies.

MISS JESSAMY HARTE, daughter of Bret Harte, will shortly make her literary debut.

AN effort is likely to be made to induce Rev. J. G. Train, of Hull, to entertain a call from London.

MR. HENRY BRADLEY, the colleague of Dr. Murray, receives \$750 a year for his work on the great dictionary.

THERE are now six London pulpits vacant—Regent Square, Marylebone, Haverstock Hill, Millwall, East India Road, and Willesden.

THE Rev. J. Macdonald, B. D., of Ardochy, Inverness, has accepted the call to Dornoch Church. The call was signed by nearly 900 persons.

MR. W. A. OSBORNE, son of Rev. H. Osborne, M. A., has taken a highest place in all Ireland at the recent Royal University examinations.

MANCHESTER Presbytery have accepted the resignation of Rev. Arthur MacArthur, of Mount Street Church, Blackburn, who was ordained in 1870.

THE Rev. Joseph H. Leckie, assistant in Queen's Park Church, Glasgow, has accepted the call to Boston Church, Cupar. Mr. Leckie is the son of the late Dr. Reckie, of Ibrox.

THE Rev. Dr. Norman MacLeod, of Inverness, says that Gaelic is a fine language in which to preach the Gospel, and regrets that ministers of the old type of lingual purity have disappeared.

THE death is announced of the Abbe Dr. Vincenzo de Vit, a classical scholar well known for his contributions to Latin lexicography. He was a native of Padua, and was upwards of eighty.

ROSEMARY STREET Church, Belfast, which was injured in the recent great fire, is closed for a month for repairs, and the congregation are in the interim worshipping in May Street Church, Dr. Lynds.

THE Rev. Finlay M'Donald, of Coupar-Angus, has obtained from his Presbytery two months' leave of absence to attend the Pan-Presbyterian council at Toronto, to which he is an Assembly delegate.

MR. MACGREGOR (Rob Roy), whose death occurred recently, was a Presbyterian, and, until failing health necessitated his removal to Bournemouth, he was a member of the Blackheath Church.

MISS C. A. GRAY, the Continental missionary of the Grand Lodge of Good Templars, planted the order of Good Templars in Leipzig, Germany, by successfully instituting, on July 4, the "Gute Hoffing" Lodge.

A LITTLE steamer of galvanized steel for mission service on the Zambesi and Shire was launched at Govan last week, Mrs. A. L. Bruce, of Edinburgh (a daughter of Dr. Livingstone), naming it the *Henry Henderson*.

THE Rev. R. W. M'All, who has done so much for Paris that the police have said that he no sooner opens a mission than drunkenness is checked, is to be decorated with the Legion of Honour. He is an Aberdonian and has been twenty years in Paris.

THE Rev. James Denny, of Broughty Ferry, learning that Regent Square vacancy committee were about to recommend him to the congregation as successor to Rev. John M'Neill, requested that the proceedings go no further as he could not accept the call.

THE death took place at Ayr recently of Mr. James Law, shipowner, Glasgow, at the age of forty-four. He was joint-owner with his brother William of the Shire line, the largest fleet of sailing ships in Scotland. An elder in St. Georges-in-the-Fields, he was highly esteemed, and was often urged to enter public life.

MR. GLADSTONE'S last Midlothian speech was delivered in Penicuik United Presbyterian Church. He occupied the pulpit, and at times so heavily did he thump the cushion that his words were caught by the reporters with difficulty. Before entering the meeting he took tea in the manse with Rev. John M'Kerrow, who moved the vote of confidence.

THE Bishop of Argyll and the Isles (Angus Macdonald) has been appointed Archbishop of St. Andrews and Edinburgh. Of an old Highland family, he was born at Borrodale, Inverness-shire, in 1844, and has held the Hebridean diocese since 1878. An eminent Gaelic scholar, he lent his aid to the establishment of the Gaelic chair in Edinburgh University.

THE new church at Carrick Castle, Loch Goil, the erection of which is mainly due to Rev. George Jack, was opened recently, the forenoon service being conducted by Rev. Mr. Stevenson, of Rutherglen; the afternoon, which was for the children, by Mr. Jack, and Rev. Dr. Mackwan, of Claremont United Presbyterian Church, Glasgow, gave an account of his travels in the East in the evening.

THE new church at St. Abb's, Berwickshire, presented by Mr. Andrew Usher, of Northfield, to the congregation formed by Rev. John Munro, was opened recently by Principal Rainy. It is in Norman style, seats about 400, and has cost over \$10,000. The artificial lighting is by electricity generated at Northfield. Mr. Usher has also provided an endowment of \$250 a year towards the minister's stipend.

THE IRRESISTIBLE SMALL BOY.—Now is the season when the ubiquitous small boy fills himself with green plums and greener apples, and bolts half-ripe cherries, seeds and all. His voracity almost invariably leads to Cramps, Diarrhoea, or Dysentery, and the family hearthstone resounds with his lamentations. If his parents are prudent people, they will have a bottle of PERRY DAVIS' PAIN KILLER ready for such emergencies, and a spoonful of this great specific will bring the young scamp around all right. Druggists all sell it. Only 25c. per bottle new large size.

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NO CONDITIONS.—No charge for lots; no charge for orange grove tracts; no charge for deeds; no charge for \$1,000 loan; no charge for a free trip to Ocala. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotels, houses, high-grade 8 per cent. guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,025,600.

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THE VALUE OF MASSAGE TREATMENT.—Undoubtedly the greatest value of massage is in the treatment of sprains, luxations and joint-articular fractures. It has been generally conceded that the beneficial results from massage in these conditions have been due to a stimulation of the circulation and absorption, but its exact action has not been demonstrated until Dr. Castex reported the results of a series of careful experiments to the Society of Biology of Paris, at a recent meeting. The question Castex sought to answer was as to what scientific explanation could be offered for the results obtained by massage. Castex proceeded to produce a variety of traumatism upon large dogs, such as sprains, contusions, luxations, etc. The injuries were always made symmetrically, that is, similar injuries on two corresponding parts. The one part to be massaged and the other treated otherwise. Both the immediate and ultimate obvious results were carefully studied, and finally the muscles, both massaged and not massaged, were carefully examined microscopically. The nerves and blood-vessels in the region of the traumatism were also examined. The entire course of the experiments extended over a year. The immediate results of massage were a lessening of pain and a diminution of swelling. The latter results were chiefly an absence of ultimate atrophy of the parts. The dislocated shoulder of a dog which had been massaged, ultimately measured 30 centimeters in circumference, while the opposite shoulder, which had been similarly injured but not massaged, measured only 28 centimeters. The histological examinations of the parts yielded most interesting results. The muscles of the traumatized region on the side that had not been massaged showed, first, a dislocation of the muscular fibres well marked by longitudinal striae; second, a hyperplasia of the neighbouring connective tissue; third, a slight enlargement of the muscular fibres; fourth, the sarcolemma was usually found intact. On the contrary, the muscles of the traumatized region of the side that was massaged were entirely normal. The vessels on the non-massaged side showed evidences of a hyperplasia of their outer walls, and the nerve branches near the injury were irritated, and gave evidence of perineuritis and endoneuritis. On the side massaged both arteries and nerves were normal. These results were found to be constant.

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household hints.

MOCK OLIVES.—Take green plums before they begin to ripen, and pour over them, while boiling hot, a pickle made of vinegar, salt and mustard seed; let stand all night and then drain off the vinegar, and boil again and pour over the plums.

PICNIC NECTAR.—To one quart of new milk add the beaten yolks of two eggs and one tablespoonful of extract of lemon, frothed well. Let it boil up once, remove from the fire, cool, then bottle. Serve in glasses with cracked ice. Make on the morning it is wanted. A large quantity may be made, and part of it flavoured with vanilla if desired.

NEED FOR SLEEP.—"The crying need of American women," says a physician whose specialty of nervous diseases brings him in contact with plenty of the nervous type of the sex, 'is sleep. Over and over I tell my women patients: 'Sleep all you can, nine, ten hours every night, and, no matter how much at night, sleep surely one hour of daylight.' Many of them reply: 'I don't have time to sleep during the day.' 'Take time,' say I; 'you'll get it back, good measure, pressed down, running over.' Then they 'can't sleep in the daytime.' That is nonsense. They may not the first few days; but very soon, after persistently making the effort every day at a certain time, the habit will be formed and will be difficult to break. I believe if the women servants in our houses were allowed a half-hour nap every day, if more seemed impossible, the mistress would find that she was more than repaid in better service. But every woman who can control her time should so arrange her duties as to spend an hour asleep every day. Take it off of something—your fancy work, your reading, your children's clothes, shopping—steal a few minutes from half-a-dozen occupations, and put them into the refreshment which only sleep can bring, and you will be a healthier, handsomer woman, a better Christian and of considerable more use in the world in every way."

GOOD NURSING.—As to cleanliness I do not like to say a word. A nurse should bathe daily, and contrive a screen, and remember what Florence Nightingale said—that one could be clean with a cupful of water and a little patience and desire to be clean. I like much to see a nurse in cap and apron. This neat white dress sets her apart, is a uniform, and gives authority; and, too, I like it because the least spot shows. It is a sort of conscience for cleanliness, and quickly reports untidiness. I thing nothing more desirable than for a nurse to learn to control her emotions, no matter what may occur. Hospital experience is valuable in thus educating a woman. To have a nurse become hysterical is to have her henceforth useless. To be surely ready and unmoved by unlooked-for emergencies is perhaps hardly to be acquired. It comes by nature. I once was in a steamboat collision in Holland. I saw at once six Dutch women in hysterical spasms, and one was a Sister of Charity. My American women remained undisturbed, largely because they were of a class taught always to repress all display of emotion, and it is the giving way to emotion which leads to so much hysteria. Be careful therefore. A patient of mine was in charge of two nurses. At dusk, as they were about exchanging duties, the patient, by an accident I need not stay to explain, swallowed a little weak liniment containing aconite. She cried out that she was poisoned. One nurse went off into hysterics; the other, a most accomplished and interesting woman, said: "Oh, it is weak stuff; I will take a dose myself." So saying, she took a mouthful, and, quickly going into the hall to get rid of it, at once sent for the nearest doctor, and went back to give an emetic. It was really a very weak liniment, and no harm was done. My nurse's action entirely quieted the patient.

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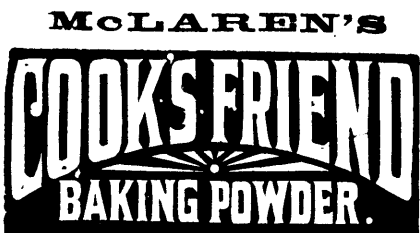
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m. BRANDON.—At Brandon, on Tuesday, 6th September, at 8.30 p.m. BROCKVILLE.—In Presbyterian Church, Hyndman's, September 20, at 5.30 p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m. HURON.—In Brucefield, on the 13th September, at 10.30 a.m. LINDSAY.—At Sunderland, Tuesday, August 30, at 11 a.m. LONDON.—The Presbytery of London will meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for Conference, and on Tuesday morning, 13th September, for business. Elders' Commissions and Session Records examined. MAITLAND.—At Wingham, on Tuesday, September 13th, at 11.15 a.m. MONTREAL.—In Presbyterian College, Montreal, Tuesday, September 6, at 10 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 20, at 10 a.m. QUEBEC.—In Chalmers Church, Richmond, August 30, at 4 p.m. REGINA.—At Regina, on 2nd Wednesday in September. TORONTO.—In St. Andrews Church West, on Tuesday, August 2, at 10 a.m.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On August 9, at 106 Simcoe street, the wife of Alex. Primrose, M.B., Edin., of a daughter.

MARRIED.

On July 29, at the residence of the bride's mother, Hamilton, by Rev. S. Lyle, assisted by Revs. J. A. Macdonald and J. G. Shearer, Charles A. Webster, M.D., to Annie Walker, second daughter of the late Rev. Wm. Troup.

At Perth, on August 2, by the Rev. James Ross, B.D., Mr. John Herron, B.D., of Herron's Mills, to Mrs. Sarah Mair, of Perth.

At Guelph, on 4th August, 1892, by Rev. J. C. Smith, B.D., James W. Mann to Jennie Kirkpatrick, both of Guelph.

At the residence of Mrs. Logan, Whitby, on Thursday, August 11, by Rev. K. Maclean, M.A., R. A. Paterson, B.A., principal of Perth Collegiate Institute, to Miss E. Louie Francis, of Whitby, youngest daughter of Mr. R. Francis, Belmont, Man.

DIED.

At Prince Albert, N.W.T., on August 5, Minnie Manson Nichol, beloved wife of the Rev. Frank O. Nichol, Presbyterian missionary at Mistawasis Reserve.

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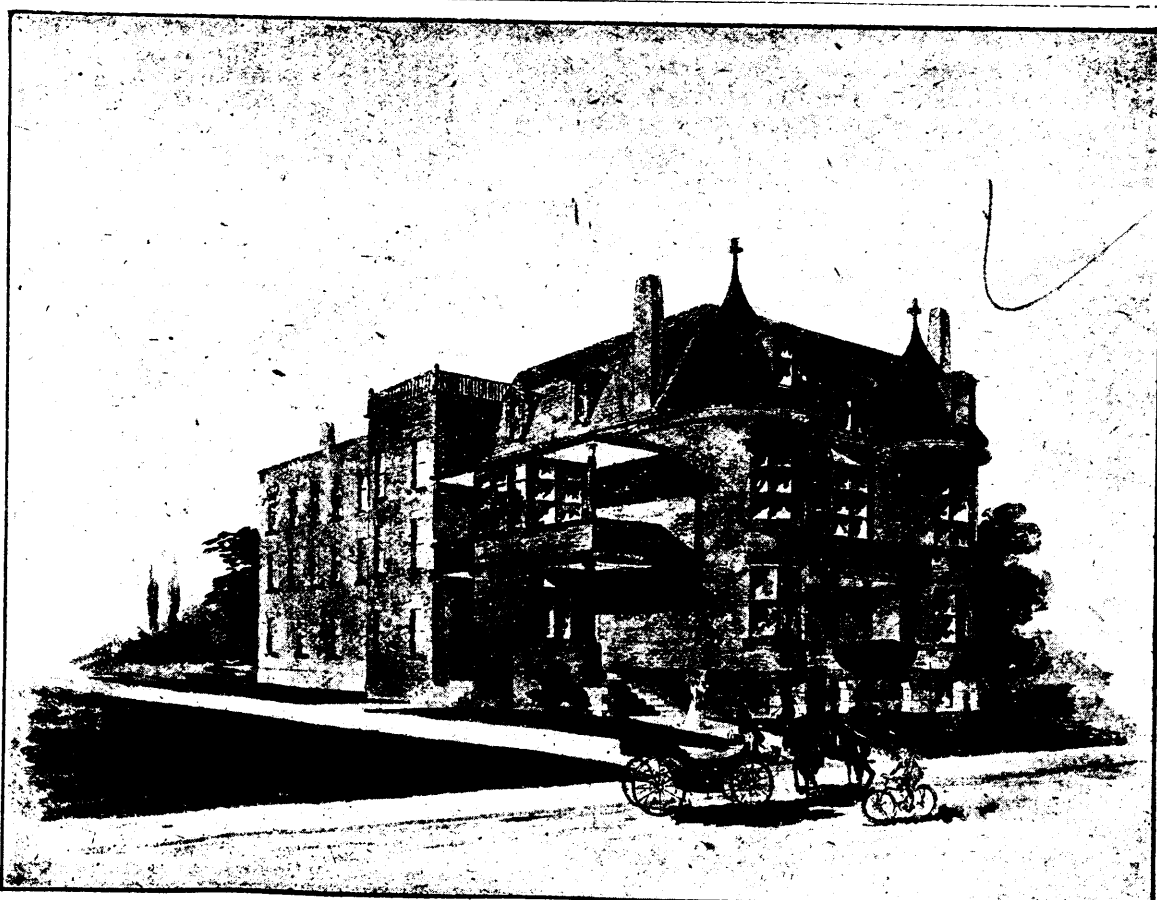
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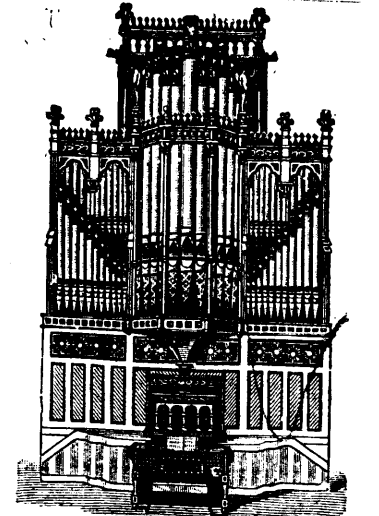
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ARTS DEPARTMENT

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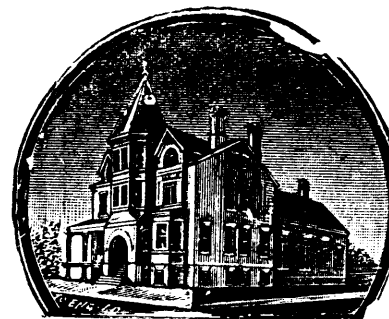
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