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# The Presbyterian Review.

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## Temperance Thoughts.

With respect to the gigantic evils attending the liquor traffic with native races, Asiatic, African and Indian, says the *New York Observer*, all intelligent opinion is agreed. The civilized world long ago decided that the misery, degradation and ruin wrought by it was second only to that produced by the slave trade. It puts a blight upon all industry and endeavor, destroys legitimate trade by substituting a single demand for many, checks all civilizing processes, and kills off the natives with the rapidity of cholera or yellow fever.

Every competent colonial administrator regards it as the chief obstacle to orderly administration; native chiefs protest against it and not infrequently prohibit it; and international conferences, like those of Berlin and Brussels, have devised rigorous measures for its restriction or prohibition. Practical and experienced men of affairs, uninfluenced by high moral considerations, without prejudice against the liquor trade as ordinarily conducted, and moved solely by desire to extend and develop markets and to facilitate peaceful progress, have declared again and again that the first and essential preliminary to success in these directions is to prohibit the trade in spirits. Missionaries constantly cite the traffic in alcohol as the greatest enemy which confronts them in laboring for native races, the most serious obstacle to all religious and social improvement.

Yet despite this agreement of evidence and opinion, and the explicit prohibition of the further extension of the traffic by the Brussels treaty, intoxicating liquors are sold to day over African territory three times as large as that covered by the trade in 1890. No less than 20,000,000 gallons of cheap trade gin and rum are imported every year into the British colony of Lagos, on the West African coast, and the same quantity into the Niger protectorate adjoining it; while the export of the Hamburg merchants into the German colonies on the west coast is said to be still greater, and that of the French traders equally large.

Against this flood of alcohol the British Niger company has made a determined stand, prohibiting the traffic in the larger part of its territories. But, sandwiched between two liquor dealing colonies, levying duties on spirits so low that the coast negroes, who act as middlemen between the white traders and the natives, are able to carry on a profitable trade with the interior, its efforts at restriction count for little. The result is an enormous increase of drunkenness, and the rapid demoralization and ruin of the native races. Following the arrival of a trader whole towns often become drunken. The roads opened to facilitate general trade are strewn with empty bottles and cans, and although the natives bring larger quantities of produce to market, there is little demand for manufactured goods.

The only remedy for the evil is the growth of a public sentiment in Europe and America which will compel

the governments having colonies in Africa to restrict or prohibit the traffic, and in concerted action on the part of the local administrations. And it is on the trade side that pressure can be exerted most effectively. For nothing has been more clearly demonstrated than that the trade in spirits destroys all other trade. The native who buys liquor wants nothing else. As the rum traffic grows, the trade in general goods diminishes, the two being unalterably opposed to each other. It has been found that roads cut to promote general trade have been deprived of all value when used to advance the liquor traffic. The new markets opened have no trade but that in spirits, the slower growing, but in the end far more profitable traffic being sacrificed to the greed for quick returns. From a purely unsentimental point of view, the unwisdom of substituting one demand for the many certain to grow out of advancing civilization, should be apparent.

Every trade, therefore, desiring to extend itself in Africa; is interested in fighting the liquor traffic, and such a force, acting with an aroused Christian sentiment, should go far to wipe out the iniquity. Considered only on its trade side, there is not a doubt that if alcohol were kept out of Africa, the traffic developed in the native markets would in time yield a revenue to the nations many times greater than that now yielded by the liquor trade.

This, however, is the lowest consideration on which to base the prohibition of the traffic. There are more than 150,000,000 of people in Africa, and for the civilization and Christianization of this vast population the western world is responsible. The only justification the nations have for the occupation of Africa, the establishment of political and commercial protectorates, and crown colonies, is the ability to govern it better than it is now governed, and to advance its civilization.

It would seem high time, then, that the nations set themselves earnestly to their task, and that the liquor trader should be placed in the same category with the slave trader—outside the pale of humanity. For the man who sells his fellow to the dominion of an appetite always in the case of the Asiatic and the negro wholly merciless is hardly less cruel than he who sells him to a master bound by self interest to take some care of him.

More than two thousand years ago the results of alcohol on the body were compared to the bite of a serpent and the sting of an adder; and alcohol has not changed its nature since. At the present time alcoholic beverages are certainly the most injurious, deceptive and dangerous elements of death and destruction that exist, and the annals of criminal courts prove that it is an aggravated public nuisance generally. Yet the beverages are so fascinating, and the poison in them so insidious, that the whole human race has been deluded and cheated for thousands of years, and more injury has resulted from their use than has been occasioned by all the woe of war, famine and pestilence combined.

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Toronto, August 15, 1895.

### Massacres and Missionaries.

DURING the last days the world has been horrified by reports of the ruthless slaughter of missionaries in China. Such an indiscriminate slaughter of men women and children as sickens the heart, with the possibility that these are but the beginnings of sorrow. We have been accustomed to hear missionaries speak of the intense hatred for the foreigner that prevails throughout China and that Europeans are as if sleeping over a volcano that at the most unexpected time may vomit forth destruction and death. The fact seems to be questioned by none who have visited the country, and in this hideous outrage we have but an intimation of what is possible. The foul slanders circulated about the missionaries by designing officials easily excite the superstitious mob, and once the passions are aroused nothing is too revolting to be probable. The almost utter collapse of the Central Government as well as the unpopularity of the reigning dynasty, adds indefinitely to the danger. The foreign element in Hong Kong and elsewhere are justly indignant at the apparent apathy and half hearted action of the English and American Governments, when their subjects are in such peril. If ever decisive action is needed this seems to be such a time. We trust such prompt and emphatic measures will be adopted as will teach the Chinese that treaty rights cannot be trifled with and that the lives of foreigners must be held sacred.

And at the same time that we have occasion to chronicle these lamentable events, we have also to note the departure for China of some more missionaries. On Monday last, the Rev. R. A. Mitchell, Mrs. Goforth and her three children and Miss Annie McKenzie left the City en route to Honan and Dr. and Mrs. McClure are to join them by the way. It will be remembered that Mr. Goforth, Mr. Slimmin and Dr. Malcolm, left in March last, eager to resume their work, notwithstanding the uncertainties of the war then raging and in the face of many well meant cautions on the part of civil officials. There are not a few who feel that it is unwise to go at this time, when the heathen rage, and we cannot but sympathize with and even at times yield to such feelings, yet where would the mission enterprise of the Church be if such councils had prevailed in the past? Great as is the danger in China and elsewhere today it was much greater half a century ago when natives were less familiar with the foreigner and his religion when traders were hostile and when Christian Governments were unfriendly to the ambassadors of the cross. Even then men and women did not shrink from the dangers, in order that they might obey their Master's command, which is not conditioned upon the state of the political horizon. We rejoice that there exists still in the

Church the heroic fire that burned in the breasts of the martyrs who counted not their lives too great a sacrifice that souls might be redeemed through the crucified Christ. Yet whilst we say that, we do feel that the sacrifice is great, and do not seek to minimize the inconvenience or danger. Amongst the many who had gathered at the station to say farewell we venture to say none felt that the missionary's life is an enviable one from a worldly standpoint. The sacrifices made as to the manner of life alone with all its disagreeable associations for years to come are such as cannot be compensated for by any pecuniary considerations. It often is said, by the unfriendly, that the missionary is well paid, but what scale of salary, would compensate for the difference between the conditions of Christian service in Canada and that of workers in the Province of Szechuen at this time? There are however compensations. Testimonies abound to the effect that the spiritual exaltation incident to pain and toil far surpasses the average experiences in more favorable circumstances. They see the Master walking on the troubled waters and then are the disciples glad when they see the Lord. The Church should sustain her missionaries and this is a special occasion when Christians should and will rally and uphold them at a Throne of Grace. Through wrestling will come victory. Again will it be true that through fire and through water, the church has been led into a wealthy place.

### Laws and Their Enforcement.

When laws are made by our legislature they are usually intended to be enforced. To put laws upon the statute-book to meet the desire of a respectable portion of the people, and at the same time make no provision for their being carried into effect is hardly treating that body of the people with proper respect and consideration. To one who takes note of such matters there is a vast difference in the administration of the laws. Some are "pushed" by the officers of the government with a zeal that is commendable, while others are allowed to look after themselves. Now the question arises why should there be this marked difference? Ought not every statute to have the same attention? Ought their not to be an effort,—steady, strong and persistent to give effect to all legislation? What is a government if it does not govern? and what is government if it does not look after the best interests of the people in relation to everything that is for their moral and physical well-being. When laws are made bearing upon health and sanitary conditions, upon the tariff and commercial restrictions, upon taxation and its demands, upon professional privileges, such as are embodied in the medical act, and upon scores of other matters, there is an executing of them by the officers of the government, which makes men feel in the truest and deepest way that there is a government, which really governs. But why should not this extend to all laws, especially such as concern either great bodies of the people or all the people as a whole. And that too, in things which are of vital importance to the prosperity of the country. To make fish of one set of laws and flesh of another, is not the way to commend a government to the good sense and hearty support of the people. If an ordinary officer of the government discovers a man taking what is not his own, he arrests him as a thief, if he sees him assault a citizen, he seizes him and makes him answer for his fault before a magistrate or a justice of the peace, if he finds him trespassing beyond the limits of his own property, or what is common to all, he at once interferes and calls him to

account. And yet the same officer never feels very strongly that it is his duty to see that the liquor laws are carried into effect. Indeed, our laws respecting the restriction of the liquor traffic, with regard to prohibited hours, and under certain conditions, is to all intents a dead letter. It is not carried into effect. It is played with, as boys toss a ball from one to another. It is made a laughing stock of. Why? Because here in this province the Government does not govern. It sits and winks. And that in the most aggravating way, because it has made no proper provision for carrying the law into effect. Now, when it sees to the execution of some laws—minor laws—laws that only deal with the interests of corporations, why should it not see to the working out of those that touch the whole people and which are for the highest moral good of the whole people. This surely is the province of government. If not, of what value is it? The moral should certainly have precedence, in a professedly christian land, of the sanitary or the commercial, such temperance legislation is moral.

That that robs a people of its reason, as strong drink does, that demoralizes its activities, that lays a heavy tax upon its earnings, that takes away its honor, its health and its happiness, that is a burden on thrifty and honest industry, and becomes to it a standing menace, should by all means be looked after by the vigilance of the officers of the law. First and foremost this demands attention, and surely in a country where such an overwhelming vote in favor of prohibition was polled, no difficulty should stand in the way. It should not be left to private prosecution. That is carrying it into the wrong realm. It must be left in the hands of the accredited officers of the government. Government should govern here, as in many other quarters. Just now we have coming to us from many parts of the United States, reports of the enforcement of the laws against Sabbath violation, and liquor selling in prohibited places, and in illegal hours. And the prosecutors are the police—the hands and fingers of the ruling authorities. The following is the account the *Boston Record* gives of the enforcement of the law in Kansas:

When Morrill was inaugurated governor, he was appalled at the condition of affairs which he found and the task which confronted him. But he and his attorney-general soon determined that the defiant saloon men must be taught that the law was supreme and must be obeyed, even in a "reformed" State.

The attorney-general visited incog. every large city in the State during the past two weeks, while he was supposed to be in New York on legal business. His report to the governor caused the issuance of positive injunctions to the police commissioners of every city under the metropolitan police law to close every saloon within three days or immediately resign. The attorney-general sent a letter to every county attorney in the State, in which the law was cited, and the best methods for closing the drinking establishments were indicated, ending with the notification that unless the laws were enforced in that county a writ of ouster would be filed in the supreme court within ten days. These measures have resulted in the closing of every saloon in these towns, some of which have never been without open saloons since the advent of the cowboy and the border gold rooms.

While the governor is not convinced that this law is the best method of handling the liquor traffic, and while the attorney-general is personally opposed to the law, yet they have announced their determination to obey their oaths of office as nearly as possible and there

is no mistaking their intentions in the matter. In some of these cities the enraged saloon keepers are organizing a campaign against the violators of the Sunday observance laws, and they declare that they will stop every street car, close up every cigar stand, livery stable and barber's shop, stop the sale of newspapers and prevent the occupation of the pulpits by the ministers who labor in the Lord's vineyard "for hire."

That is intensely interesting and instructive. The best element of the republic feel deeply that their very existence as a people depends on the laws being executed. There is here an important lesson for Canada. Let us have our laws carried into effect by government officials. Men who come clothed with authority and armed with power. It is simply a mockery to enact a law and make no provision for its thorough enforcement.

#### The Church Choir.

The question of music has always been a disturbing element in the churches says the *Musical Record*. For many years the effort to introduce rude musical instruments into churches was opposed with all the rancor of aroused ecclesiastics; and the rash promoters of this æsthetic innovation were denounced with the choicest terms of an unsanctified vocabulary. They were charged with being emissaries from the lower regions, and allies of Satan; but in spite of vituperation and abuse they won their point, and musical instruments became an established feature of the Sabbath-day service.

To-day a religious service where no music is heard seems crude and lacking. The public demand for musical accessories has become imperative, and has led to the introduction of an elaborate musical programme and costly instruments. The worshipful and exhortatory features of public service have in many instances become subordinate to the æsthetic; and the Sabbath meetings of the Puritans, where the preaching lasted for two hours, have assumed in great measure the character of sacred concerts. It is not to be expected that such a marked change as this should be allowed to pass without notice and continue without protest. Criticism at the present time, however, is directed not so much toward harmless musical instruments as toward offering musicians. The point of attack has charged from the organ to the choir, and the effort at reform will be directed toward what is considered to be the disturbing element in religious services. It is very evident that a frivolous and worldly minded choir can counteract the impressiveness of the service, and detract from the helpfulness of public worship.

Maine's metropolis has been the birthplace of many important movements of reform and many enkindlings of religious activity. It was in Portland where that movement which embraces young Evangelical Christians in a society for Christian Endeavor was initiated, and Portland has the honor of beginning the crusade against a frivolous choir. One of the clergymen of that city, the Rev. Dwight M. Pratt, sounds the bugle charge in these emphatic words: "An unsaved choir does little else at times than neutralize the spiritual effectiveness of worship. That which is purely professional and artistic cannot lift a congregation above the point of admiration. Heart responds to heart. The spiritual in the people is only touched by the spiritual in the song. If this is wanting, music ministers only to the flesh; and the so-called worship becomes entertainment instead of praise.

## Benjamin Kidd's Social Evolution.

*For the Review.*

Some weeks ago reference was made in these columns to Benjamin Kidd's well known work "Social Evolution." On that occasion the bearing of the author's views on Christianity, was taken into consideration. It may be of some profit, owing to the continued popularity of the book, to say something in regard to the underlying principles adopted and advocated in its pages.

One of the most prominent of these principles is, that the "struggle for existence" is the force by which life in its more complex forms has been and is evolved. Other Evolutionists such as Herbert Spencer and Dr. Drummond co-ordinate with this force the "struggle for the life of others." This author regards the "struggle for existence" as the only evolving force met in the higher as well as in the lower forms of life.

Another of the principles advocated in the work is that this law of evolution does not commend itself to reason. To quote the author's words: "It seems impossible to conceive how the conditions of progress could have had any sanction for the host of exterminated peoples," again, "The conditions of progress can be viewed complacently by science, but it can hardly be said that they can have a rational sanction for the Red Indian in process of extermination," also, "The conditions of existence . . . can apparently have no rational sanction for a large proportion of individuals." Such statements go to show that the author, while maintaining that the "struggle for existence" is the only evolving force, finds himself incapable of justifying such a method of progress.

A third principle which occupies a very fundamental position is that the place of Religion in the process of Evolution is to give sanction in spite of the opposition of Reason to the method of Evolution through the "struggle for existence." In the earlier stages of Evolution before Reason appeared on the scene there would be nothing to oppose this method of progress. When man however, appeared all this would be changed. His reason would inevitably object to such a method and would refuse to fulfil the conditions that went to secure progress. The result would naturally be an end of all evolution. To prevent such a disaster the influence of Religion is brought to bear. To Religion it is given to overcome the objections of Reason to the method of progress by the "struggle for existence." This Religion is to do by introducing the altruistic spirit that is willing to sacrifice the individual to secure the progress of the species. Evolution says: the individual must be sacrificed to secure the development of the species. Reason answers: the individual is not disposed to submit to such an arrangement. Religion comes to the aid of Evolution by introducing the altruistic spirit which will persuade reason without convincing it to submit to the evolving method that requires the sacrifice of some to secure the progress of others. In other words according to the author the function of Religion in the process of Evolution is to overcome the opposition of reason to the method of Evolution through the "struggle for existence."

Reference might be made to other principles adopted by the author. It must suffice for the present to remark on those above mentioned. In regard to the view that the "struggle for existence" is the only evolving force it is not too much to say that the author is behind the most recent statement of the theory made by Evolutionists. If anything has been established by this school of philosophers it is that the "struggle for the life of others" has had as much to do in the upward movement of life—as the "struggle for existence." Indeed, the statement is made by recent Evolutionists and with considerable show of reason that without the "struggle for the life of others" life could not even be maintained much less be developed. Consequently, whether Evolution is accepted or rejected it must be regarded as a defect in the theory to claim that the "struggle for existence" can account for all the varied forms of the phenomena of life and this can hardly fail to arouse suspicion in regard to the author's solution of the social problems with which he deals.

In regard to the statement made that the method of Evolution through the "struggle for existence" cannot commend itself to reason it may be said that this is an admission that goes to condemn the whole theory. To say that there are difficulties in connection with every theory that cannot be easily explained away is to repeat a commonplace statement. But to say that one of the fundamental principles of a theory cannot be justified by reason is to condemn the entire theory of which it is a constituent. To say that there were difficulties in connection with the method of Evolution through the "struggle for existence" might leave the theory of Evolution intact, but to say that this method of Evolution is as a method condemned by reason is to condemn the theory of which it forms so important a part. The Christian Apologist

has ever with confidence traced the hand of a wise and benevolent Creator in the very lowest form of life. And the fact that he could do so has ever been regarded as one of the evidences for the existence of such a Creator. The admission of this author, were it made necessary by the material at hand, would force the Christian Apologist to reject this evidence hitherto relied upon and to admit that there was no trace either of wisdom or goodness in the phenomena of life. In this admission, therefore, there is dealt a serious stroke both to the Evolutionist and the Christian Apologist. It is only just to add, however, that more recent Evolutionists who give much place to the "struggle for the life of others" do not leave themselves open to this objection. It should also be said that while the admission of this author is the logical sequence of the first principle stated, all Evolutionists of his school have not thought it necessary to make an admission so fatal to their theory.

The third principle stated is that the function of religion in the process of Evolution is to provide the altruism that would overcome the opposition of reason to this method of Evolution. Man endowed with reason would inevitably object to the method of Evolution that requires him to sacrifice self to secure the Evolution of the race. Religion appears and through its altruistic spirit subdues this objection. Here also a serious difficulty presents itself. For the altruistic spirit is destructive of the spirit that begets the "struggle for existence." The "struggle for existence" is purely selfish. The altruism of religion is purely unselfish. The one, therefore, tends to destroy the other. If then the "struggle for life" is the only evolving force, the introduction of religion to the extent that it begets an altruistic spirit brings evolution to a standstill. It is, therefore evident that here also the author is inconsistent with himself.

## Offence Given to the Devil.

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

A certain honest and God fearing man at Wittenburg, told me, says Luther, that though he lived peaceably with everyone, hurt no man, was very quiet, yet many people were enemies to him. He comforted him in this manner: Arm thyself with patience and be not angry though they hate thee; What offence I pray do we give the devil? What ails him to be so great an enemy unto us? only because he has not that which God has; I know no other reason of his vehement hate toward us.

Was the devil in the case at all? It seems clear that he was. Our Lord points out how he yokes men to his chariot in the case of Peter who would turn Christ aside from the path of duty if he could; "Get thee behind me, Satan; for thou art an offence unto me; for thou savourest not of the things that be of God, but those that be of men." An offended devil finds agents through whom to work, among his own people. He is the god of this world and has hosts of worshippers, and legions of workers who are pleased to do his will. He will even at times, working on the lower nature of God's people get them to serve him, and become great instruments of evil. He makes his hand felt through the grip of his followers, and his voice heard through their cry, and his power known in the influence they exert. He is no painted devil. He is no bold figure of speech. He is no mere creature of the imagination. He is a veritable evil spirit of great capacity and courage, and set against God and all of good in dead earnest. He "now worketh in the children of disobedience." There he reigns and maintains his rebellious force. That is his chosen ground. He blinds the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine into them. He steals away the word out of hearts that are thoughtless, lest they should believe and be saved. He is the adversary of God's people.

When the gospel of God's grace is preached in its purity, and the mercy of God in Christ is disclosed to their minds of men, so completely and perfectly meeting their miserable estate, that they are aroused to consideration, and encouraged to flee to God and embrace the pardon offered to them in the gospel. Then the devil is highly offended, then he rages in his wrath, and throws his fiery arrows thick upon the heads of those who have robbed him, or into the hearts of those who have deserted him. He roars to terrify them. He strikes to wound them. He beets them with manifold discomforts to cause them to desert Christ and return to him again. The temptations of John Bunyan are well-known. He says, "Oh! many a pull hath my heart had with Satan for that blessed sixth chapter of St. John." Again, "This scripture did most sweetly visit my soul, "And him that cometh unto me I will in no wise cast out," John 6:37. Oh the comfort that I had from this word, in no wise! As who should say, by no means, for nothing whatever he hath done. But Satan would greatly labor to pull this promise from me, telling of me that Christ did not mean me, and such as I but sinners of a lower rank, that had not done as I have done. But I would answer him again, Satan here

is in these words no such exception; but him that comes, him, any him; "Him that cometh unto me I will in no wise cast out. And this I will remember still, that of all the slights that Satan used to take this scripture from me, yet he never did so much as put this question, but do come aught?" These were fiery arrows cast into the heart. But he goes beyond these, and through his emissaries comes into the life of God's faithful servants to harass and hinder them. The greater their zeal for Christ, the more offence they give to the devil and so he raises his forces against them. When Howell Harris was preaching in Wales and many could not refrain from crying out aloud, being overpowered by the awful exposition which he made of their condition as sinners; and family worship was set up in houses which had hitherto never heard the voice of prayer; the enemy could no longer remain inactive; and now he showed every opposition in his power by mockery, derision and threatenings. And as he became more and more successful, the opposition against him waxed stronger. The magistrates threatened to punish him, the clergy preached against him, and the common rabble were generally prepared to disturb him."

Of John Berridge of Everton it is said that as his labors prospered in awakening sinners and leading them to Christ; "no opposition was too violent—no names were too opprobrious—no treatment was too barbarous. Some of his followers were roughly handled and their property destroyed. Gentry, clergy and magistrates became one hand, and employed every engine to prevent him from preaching. *The old devil* was the only name by which he was distinguished among them between twenty and thirty years. But none of these things moved him, he had counted the cost." So has it been with Venn, and Whitfield and Westley and every true soldier of Christ Jesus. When William C. Burns was preaching in Montreal, on one occasion his coat was torn, his hat was knocked off and trampled in the dust, and his pocket Bible, his constant companion torn from his hand. On another occasion a stone thrown with violence inflicted a severe wound on his cheek, and it bled freely. A few of the 93rd regiment rushed through the crowd and one in anxiety said, "What's this? What's this?" Smiling, he replied, "Never mind, it's only a few scars in the Master's service." On another occasion he was insulted, beamed with mud thrown upon him, and this persecution was kept up till he was driven to off another city. We should understand the meaning of all this as the apostles did—and rejoice that we are counted worthy to suffer shame for His name, and rejoice too that our work is such as to offend the devil. That is a token we should highly prize. It is one clearly marked all through the Acts of the Apostles, and also in every time of true Christian activity. Inroads made on Satan's kingdom are not looked idly on and left disregarded. Far otherwise. His offence is sent hurtling in retaliations of the worst kind. Luther gives this counsel: "Yea, I say, let the minister of Christ know that so long as he teacheth Christ purely, there shall not be wanting perverse spirits, yea, even of our own, and among ourselves, which seek by all means possible, to trouble the Church of Christ—and herewithal let him comfort himself, that there is no peace between Christ and Belial, or between the seed of the serpent and the seed of the woman. Yea, let him rejoice in the troubles which he suffereth by these sects and seditious spirits, continually springing up one after another. For this is our rejoicing "the testimony of our conscience" that we be found standing and fighting in behalf of the seed of the woman, against the seed of the serpent. Let him bite us by the heel and spare not. We again will not cease to crush his head, by the grace and help of Christ, the principal bruiser thereof, who is blessed forever."

### The Pleasures of the Clergy.

We have a feeling that we would like to tell people who have a superficial idea that the clerical life is a monotonous round of dulness, something of the joys of its experiences; says the *New York Observer* and we may presume that ministers will not object to reading a summary of their satisfactions set in order. Some men of the world, whose conception of pleasure rests on a basis of wine, cards, theatres and dissipation, have a vague idea that the clergyman leads a colorless existence. The money makers often have an idea that the clergyman having missed what is to them the chief end of existence can have little if any real zest in life; while to those lower down, gamblers, habitués of race courses and of prize fighting resorts, it seems as if one had better be dead than to drag through the world as a minister. Still other people of many classes, in fact some of nearly every class, imagine the minister to lead an inanimate, uninteresting existence poised between two worlds and belonging to neither.

It may be worth while to summarize some of the joys of the clerical life therefore, and to show that while these various classes

spoken of have very different conceptions as to the things in which the satisfactions of life consist, the clerical ones are such as have a rational basis. We would not be understood to intimate that these joys, or at least all of them, are objects set before this class as incentives, or that the epicurean view of pleasure is a main motive in clerical life; but there are certain satisfactions and permitted pleasures that fall to the lot of the minister that add a human interest to his life when known to other men, or rather impressed upon their attention.

We will begin at the temporal and human end in order to work forward to the more important things. Sharing with most men—with the exception of the priesthood of the Church whose ministry is compulsorily celibate—the opportunities for domestic joys, the clergyman has to a greater extent than most men the opportunities of friendship. He is brought into close companionship with a whole congregation, in many cases with a whole community. They know him and he knows them more intimately and sympathetically than almost any other person in the community. He belongs to the people, and lives with and for them. For humane and men-loving natures, which have a horror of isolation, loneliness and the coldness of merely ambitious and money-making lives, this warm, close touch with humanity brings constant joy and stimulus. Multitudes of business men live isolated, frozen lives, away from the hearts of their neighbors. But the minister has this distinct advantage in a respect that adds immensely to the satisfaction of living. Hosts of people are at home in his house, and he is at home in their domestic circle. Since man is a social creature and finds a great part of his comfort in the company of his fellow beings, this satisfying of the social nature by sympathetic contact with the minds and hearts of many people must be set down as one of the great pleasures of the clerical life.

The clergyman shares with all readers and scholars the great perennial, inexhaustible joy of books. He too can daily chant the praises of the library in which the soul of the world still breathes and throbs, of the new book in which the living brain shares its fresh thought with all buyers. Books which have been the joy of philosophers, kings, scholars, all ranks in all places, the minister has his share in. He has the joy not only of mere reading, but of growing mastery of the study to which he has set himself. He also reads in several tongues; he familiarizes himself with the thought of all nations and times; he listens to the songs of the great poets. "What great times I have here in my library!" exclaimed one noted divine; and voiced the feelings of hundreds of others of his class. The minister has also open to him, to a degree limited only by his other work, the field of writing. A large number do write for the press, and there seems to be no good reason why the odd moments of the year should not be so occupied.

The minister shares with other men the pleasures of travel. In the course of a life time he manages to see a good deal of his own country, possibly something of foreign places. If change of scene brings pleasure to other people, not the less does it to the clergyman. Possibly it brings more pleasure to the man whose life is confined for a great part of the year to his parish, than to the rich who are always moving over the face of the earth, and so deaden the sensation of novelty.

The minister is no less alive than other people to the delights of contact with nature. He walks and drives and rides; he botanizes a little, and geologizes a little. He hunts and fishes perhaps a little, or at least there is no good reason why he should not, and there is plenty of good clerical precedent for his doing so.

The other side, the spiritual side, offers much greater joys still. There is the pleasure of usefulness. Few men, no matter what their creed, are inclined to deny the utility of the clergyman. The mere fact of a man standing in a community, however weakly if it be consistently, for righteousness and truth is a notable thing; he prevents evil even where he does not achieve much actively in the way of good works.

To be the means of leading people to see the truth, and to act upon it and turn into the ways of righteousness, fills the soul with happiness. To preach the word of God to men, to make known Jesus Christ, to win souls—this is better than carving statues, or writing books, or making money. To see people edified, to receive assurances that some word has brought light into a dark place, to see men and women growing in grace and the knowledge of God, under one's ministrations, is equalled by no other comfort of this life. One writer has spoken of the glow about the heart that comes from worldly success; another defines happiness as the feeling of going right, hitting the mark. This kind of success with souls brings, too, a glow about the heart; and the sense of hitting the mark, of doing work that is worth while, that endures, is of incomparable satisfaction.

The clergy may thus be seen to have their fair share of joy; they have nature and books and men, society and work; and when in good health and with their labors prospering need envy the conditions of life of no other class of men.—CALVIN DILL WILSON.

### Some Criticisms on Foreign Missionaries, and the Answers to Them.

BY REV. J. FRASER SMITH, M.D.

Having had the pleasure of meeting the majority of your missionaries in China and Japan, many of whom I count among my warmest friends, I feel jealous for their "reputation before the Church," and therefore am constrained to write this letter.

We assume that the "sharp criticisms" spoken of must have been general throughout the Church, and not merely the usual murmurings of a few grumblers here and there. For as it was in the time of Christ so it is now, there are those even among his followers who "have indignation within themselves," and cry out "waste! waste! waste!" when money is expended in a way they do not approve of.

The first criticism is in regard to "the frequent return of missionaries from their fields on account of health and other causes," and it is said that in 1893 no less than *one-eighth* of the force was at home for all or part of the year. *One-eighth* is surely not a very large proportion, when you consider the climate, the severe strain of mind and body, the constant worry and continual anxiety from various causes, not to speak of the difficulty of acquiring a new language and the study of a strange people, who have no love for the missionary and scarcely any sympathy with his work, but who always, as far as the Chinese especially are concerned, are filled with intense pride, extreme prejudice and absolute indifference. Besides, it should be remembered that missionaries are but men after all, and they do not possess charmed lives. Like the ordinary run of mortals, they often get sick, and, strange to say, when the "Angel of Death" knocks at their door, no matter how pressing their work may be, they have no power to turn him away. Those who find fault along this line must not forget and leave God out of their reckoning.

"A large percentage of the Church's contributions is consumed in paying travelling expenses, and the work must suffer in the absence of the workers." We would like to know the exact proportions of the contributions used in paying the travelling expenses of those who are invalidated home before their regular furlough; for the travelling expenses to the field the first time does not count, neither should the travelling expenses of those on regular furlough be considered. It is not well to make such an assertion until we know the actual figures. Moreover, it is well understood by the Church that the missionary goes to the field under certain conditions. He is willing to labor in the field for, say, seven, eight or ten years (different societies have different rules) before coming home on furlough, providing his health remains good and his strength is such that he can carry on his work satisfactorily. If these conditions are fulfilled, no person has any ground to find fault. As regards the work "suffering," no person, I am sure, can lament this as the missionary does; but if the Church, notwithstanding the numerous appeals, will continue to ignore its plain duty, and will not send out men enough to fully occupy the stations already opened, so that, in the event of one or even two having to return home, there would still be enough to carry on the work, then the Church, and not the missionary, who is forced to leave much against his will, should receive all the blame. In many cases, the missionary has to be urged over and over again to leave in order to save his life for future usefulness. If your horse takes ill, you do not drive him until he drops dead. Even suppose it costs considerable to cure him, you are better pleased to see him strong and able to work again.

"The charge is made against the Committee that they are not careful to send out really healthy persons, and that they are too ready to grant them leave of absence from the field." All our Committees follow general principles in the choice of candidates and if they exercise ordinary care, there is no room for blame. Often the strongest and most robust candidates are the first to succumb to those trying climates. God alone can tell who will stand the climate and have good general health, but no body of men dare undertake to promise such a thing. And will those who say that the Committee is "too ready to grant them leave of absence," venture to assert that any body of men has the right to say to any particular missionary, "You must remain at your post, whether you are weak or strong, whether you are sick or well, whether you live or die." I am sure no Committee wishes to assume such a grave responsibility; the missionary is not a slave of the Church, nor is he the property of the Committee, but he is the servant of God and the representative of the Church in a heathen land.

The next charge is that "missionaries are too ready to quit work on slight pretexts." When such an assertion as this is made we call at once for proof; and if reliable proof is not produced, then this statement is nothing more or less than a shameless libel. No such sweeping assertion should be tolerated for one moment,

unless it can be proven that more than one-half of the missionaries have done so in the past. I know too much of the feelings of a missionary when he is forced to leave his work; and, moreover, I know too well how very hard it is to persuade men and women to leave the work which is so dear to their heart, to listen for one moment to such hap-hazard assertions; therefore I have no hesitation in challenging those critics to bring forth *reliable* proof the five per cent. of the missionaries who have left the field have done so on "slight pretexts."

Another charge is that missionaries show "a lack of the spirit of self-sacrifice." What do you mean by self-sacrifice? Have you ever left your own native land, your home and your friends, congenial work and bright prospects, because you thought it was your duty to do so? Do you know what it is to be far away from your home friends, in the midst of a people who have no sympathy with you, and there to toil on not only for a few weeks and months, but for years against fearful odds, with sickness and death ever staring you in the face? Have you been forced to see your children, because of their unhealthy surroundings, take ill, pine away and die, and know, as you laid them in that lonely little tomb, that you had offered them upon the altar of Foreign Missions? Have you ever seen the companion of your bosom stricken down with a deadly disease, contracted while trying to help the poor benighted people around you? But why multiply scenes that are almost of daily occurrence in every heathen land? Are you sad because more of those whom the Church has sent out have not found graves in these far off lands? Are you willing to go out and show the Church what self-sacrifice is, and to practice it to the utmost extent? If you are not, what right have you to demand from others what you are not prepared to practice yourself? Why do you require more self-sacrifice from the foreign missionaries than you do from your ministers and other Christian men and women at home? Begin at home with "self-sacrifice," and I am satisfied your missionaries in the foreign field will not lag far behind. The mission fields of to-day do not want more dead men and graves, but there is an urgent cry from many lands for consecrated, able-bodied men and women, with a large share of common sense, who are willing to do and, if need be, to suffer for the love of Christ and for the sake of those who are perishing. Thank God there are many such, who have courage not only to sit down and talk about self-sacrifice in their own cozy home with friends and dear ones around them, but also show their true courage by leaving all these behind and going themselves to carry out their convictions, rather than ask others to carry out their fine theories while they continue to practice something entirely different. As some one has said, "the fact that a man gives a few nickles every year to Foreign Missions, or even a dollar or two a year, or goes to a missionary meeting when it don't rain, or when he has no other engagement, does not entitle him to demand his 'pound of flesh' in the sufferings and cruel experiences of missionaries."

Regarding the "invidious comparisons" that are made "between the advantages of the foreign missionary and the home missionary," the critic should remember that the foreign missionary only receives that to which he is entitled. There is a clear contract between him and his supporters, and the salary he receives is that which the people have promised as their part of the contract. If some receive more than they would at home, many more receive infinitely less than they would command at home, and very few think of that side of the question. Is it not strange, however, if the foreign missionary's position is so very desirable, that many more of those who have remained at home have not been more eager to secure such an advantageous position? How is it, that notwithstanding the glowing picture here presented, "sure salary, salary even when off duty, and travelling expenses for himself and family when in need of change," that our Committee find such difficulty in getting new candidates for the Foreign fields?

In conclusion, let me ask how many of those who criticize missionaries, think to remember them daily at the Throne of Grace? If we are in earnest, we will find time to pray for those millions who are in heathen darkness, not only a passing thought and an occasional prayer, but we will agonize in prayer on their behalf. If we had a number in our churches who would thus pray, soon all unjust criticism would cease, and more of our Church members would realize their individual responsibility for their own share of the Master's work, and then there would be no lack of men or means in any department of the Lord's work.

Jesus is not ashamed of any man because he is weak, or poor, or humble, or despised, or black, or ignorant. Jesus was not ashamed of a certain poor widow, who had only two mites to cast into the treasury. He was not and is not ashamed of cripples and even outcasts. He is ashamed only of the man who is ashamed of Him.

## THOUGHTS BY THE WAY.

BEYOND.

It seemeth such a little way to me  
Across to that strange country, the beyond ;  
And yet not strange—for it has grown to be  
The home of those of whom I am so fond ;  
They make it seem familiar and most dear,  
As journeying friends bring distant countries near.

So close it lies that when my sight is clear,  
I think I see the gleaming strand ;  
I know I feel that those who've gone from here  
Come near enough to touch my hand.  
I often think but for our veiled eyes,  
We should find that heaven right 'round about us lies.

I cannot make it seem a day to dread  
When from this dear earth I shall journey out  
To that still dearer country of the dead.  
And join the lost ones so long dreamed about.  
I love this world ; yet I shall love to go  
And meet the friends who wait for me, I know.

I never stand about a bier and see  
The seal of death set on some well-loved face,  
But that I think, "One more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there,  
One more to make the strange land beyond seem fair."

And so to me there is no sting to death,  
And so the grave has lost its victory ;  
It is but crossing, with abated breath  
And white, set face, a little strip of sea,  
To find the loved ones waiting on the shore,  
More beautiful, more precious than before.

Success does not depend on your strength, but on your state.  
Only holy lives can win the unholy to holiness and heavenliness.  
Though the world does not care for you, He who created the world does.

If hurt come to another by our carelessness, will not God hold us responsible.

You shall have the joy of success when you are ready to give God the glory of it.

Just as the sin of Judas was overruled for the good of the world so the sin of the world will be overruled for the good of the universe.

Watchfulness and prayer are inseparable. The one discerns dangers ; the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.

Is there not something in the daily familiar course of life which seems in a strange way to veil its true aspect ? It is not death, but life, which wraps us about with shroud and ceremony.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence and barometer of vital and experimental religion.

The world has at least as thorough an appreciation of the beauty and value of consistency in the Christian's conduct as the Christian has himself. Though it may not admire a man's creed, it must always admire a man's faithfulness in living up to his creed. It is because of this fact that a man may have power as a witness, even though he has no power as an advocate.

A man's wealth will be counted for or against Christ, according to the use which is made of it. It is not what one gives, so much as what he does not give, that indicates the spirit of the man. A millionaire, who gives the hundredth part of a tithe of his income, will not be given credit for his sixty dollars, but will be held in reproach and condemnation for his selfish use of what God has given him.

It is altogether natural that we should desire to escape the annoyances and vexations to which we are subject. But this would not promote our highest interests. It is a wise remark of Mr. Spurgeon that : "Many men owe the grandeur of their lives to their tremendous difficulties." The meeting and overcoming of these difficulties has served to develop and strengthen the higher and nobler qualities of their manhood.

One of the enjoyments of the old-fashioned home that seems to be going out with the old-fashioned sitting-room, is "a little music." We have so more family singing in these latter days of educated vocal teachers. Nobody can sing now unless he or she has had special voice culture, and the special voice culture of to-day has as yet succeeded in producing, in a majority of pupils, only a self-conscious, affected, unnatural style of singing.

It has been the fashion for very many years for music teachers to insist upon the playing of scales and exercises as the main duty of the pupil, and to discourage any early attempt at playing

"pieces." The faithful playing of scales and exercises is indeed a duty and necessity, but the present theory and practice of some of the very best modern teachers of music is that almost in the outset of such lessons the learner may be not only permitted but encouraged to learn simple yet beautiful melodies and taught to play them at once for the pleasure of others. The true teacher of music remembers that one of the truest and highest uses of music is to give pleasure to others. The early ambition is stirred to learn this or that beautiful little melody so as to play it for father or mother or home. It is for that end that "exercises" are practiced and that "scales" are learned. The early inculcation of this principle and the early beginning to play for the hearing and pleasure of others is the best possible way of preventing that self-consciousness which is the bane of musical as well as of many other performances.

By this it is not meant to encourage the learner to rattle off cheap, easy jigs and polkas and musical compositions that have no musical merit. There is a true and beautiful simple music, just as there is a true and beautiful simple literature, and the parallelism between them is perfect. We do not often want in daily life to hear Milton's *Paradise Lost*, or Dante's *Divine Comedy*, or one of Browning's tragedies. These works in literature have their own place and occasion and they need for their entire comprehension the experience and cultivation of a lifetime. It is just so with music for the home. We do not want, except for occasion, the great work of the masters, the difficult harmonies and complexities of the great composers of oratorio and concerto ; we want the simpler works of the musician of the home and the heart.

What a blessing it would be to many a tired father after his day's work and care, or to the wearied mother, to listen in the evening to a "little music" played without effort ; played lovingly, tenderly, patiently may be ; music of true harmony, and genuine inspiration, lifting the wearied soul on its wings to a region of peace and rest. Such is the highest and holiest mission of a "little music" in the home. Those only are the true teachers who can enable our children to give it to us.

With reference to the great gathering in Boston of the Young People's Society of Christian Endeavor the *New York Evangelist* says : "Several things are to be commended especially ; some are to be questioned soberly ; a few are to be criticised and possibly gently condemned. One feature of these great, great meetings is open for discussion.

Beyond a certain limit a convention becomes, not necessarily a mob, but an organized and orderly negative. When no speaker can be heard in full, and only singing touch every part of the house into sympathy, the meeting becomes a spectacle and a sensation largely. The stimulus of such things is instantaneous, but also very fleeting. No mind is taught, no habit formed, no great practical lesson learned, no vast defeat or difficulty met in Christian service so overcome. Granting everything yet said in favor of multitudinous conventions, the practical results stand as a test. We venture to predict that a few of them will prove sufficient for any but the more enthusiastic advocates of mammoth crowds. The convention of to-day is an easy thing, and it is just now much in vogue. Everybody wants to meet everybody of his kind. There is a gratification in that which suits the taste and fits the occasion, yet the final result is not often so valuable as the meeting of a few and a closer grapple with the immediate questions of the hour.

Our young people will need to guard against dissipation. We use the word in two senses. The vast assembly, the long journey, the new scenes and circumstances, become an infinite strain. The reactions are often a kind of spiritual paralysis. Inability to work, indisposition to enter into real service, distaste for that which was homely and yet very good to do, when they follow and they often do follow such seasons of high tension, become monitors to the very beat of us, and to some they are evidences of decay, of even an eclipse of faith.

What we are suggesting is, that these unprecedented gatherings must, like those that are smaller, be judged by their fruits and results. Are these commensurate in advantage with their great cost and the special strain which they put upon those who participate in them. Many are not quite convinced. And why should they be, as yet. The Endeavor movement, like most of its members is young in years, and whereunto it will grow, who shall predict ? It is to be confessed, however, that many a prudent magistracy has been partially answered, and in a way to assure those who have the welfare of our youth much at heart. The danger always is, however, that vigilance will be intermitted ; that the show and pretense of a grand parade of forces, of things merely routine and external, will count for too much. They take hold on the imagination unduly. We shall, in a word, do well to keep in mind the actual inexperience of our youth, despite their gathering together in this very remarkable way, which their fathers and mothers, in corresponding years, never dreamed of. Their opportunities for good, and also their temptations, are peculiar and obvious. They need to be safeguarded at all points and with special vigilance. Let the church, whose hope and treasure they are, look well to this her first duty, as indeed she has been doing all along, with happy results. It is a time, however, to renew vigilance, and to take nothing for granted by reason of use.



## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VIII.—CROSSING THE JORDAN.—AUG 25.

(Josh. iii. 5-17.)

GOLDEN TEXT.—“When thou passest through the waters I will be with thee.”—Isa. xliii. 2.

CENTRAL TRUTH.—OBSTACLES  
OVERCOME.ANALYSIS:—**P**ROMISE, v. 7-13.  
**P**ASSAGE, v. 14-17.

TIME AND PLACE.—Early in April of B.C. 1451, exactly forty years after the Exodus. At the fords of the Jordan opposite Jericho.

INTRODUCTORY.—Moses was dead. On Nebo's lonely slopes his body buried by God. In his place Joshua, appointed by Jehovah, became leader of the people. The new leader was already eighty-four years of age, and from the time when he had commanded the forces of Israel against the Amalekites (Ex. xvii. 8-16) had been an attendant or aide de-camp to Moses. He was a man of great courage, yet childlike faith and piety; keen in observation, swift in movement, skilful in strategy.

THE PREPARATION, v. 5-6.—It was the tenth of Nisan. Forty years ago on that same day the Passover angel had brought Israel deliverance from Egypt, and now they were again to witness the wonderful power of God exercised to deliver his people. Joshua, who by his name “the salvation of Jehovah” is type of Christ, called upon the people to sanctify themselves in preparation for the great miracle God was about to perform. Separation to God was accomplished outwardly by cleansing the body and abstaining from all that defiled, external evidences of spiritual devotion to Him, the necessary condition of life for the witnessing and partaking of His miraculous exercise of power for their blessing. The Ark of the Lord was sent on before the people that they might be assisted in their act of sanctification by having their attention fixed upon the Divine Presence in their midst, and that it might be in readiness to lead the vast army, now numbering some 2,000,000, across the river into the Land of Promise.

THE PROMISE, v. 7-13.—The promise was a magnificent one, grandly comprehensive, and three-fold in application. There was in the first place a personal promise to Joshua, “This day will I begin to magnify thee in the sight of all Israel.” Probably this was just the message Joshua felt in need of. No doubt there were many warriors in the nation who thought themselves quite as capable of being leader as Joshua, and who might of asserted themselves as such had not God given unmistakable evidence that He was with His chosen leader, and magnified him in the eyes of the people. A man's truest dignity is gained by a life that merits and receives the approval of God. When God “begins” to magnify a man He never stops of His own will; the only thing that can stop Him is the folly of the man himself. Joshua is still being magnified by his Maker, and to-day is honored and admired by many millions more than those among whom his attainment of honor began. In the second place there was a promise to the nation of victory over all the heathen tribes that inhabited the land. Seven peoples mentioned here indicate the full power of the enemy, to be overcome by the supreme power of the Lord. And, in the third place, the promise most to the purpose for the people at present gave them certainty of a dry path across the Jordan, which at this season of the year would be very high and strong.

THE PASSAGE, v. 14-17.—And now the time had come to act upon the promise. The tents are folded, the people are set in order to march, and the wondrous procession begins. First go the priests bearing the Ark of the Covenant, down the banks of the river till their feet touch the surface of the swollen, turbid stream; and, lo! there is a sound of rushing waters, the roaring torrent piles itself, a wall of foam-flecked billows, and a path of firm, golden sand stretches across from shore to shore. Down between the blue-green walls pass the priests, and midway over, pause. There

they stand until the last little toddling child has climbed the further bank, an example for all time of the place to be occupied by the ministers of revealed religion. Right up against the frowning walls of Jericho passed the people, and camped before that city the fall of which would soon bear fresh testimony to the power of Jehovah.

## CHRISTIAN ENDEAVOR.

Difficulties.

First Day—Conquered by trust—Isa. xxvi. 1-9.

Second Day—Conquered by prayer—Isa. xxvi. 12-16

Third Day—Conquered by work—2 Cor. i. 3-7.

Fourth Day—Conquered by faith—Luke vi. 20-26.

Fifth Day—Conquered by patience—Jas. v. 7-11.

Sixth Day—Conquered by Christ—1 Pet. iv. 12-19.

PRAYER MEETING TOPIC, Aug. 25.—Conquering difficulties, with Christ's help.—2 Cor. xi. 24-28; xii. 7-10.

Difficulties are either hindrances or helps, obstacles or stepping stones. Approached in a spirit of doubt they are barriers to progress, encountered in a spirit of faith they are wings that lift Heavenward. A man's character may be judged by the way in which he deals with difficulties. He who falters and hesitates in the face of hardship and danger may be rightly considered as a moral coward, but he who goes forward unflinchingly though the way appear unpassable is a hero of faith. It seems to me that the language of our topic title is phrased somewhat weakly. Much of our failure to conquer difficulties is I think due to the fact that we seek Christ's *help*, in the sense that we believe we can nearly conquer them alone but with a little assistance from Him can be sure of doing so. What we need is not simply the *help* of Christ, but the very power of Christ. We need to see that we have not strength of *ourselves* to overcome the slightest difficulty, but that there is none too great for the power of Christ. Let us, like Paul, glory in our own weakness and infirmity that the power of Him who vanquished death and hell may rest upon us, then Jordan and Jericho will lose their terrors, and the eye of faith will discover beyond them triumph and peace.

## Save the Boys and Girls.

PAPER ONE. WHY?

I. *It is a direct command*, Jno. xxi. 15. Deut. vi. 6-7. Mark x. 14. Luke xviii. 16. Christian worker you cannot get away from this fact. Christ has laid much emphasis upon the importance of work among the children, and His command puts upon you the obligation of obeying. Are you doing so?II. *There is a great need*, Lam. ii. 19. Some people seem to think that the children do not need a Saviour. It is an awful mistake. The boys and girls have souls that need salvation as much as do those of men and women, and their salvation is no more possible apart from Christ than is that of adults. Their need is great because of their ignorance of what lies before them in the way of temptations, because of their innocent trust in every one they meet, because of their inability to cope alone with sin, because of the many devilish traps set especially for their undoing.III. *There is a great opportunity*, Prov. xxii. 6. You cannot have a higher honor, or a grander chance to do work for God than that given you when a child reposes in you his confidence. The boys and girls have lie before them with all its infinite possibilities for good or for evil; whether its fruition be the former or the latter depends upon whether we older ones lovingly by precept and example lead the little ones' steps into the path of righteousness. Every year added to a boys' age while unconverted lessens his likelihood of ever coming to Christ; so also every step in the unregenerate life of a girl leads further and further from God. Who knows but that a child won for the Master now, may by and by be a soul winner such as Moody or Spurgeon. It is better to bring the pure hearted, sturdy boy to the feet of his Saviour than to reclaim the sin stained human wreck on the verge of a drunkard's grave.

(To be Continued.)

## MISSION FIELD.

## Letter from British Columbia.

LULU ISLAND, B.C., JULY 8th, 1896.

REV. R. P. MACKAY, TORONTO.

Dear Mr. MacKay:—From the above address you will see that I am at the salmon canneries. It has occurred to me that you might care to hear something about the work here.

Very little work has been done as yet in canning, as very few fish have come near the mouth of the river, but a great deal of work is going on putting the canneries into working order, such as making tins, mending and making tools and machinery, boats and nets, etc. Quite a number of new frame buildings have been put up this year for the accommodation of the workmen and work-women. Two new canneries have been built, one wholly new, the other to replace one that was burned a little while ago. The cannery that was burned last Tuesday will, probably, not be rebuilt this year.

By every stage and steamer, there comes a goodly number of white men, Chinamen and Japanese, and the Indians are coming in whole families, men, women and children, old and young, in their canoes.

These canneries are supposed to be closed on Sundays, but a great deal of work goes on in some, if not all of them: while outside the work goes on nearly the same as on other days,—stores are open, and gambling houses, men mend their boats and nets, and put up buildings, just as if God had never said "Remember the Sabbath Day to keep it holy."

There are four Chinese Christians here whom I have met, three of them keep stores and they opened them yesterday, as on other days. I remonstrated with them, but with no visible result. One of them not only keeps his store open on Sunday but he has also an idol in it, which, however, he says is not his but his uncle's.

All this, and much more that I have heard and seen, teaches me, what I learned thoroughly in China, that we ought to be very careful in admitting Chinamen into the fellowship of the Christian Church, that they understand what they are doing, and have fully made up their minds to obey the will of God, as given in His Word, even where it seems against their worldly interests, and is contrary to the practice of those around them.

When I returned from Eburne, last Friday, I found Dr. Liu Yikpang, of the Methodist Mission, waiting to take the steamer for Ladner's Landing. I persuaded him to stay over Sunday with me: he went away this morning.

We had splendid opportunities yesterday, for preaching the Gospel to goodly crowds of Chinamen, Indians, Japanese and white men, we each spoke three times in Chinese, and I also spoke three times to those who understood English,—we spoke in four different places.

I also talked to a crowd in a gambling house. This house is kept by a Chinamen named Ta'm Chau, nicknamed Hak Kwai Chau, i.e., "Black Devil Chau," not on account of his character, though that is black enough, but on account of his complexion, which is not so very black. Besides being a gambler, this man is a prominent member of the Chinese Secret Society which is supposed by many white people to be Masonic,—but is really a Society of men combined for the purpose of protecting one another in wickedness, and terrorizing and blackmailing their countrymen. We call them "Highbinders." He has also, at times, it is said, been engaged in the traffic of women for immoral purposes. Some years ago he was an earnest open opponent of the Gospel, and tried to hinder the preaching, but now he does not do these things openly, and outwardly seems quite friendly. I talked to him very plainly, but he puts the matter off in a light joking way, saying "I'll join the Church at the end of the year." This causes a good deal of merriment among the bystanders, who would, probably, as soon expect me to worship their idols as Ta'm Chau to become a Christian, yet our God may even work this miracle to their amazement, and perhaps, salvation, for his conversion, would, doubtless, influence many others, as he has been a leader in evil so he might become a leader in good.

I am sorry that I have not got a supply of tracts in English and other European languages, and in Japanese also, as I think, I could distribute them here to the Glory of God and the good of men. There are two Churches within a mile or so of each other, one Methodist, the other Presbyterian, but great numbers will not go to either.

I was surprised to learn, the other day, that there is a boat population on the Fraser River,—people who live in boats all the year round, and as one man said to me "no Missionary ever comes near us."

It seems strange to me that people who will not go to hear the Gospel when they have the opportunity, yet make it a matter of complaint that no one seeks them out with the Gospel. I never hear them complaining that no one seeks them out to minister to their bodily wants, no,—they look after that themselves, and go to great trouble and pains to supply their own physical needs, but expect some other person to go to the trouble of supplying their spiritual needs, that they may have the gratification, in many cases, of refusing to accept it, even when it is brought to their very doors.

Your letter, telling me of the Board's action in transferring me to the Mainland, came duly to hand, and Mrs. Colman and I expect to move soon.

Hoping and praying that His kingdom may speedily come, and His will be done on earth as it is in Heaven. I remain,

Yours in His service,  
(Sgd.) O. A. COLMAN.

The world is rapidly running together, and yet one thousand million of its inhabitants, fifteen times the entire population of the United States, are in pagan darkness and corruption.

A copy of the New Testament was given to a man connected with the railway service in Tokio. Without examination he began to use it for waste paper. But one day he chanced to see the words "Love your enemies," and was so impressed with this new idea that he asked for a complete copy of the book that he might learn more of this strange doctrine. The result was his own conversion and that of his whole family.

A boy in a mission school in India, in his examination paper on "The Iliad," wrote: The title, "King of Men," is wrongly applied to Agamemon. It belongs to Christ, who is King of all men.

The soul, crippled by sin and weakened by indulgence, needs something more than knowledge. He who sees in Jesus only "a teacher come from God," sees not what the world most needs, a Power outside ourselves that makes for righteousness. Not, "I will show you the way," but "I am the way," is the joyful message of Jesus to a lost world.

The Indian Opium Commission has at last rendered its verdict. Three questions were submitted for investigation: Is the moderate use of opium injurious to the natives of India? Is public opinion in India hostile to its use? Is prohibition of it practicable? To each of these questions the commission answers in the negative. This will be no surprise to those who have followed the course of this investigation. Neither will it be satisfactory to Christian men and women in India who know the effects of the opium traffic.

It is now reported that since the presentation of a copy of the New Testament to the Dowager Empress of China, a Christian Chinese woman, has been called to the royal palace to fill the position of nurse.

People who care little for Foreign Missions quote the passage, "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forget the rest of the passage, and they read wrong what they quote. The Greek is *apo* and the passage should read "beginning from Jerusalem." They were to make that their starting point as they go into all the world. The language forbids their waiting in Jerusalem till the destitution was supplied. Whoever therefore favors letting Foreign Missions wait till the needs at home are met, takes issue squarely with our Lord Jesus Christ.

Mr. Chester Holcombe in his book "The Real Chinaman" states the strange fact that in the Province of Honan, about the centre of the Chinese Empire, is a single village of Jews, who have manifestly occupied their present location since the dispersion of the tribes. Through all the centuries they have quietly preserved their ancient ritual and all the other essential forms of their national identity.

Shinto is, above everything else, an ancestor worship, a religious respect for the country and for the men whose heroic deeds still inspire its people.

Those who oppose foreign missions should remember that it was all foreign missions once. There would never have been any evangelization or Christian civilization in Europe, Britain, or America except for the aggressive foreign missionary spirit.

## Church News.

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

## In Canada.

THE annual meeting of the Truro Presbyterian Society will be held in St. Paul's church, Truro, on Tuesday, August 27th. Sessions at 10.30 and 2 o'clock to which all women are most cordially invited.

THE Rev. Mr. Anderson, of Toronto who has filled the pulpit of St. Andrew's church, Fergus, since the Rev. Mr. Mullin went away concluded his term on the 28th ult. He made many friends while here, and his sermons were most acceptable and pleasing to the congregation.

THE main business of the meeting of the Presbytery of Guelph, Aug. 6th, was the ordination of Mr. R. A. Mitchell, B.D., to the work of the Gospel ministry, and his designation to the office of missionary to China. The missionary elect was examined on the usual subjects, and heard deliver a popular sermon.

THE Rev. Hugh McLean, of Richmond, has resigned his charge, to take effect October 1st. A petition from the congregation signed by 173 members and adherents was laid before the Ottawa Presbytery, wishing Mr. McLean to withdraw his resignation, but when asked by Presbytery his mind on the subject, Mr. McLean said he held by his resignation.

THE Rev. Mr. McEachern, late of Nanawee, was inducted into the pastoral charge of North Williamsburg and Winchester Springs, on July 30th. At the close of the solemn, impressive services, presided over by Mr. Madill, the minister elect received a most cordial welcome from the people, after which all present repaired to the beautiful Sabbath school hall to partake of a bountiful repast prepared by the ladies of the congregation. All the indications point to a useful and happy pastorate.

THE following is the Secretary's Sabbath school report for the second quarter ending 30th June at Indian Head, N. W. T.—Total attendance, April, 267; May, 211; June, 306; for the quarter, 784; average attendance per Sabbath, 65; largest attendance one week, 74; smallest, 52; number of new scholars during quarter, 7; teachers on roll, 10; scholars, 102; amount of collection, April, \$6.45; May, \$5.89; June, \$6.60, total collection for the quarter, \$19.94; average collection per Sabbath, \$1.57; cash on hand, from last quarter, \$13.40; received during quarter, \$17.55; cash paid out for books, papers, etc., \$4.50, balance on hand, \$13.75.

THE Rev. L. McLean was ordained and inducted as pastor of Dantroon and West church Thursday, August 6th. The services were held in West church. The Rev. Dr. McCrae, moderator, presided and offered the ordination prayer, at the same time laying his hands on the head of the kneeling young minister, in which act he was joined by all the members of Presbytery. The Rev. S. Korne preached the sermon, Mr. Campbell addressed the people, and Mr. Henry the minister. At the close of the services the people repaired to the beautiful grove near the church where a sumptuous dinner was provided by the ladies. Then all returned to the church where a welcome to the new pastor was given. Dr. McCrae occupied the chair, and addresses of welcome and congratulation were made by Rev. Mr. Pyggs, of Stayner, and all the members of Presbytery present.

THE Rev. R. Haddow, B.A., who has been the esteemed pastor of Knox church, Milton, since the fall of 1898, having resigned his charge for the purpose of taking another course at college during the present term, was ordered a farewell entertainment on Friday evening, August 2nd, at which the Ladies' Aid presented him with a gold watch and the Sons of Scotland with a purse of money. W. H. Lindsay occupied the chair, and short speeches were made by the following gentlemen: J. A. McCollom, on behalf of the managers; J. W. Elliott, on behalf of the session; Wm. McPherson, on behalf of the Sabbath school; and J. S. McCorrell, on behalf of the Young People's Association. Addresses were given by Rev. P. T. Mignot, rector of Grace church; Rev. John Mitchell, minister of the Methodist church; and Rev. J. H. Milne, B.A., pastor of Boston church. The music was furnished by the choir orchestra and Robt.

Elliott. A recitation was given by Miss Taylor, of Hamilton, which was well received.—Champion.

## Presbytery of Brockville.

THE Presbytery of Brockville met at Spencerville, July 9th. Mr. Madill was elected moderator for the ensuing six months. Mr. Stuart in his Home Mission report showed that we were now reduced to one mission station and that all the grants applied for were obtained. The application of Mr. Donald Stewart to be examined at North Williamsburg was granted. Mr. MacKenzie was asked to prescribe students' exercises. The session records of Spencerville and Ventnor were examined and ordered to be certified to as correctly kept. Mr. Charles J. Cameron's leave of absence for three months was granted. Mr. Hugh Cameron moved that a more equitable system of paying commissioners' expenses to the General Assembly be adopted. The whole question was referred to a committee of which Rev. J. J. Cameron is convener. Mr. Moodie reported that the treasurers' accounts were correctly kept and recommended that a larger book be used. The clerk and Mr. Moodie were appointed to revise the present method of appointing commissioners to the General Assembly. Mr. Dobbie's name was added to the Augmentation Committee. It was agreed that the next meeting should be held at Athens, on the 2nd Monday in September. The conference as agreed upon was then proceeded with. Mr. Macalister spoke on the history of Presbyterianism, Mr. J. J. Cameron on the polity of the Church, and Mr. Danby on its distinctive doctrine. A committee of which Mr. J. J. Cameron is convener was appointed to arrange for a conference at the next regular meeting.—G. MACARTHUR, Clerk.

## Presbytery of Toronto.

THE Presbytery of Toronto met on Tuesday the 6th inst., the moderator, Rev. J. W. Bell, in the chair. Permission was given to St. Enoch's congregation, city, to moderate in a call, when prepared to do so. Messrs. Marshall and Adams, applicants for recommendation to the Home Mission Committee, were referred to the Presbytery's committee on the applications of students. The congregation of St. Mark's, city, presented a call addressed to Rev. Peter E. Nichol of Bay City, Michigan, U.S., which was sustained by Presbytery and ordered to be transmitted in due form. The trustees of East Toronto church received permission to sell the old church building known as Chalmers church, Scarborough. The trustees of West church, Toronto, received permission to mortgage their church property to the extent of \$5,500 for the purpose of meeting an existing mortgage now due and of consolidating the floating debt. Mr. Angers, an ordained deacon of the Methodist Episcopal Church, applying to be received into the Presbyterian Church in Canada, was instructed that he must pass three examinations in Theology, and spend at least one year in attendance upon lectures in one of the colleges of the Church. Meantime he is recommended for work when available. The resignation of Mr. J. W. Bell, of Newmarket, was accepted with sincere regret. Mr. Walter Amos was appointed moderator of Newmarket during the vacancy. Mr. Meikle was appointed to preach in Newmarket on Sabbath, 15th inst., and declare the pulpit vacant. Mr. R. P. Mackay was appointed moderator of Presbytery in place of Mr. J. W. Bell, resigned. The following resolution respecting the resignation of Mr. Argo was unanimously adopted, and copies ordered to be transmitted to Mr. Argo, and to the sessions of Union and Norval congregations. "In accepting the resignation of Mr. James Argo, the Presbytery resolves to put on record its high sense of his Christian character and deportment, and of his diligence and faithfulness in the discharge of his ministerial duties; also its appreciation of the good work he has done at Norval and Union during a pastorate of over seven years. The Presbytery desires to express its regret, that in spite of his consecrated life, kindly disposition and faithful discharge of duties, he found it necessary to leave the important field in which he labored so successfully, circumstances and difficulties having arisen for which he was in no wise responsible. The Presbytery follows him with best wishes, and cherishes the hope that he will soon be given another field in

which to prosecute, with even more and ever increasing success, the work to which the Lord has called him." The following resolution in reference to the resignation of Mr. Haddow was also read and adopted. "In agreeing to release Mr. Robert Haddow from the pastoral charge of Knox church, Milton, the Presbytery would record its warm appreciation of the good work done there during his pastorate. The steady growth of the congregation making it necessary to erect a new church building and school room, and the increase in contributions to the schemes of the church, evidence the harmony existing between pastor and people in carrying on the work together. The Presbytery notes with especial pleasure the number of young people brought into the church and interested in its work during his pastorate, and the prevailing tone of deep spiritual life among all classes in the congregation. The severance of the pastoral tie is deeply regretted, and the Presbytery would express its sincere sympathy with the congregation in being thus called upon to part with a beloved pastor. The Presbytery would also record its sense of its own loss in Mr. Haddow's removal, as he was always deeply interested in, and ready to do what he could to forward the cause of the Church, beyond the bounds of his own charge. The Presbytery would follow him with its earnest prayers, and trusts that, at the close of the season of study to which Mr. Haddow purposes devoting himself, another field may be opened to him where his exceptional gifts of personal character and spiritual endowments may be again abundantly used in the Master's service."—R. G. TISS, Clerk.

## Presbytery of Portage La Prairie.

AN adjourned meeting of this court was held at Portage La Prairie on the 29th July. There was a fairly good attendance of members both clerical and lay. The first business was the consideration of a call from McGregor. The Rev. Mr. McRae, who moderated in the call, reported that it was unanimous and hearty in favor of Rev. Mr. Emes, who had been laboring there for the last six months. The stipend pronounced was \$1000. After hearing Mr. Lowery, from McGregor, in support of the call, the moderator's conduct was approved and the call sustained and ordered to be put in Mr. Emes' hand, and he being present expressed his willingness to accept the same. Accordingly arrangements were made for his induction on the 5th of August. Rev. Mr. White to preach, Rev. Mr. McRae to address the minister, and Rev. Mr. Wright the people. The clerk read a communication from Macdonald and Lakeside in which they expressed their willingness to raise the amount required of them for the support of ordinances. While this was considered satisfactory it was resolved that a delegation of Presbytery consisting of Mr. Wright, Dr. Robertson, Messrs. Grant and McCleod, be appointed to visit the field to urge upon them to become self-sustaining, and to lay before them the state of affairs in Ontario, owing to the prolonged drought and its probable effect upon the Home Mission Fund. The prospects of the Home Mission fund was seriously considered and after some discussion on the motion of Rev. Mr. Wright, seconded by Mr. Lowery, it was agreed to put the following resolution on record. Whereas the crop prospects are of the most favorable character and that one of the most abundant harvests with which this province has ever been blessed is likely soon to be reaped and disposed of at fairly remunerative prices, and whereas in Ontario, extensive districts are suffering severely from prolonged drought which has completely blighted the hopes of the husbandman throughout all the central and western districts of the province, and which cannot but result in financial stringency if not in suffering and distress. Therefore resolved that this Presbytery feels in duty and honor bound not only to use every endeavor to be self-sustaining as regards the Home Mission field and augmented congregations within the bounds, but also should present crop prospects be realized, to render substantial aid to more needy fields whether east or west, and moreover that this Presbytery will esteem it a great privilege to show in this tangible way its appreciation of the many and great favors received from the sister province in many bygone years and its sincere desire to become in turn a benefactor to others. The following are the conveners of the differ-

ent standing committees. Home Missions—Rev. J. E. Munro, Foreign Missions—Rev. P. Wright; Augmentation Fund—Rev. P. Wright; Church Life and Work—Rev. Jos. White; Sabbath Schools—Mr. W. W. Miller; Manitoba College—Rev. R. Paterson; Examination of Students—Rev. Jas. Douglas; Statistics—Rev. F. McRae; Church Property—Mr. A. D. McLeod. The next meeting of Presbytery is to be held at Portage La Prairie, September 16th, at 7.30 p.m.—FARQUHAR McRAE, Clerk.

### Off to Honan.

THE interest taken in Foreign Missions was illustrated in two delightful farewell meetings, held on the eve of the departure of Mr. Mitchell, Mrs. Goforth and Miss Annie McKenzie. On Saturday night, the 11th inst., the first of these meetings was held in the Mission Hall on Mission Avenue. It was in connection with this mission that Miss McKenzie laboured so successfully as Bible woman, for four years. It was extremely affecting to see the large meeting, many of whom had very little of this world's goods but had tender hearts full of affection for one who had brought light into many a home and peace into many a heart, in that district of the city. A little girl of six years read a neatly worded address in the name of her Sabbath school class, and presented a gold ring as a token of their affection, which Miss McKenzie happily accepted as a pledge of their united loyalty to Christ. Mrs. Glover, in the name of other workers in the mission, presented a beautiful travelling rug and a purse containing about \$20, to which Miss McKenzie in her usually happy style, responded, sketching her connection with the mission and pleading with her hearers to be loyal to the Lord. It is usually regarded as an important qualification for mission work, that the candidate has been a missionary at home. In this respect Miss McKenzie has few equals. Short addresses were afterwards delivered by Mr. Henry O'Brien, who occupied the chair, Rev. Mr. John Salmon, Rev. R. P. MacKay, Mr. Stevens, Mr. Sampson, Mrs. Goforth, and Mr. Gartshore, after which the meeting was brought to a close.

The second meeting was held in Knox church on Sabbath evening, which was very largely attended notwithstanding the unfavorable state of the weather. It was a happy thought to make it a communion service, which was profoundly impressive. Dr. Parsons read the Scripture lessons, after which the congregation heartily sang the hymn, "Rock of Ages." Rev. Prof. MacLaren offered the consecration prayer when the sacred emblems were dispensed by Dr. Parsons, assisted by the Rev. R. P. McFay. After the feast several short addresses were delivered in a spirit that was entirely in keeping with the solemnity of the occasion. Dr. Scofield read Luke xxiv. 47-49, and 2 Cor. v. 14-15 to show how suitable it was, as a communion service should be connected with a missionary meeting, indeed emphasizing the thought that any one who has not an interest in missions has failed to understand the import of the Sacrament of the Lord's Supper. Mr. Hamilton Cassels, with lawyer-like clearness and force, spoke of the need and urgency of this work. If, as we believe, there is only one Saviour, and that without Him the heathen are perishing; if they cannot be bere in Him of whom they have not heard, and they cannot hear without a preacher, surely the case is an urgent one and needs immediate and prayerful attention. Mr. R. S. Gourlay, who with Mr. Cassels had been appointed to represent the Foreign Mission Committee, spoke appropriate words upon the privilege of abiding in Christ and of the power of prayer, assuring the missionaries of the continued interest of the Church and the certainty of the Divine care. Dr. Parsons said he felt sure he voiced the wish of the congregation in asking the missionaries to say a few words. Mrs. Goforth reminded them of the meeting in that church over eight years ago, when in saying farewell so many of them pledged their prayers in their behalf, and she felt sure that these pledges had been redeemed and answered in the grace given during the stormy days through which the mission had passed. Honan is a difficult field. Hudson Taylor said when he heard that the Canadian Church had chosen it. "If they enter Honan they will have to enter upon their knees." She

implored the Church not to criticize the missionaries, for they were imperfect like other men, but rather to pray the more that they might be able to accomplish the work assigned them. Miss McKenzie followed with words of peculiar tenderness, finding expression for her desires in behalf of missionaries and the home Church in the Song of Solomon, vi. 10. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." That she took to represent the zeal and power of the Church, giving forth in the Lord's service, and asked the prayers of the Church that all at home and abroad might be endowed with that power.

Mr. Mitchell, who is a fine athletic specimen of manhood, spoke of the manner in which the Lord led him into this work, removing all obstacles and making the way plain. He too solicited the prayers of the Church that they might be able to fight a good fight and finish their course with joy. The last address was given by the Rev. R. P. MacKay, the secretary of Foreign Missions, in which he dwelt upon another sacramental feast spoken of in the seventh chapter of the Revelation, which will come by-and-by, and at which there will be present a great multitude which no man can number, and amongst them Chinese from Honan, who will be there because these missionaries are going away from us to teach them. It will be in the presence of the throne, they will be robed in white, and the Lamb shall feed them. He drew especial attention to the statement that they came through great tribulation. Several had said to him during the last days, that it was not right to send out missionaries when there is such trouble in China, but said he how have victories been won in the past? Was it by retreating at the first appearance of danger? Mr. MacKay at this point read in the xi. chap. of Heb. the closing verses descriptive of the tribulations of the early Church—and asked why this was recorded. Was it that the Church should retreat? No, but that they might cast aside every weight, gird on their armour, and win similar victories. These martyrs of old are speaking to the Church still, with a power such as they would not have had had they not gone through the great tribulation. Already letters are speaking of the fruits of these trials in China in the loyalty of the native Christians, risking their own lives in defence of the missionaries. Mr. MacKay said, "God may be doing His best work for China's salvation through these distressing experiences." This brought to a close a meeting of unusual tenderness and power—after which many came forward to say good-bye.

On Monday at 3 p.m. there was a large gathering at the Union Station to see the missionaries off. The crowd sang: "All hail the power of Jesus' name," "Blest be the tie," and as the train moved out they sang, "God be with you till we meet again." Dr. and Mrs. McClure will join the party at Minneapolis, and four young ladies accompany them who are going out in the service of the China Inland Mission.

### Obituary.

The Rev. Wm. T. Canning, who passed away on Tuesday, the 23rd of July, was the fourth son of the Rev. Jas. Canning, of Malin, Ireland. Three of his brothers, John, James and Alexander, were ministers respectively of Malin, Port Rash and Cromlin. After receiving a thorough training at Edinburgh University and Belfast College, he was licensed by the Presbytery of Derry in the year 1849, and the same year sent to Canada by the Colonial Committee of the Irish Presbyterian Church. After laboring in Chipewau, N.B., Martin, Michigan, and Douglas, Ont., he was transferred to Bishop's Mills in the Presbytery of Rockville, where he labored twenty-four years. He was compelled through failing health to resign this charge in the year 1886. He then took up his residence in Mountain Village, Dundas Co., Ont. As a man Mr. Canning was courteous and honorable, as a friend unselfish and unchangeable. His piety was of the humble, meek Joseph of Arimathea type, and as a teacher and preacher it was his constant study to show himself appointed unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. The funeral sermon was preached by Rev. J. H. Higgins, of Halville. The text selected as the basis of Mr. Higgins' remarks, "To me to live is Christ—to die is

gain." Rev. H. McDairmid, of Kemprville, and Rev. D. G. S. Connery, of Winchester, also took part in the services.

## Correspondence.

### Missionary Contributions of Our Young People's Societies.

Editor PRESBYTERIAN REVIEW:

SIR,—In one of your recent issues there appeared a letter signed by the respected secretary of the Foreign Mission Committee on the above subject. Since its publication, letters not a few have been sent me, taking very strong objection to the sentence in Mr. MacKay's letter which reads as follows:—

"By authority of the Committees, Home and Foreign, we suggest that for the year 1895-6, contributions be given for the support of the Missions in Honan and British Columbia."

In reply to these, I may say, that such a proposal never came before the Home Mission Committee, nor has the convener been asked to do so. In a private communication from my friend Mr. Conning, of Caledonia, mention was made of a meeting of friends of missions in Toronto, when action had been taken along the above lines: and I was asked to name some Home Mission Field towards the support of which the Young People's Societies might be directed. My reply was to the effect, that in view of the explicit deliberances of former General Assemblies, directing Young Peoples' Societies specially to give for Home Missions or Home Missions and Augmentation, I could not see that any such action as contemplated was regular. But I added, that as there were doubtless Christian Endeavor Societies and others, who preferred to divide their contributions, such could render great service by apportioning amounts to British Columbia, or some field in the Northwest. A letter just received from Mr. Conning more than bears me out as to the reply I sent him. He says—"I have a distinct recollection of the contents of your letter. You decidedly objected to the division of the funds of the Young People's Societies in the way proposed, on the ground chiefly of the action of the General Assembly. But if such a division was insisted upon, you specified British Columbia as a field towards which the Home Mission givings of the young people should be directed." This letter Mr. Conning tells me he forwarded to Mr. MacKay, who is at liberty to publish it if he sees fit.

The proposal made in Mr. MacKay's communication seems at least to override the judgment of the General Assembly. It is well-known to many, if not all your readers, that several years ago, the Home Mission Committee made an unsuccessful effort to enlist the Women's Foreign Mission Auxiliary in Home Mission work, by giving to Home Mission Funds a share of their revenue, however small. At the joint conference then held by the Home and Foreign Mission Committees, and by ladies representing the Women's Auxiliary, it was suggested—not by members of the Home Mission Committee, but by members of the Foreign Mission Committee—that the young people in our congregations, might to some extent at least, do for Home Missions what the Women's Auxiliary were doing for Foreign. Accordingly in 1890, the Presbytery of Toronto overruled the General Assembly, asking it to sanction the formation of Young Peoples' Societies, for the procuring and diffusing of information concerning the mission work of the Church, the discussion of missionary topics, and especially that "all moneys received from membership fees, or otherwise, be paid over to the treasurer of the Church, and that in the application of such monies, special attention be given to the necessities of the Home Mission and Augmentation Funds." The prayer of the overture was granted, as was also that of another overture from the Synod of Manitoba and the Northwest, asking for the formation of such societies. At the following Assembly in 1891, the Home Mission Committee reported what they had done, in carrying out the instructions of the previous year, and presented a constitution for such Young Peoples' Societies for approval. The result was that the following resolution was adopted:—"The General Assembly ap-

proves of the constitution of Young Peoples' Societies, Auxiliary to the Home Mission Committee, as submitted by the Committee, and article second of said constitution expressly says that the object of the Society shall be, the diffusion of information concerning the Mission work of the Church, especially that done within our own country, and the collection of funds for such Missions."

I might go on and quote the approval given by subsequent General Assemblies, of the efforts made by the Home Mission Committee, to excite the sympathies of the young people of the Church in Home Mission work; but I forbear. There are now three Presbyterian Young Peoples' Auxiliary Societies, besides others in different Presbyteries not thus associated, and although the total contributions so far received may seem small in comparison with the magnificent sum given by the Women's Auxiliary to Foreign Missions, yet they are much valued, as giving evidence of the interest taken by the young people in Home Missions, and as hopeful of greater things in the future.

Now, in these circumstances, I ask, is it fair to attempt in the way described, to override the deliberate action of successive General Assemblies, and represent to the Young Peoples' Societies, that the Home and Foreign Mission Committees have authorized and agreed upon a division of their funds? The Home Mission Committee certainly has not. It never had such a proposal brought before them in any shape or form, and could never have approved it.

In reply to a card I addressed Mr. McKay, I have received the following, which it is only fair to him should be published in full:—

Toronto, August 6, 1895.

Rev. Dr. Cochrane, Brantford.

Dear Dr. Cochrane,—Your card came to hand yesterday, making enquiry as to the authority upon which the statement is made in the circular issued by the Foreign Mission Committee, that the Home Mission Committee authorized the division of the contributions of Young Peoples' Societies between Home and Foreign work, and stating that such authority was not given, save in a private letter by you to Mr. Conning.

There seems to be two misunderstandings. First, as to the character of that letter which you call private, addressed to Mr. Conning. Mr. Conning was instructed to write to you by a small committee that was considering this question, and when he sent me your reply I accepted it as official, and upon that authority the statement was inserted in the circular. And then I did not understand that Mr. Conning was to write asking authority for the division of the funds of the Young Peoples' Societies, but to ask whether you would be willing to assign to the young people some one field of Home work in which they could take a special interest. That the young people would continue to take an interest in both Home and Foreign, as they have been doing in the past, was not regarded as an open question. I regret very much that you have seen fit to take the position taken by yourself in the Assembly, and by Mr. Henderson in the last PRESBYTERIAN REVIEW, that all the funds of the 900 Endeavor Societies throughout the country should be applied to Home work. It has not been so hitherto, and cannot be in days to come, and taking that position is only courting needless conflict. The "golden rule" has been pressing Foreign Missions on their attention for years with some success, and that at this date any person should try to roll back the tide, is to me a surprise. It cannot be done, and to attempt it can only result in an irritation harmful to all schemes. Our only reason for making any reference to Home work in the circular, was the fear that without it the inference might be drawn that we wished to turn all the gifts of the young people into one channel. We do not want that, and do not think it would be good for the Church to do so. It is disappointing to find that the Home Mission Committee is actually working for what we sought to avoid. With yours, I sincerely deprecate collision between the Committees, and do not think there is occasion for even as much as there has been. Surely as Christian men we can recognize that the work is new, and if differences of method arise, consider them in such a way as not to give the enemy an advantage. I need not say that I greatly appreciate your own work, and regret that there should be a

shadow or misunderstanding. I may add that recently I have asked the judgment of a number of men, one or two of whom are members of the Home Mission Committee, as to your position in this matter, and in every case they expressed disapproval. The general belief so far as I have been able to feel the pulse of the Church, is that the Young Peoples' Societies should be educated into sympathy with all our Church work, especially the two great schemes, Home and Foreign. However, I shall add no more. Please be assured of my willing and personally to do what is fair and most conducive to the advancement of the work as a whole. I am, yours very sincerely,

R. P. MACKEY,

Secretary Foreign Mission Committee.

Having no desire to prolong this correspondence, let me say in reply to Mr. Mackay's letter:—1st. If the Foreign Mission Committee desired the views of the Home Mission Committee, as to a division of Young Peoples' Missionary moneys, the communication should have come from the secretary, and the matter would have come before the Home Mission Committee. 2nd. Mr. Mackay, (unintentionally no doubt) misrepresents Mr. Henderson's position, and also my own, when he says, "that we want all the funds of the 900 Endeavor Societies throughout the country to be applied to Home work." We desire nothing of the kind. All that we do ask is, that the Young Peoples' Societies sanctioned under the General Assembly's act (and Christian Endeavor Societies also), should at least give weight to the recommendations of the General Assembly as to the claims of Home Missions.

If, as Mr. Mackay intimates, my position in this matter meets with the disapproval of one or two members of the Home Mission Committee, I can only express regret. I am simply defending the Assembly's action, and their disapproval should be directed to the source of legislation. I have neither the leisure, nor if I had, the desire "to feel the pulse of the Church," by approaching individual members either of the Home or Foreign Mission Committee, and getting their approval or disapproval of officials. My business as convener, is simply to carry out the instructions given me by the General Assembly and the Home Mission Committee, which I believe I have done hitherto, to the general satisfaction of its members.

I reciprocate what I believe to be Mr. Mackay's sincere good wishes for the success of Home Missions, and I trust that nothing that I have written now (or ever written), will be considered as derogatory of the grand work in which the Foreign Mission Committee and the Women's Auxiliary are engaged.

I have just received the following letter from Dr. Robertson, the moderator, who, as superintendent of Northwest Missions, feels strongly in this matter. May I ask you to give it a place in your columns along with this letter. Yours faithfully,

Wm. COCHRANE,

Convener Home Mission Committee,  
Brantford, August 9, 1895.

#### Dr. Robertson's Letter.

WINNIPEG, Man., July 10, 1895.

DEAR DR. COCHRANE,—In the PRESBYTERIAN REVIEW of the 25th inst., appears a circular signed by the Rev. R. P. Mackay, which, I confess, surprises me a little. In brief the circular recommends all Young Peoples' Societies belonging to the Church to contribute to the Mission Schemes of their own Church—which is perfectly right and and proper—and suggests that some specific field be selected from time to time, and the efforts of the societies directed to the support of mission work there. The circular concludes, "By the authority of the Committee Home and Foreign, we suggest that for the year 1895-6 contributions be given for the support of missions in Honan and British Columbia." Mr. Mackay adds, "A considerable number of societies have already agreed to this arrangement, and the first letter, with the first letter from one of our missionaries upon the work in Honan, will be issued in a few weeks." This arrangement between the committees is new to me, and I write for information. If this action was contemplated surely it ought to have been reported to the Assembly and the sanction of that court secured.

The Assembly of 1894 authorized the organization of Young Men's Missionary

Societies, to raise moneys, and instructed that in the application of moneys raised, special attention be given to the necessities of the Home Mission and Augmentation Funds. That Assembly also expressed approval of an overture praying for the formation of Home Mission Societies affiliated with a Presbyterian Society, and remitted the overture to the Home Mission Committee to perfect such a scheme. In 1891 the Home Mission Committee reported to the Assembly, submitting a constitution for Young Peoples' Societies, with provision for the Presbyterian and Synodical Societies. This constitution received the approval of the Assembly; and since that time steps have been taken to organize such societies, and with gratifying success, as appears from the Home Mission report submitted to the last Assembly.

If the arrangement referred to by Mr. Mackay has been effected it seems to me to contravene the spirit if not the letter of the Assembly's legislation and to me at least in part, counter to the aims of the Home Mission Committee in the past in the organization of such societies.

And I am more than surprised that such action as indicated, viz: that the contributions of these societies should go to support Foreign Missions, should have been taken this year. You know it was by a very special effort that the Home Mission Committee got enough money last spring to pay its missionaries their full grant. The Foreign Mission Committee on the contrary had a surplus of \$17,200. The outlook in Ontario for this year is not promising and yet our Home Mission obligation are heavier than last year. How in these circumstances did the Home Mission Committee consent to have its treasury drained in the way indicated?

If the compact of the circular has been effected, it seems to me it will diminish our revenue when we most need it to be increased, that it will demoralize our organizations and defeat, to a great extent, the aim of the Assembly. If there has been no such understanding between the committees as Mr. Mackay thinks then the circular should be promptly withdrawn, and the societies set right. I am writing only, of course, as a member of the Home Mission Committee; but I am writing to you as convener, for you can give the facts in the case as far the Home Mission Committee is concerned.

With much respect. Yours truly,

J. ROBERTSON.

#### Post Office Addresses Wanted.

Editor PRESBYTERIAN REVIEW.

SIR,—I have not been able to ascertain the post-office addresses of all the new members of the Sabbath School Committee. I should be very much obliged if the parties themselves, or the member of the committee on nomination of standing committees who suggested their names, or any other friend would drop me a postal card with the proper addresses of the following: Messrs James Gordon, J. J. Ferguson, A. S. Macgregor, J. Kease, D. M. Buchanan, and the street addresses of Messrs. James Ross, Montreal, and John Ross, Toronto.

If these gentlemen do not get notice of the meeting of the Sabbath school committee, they will understand that I was unable to communicate with them. The committee will meet (D. V.) in the lecture room of Central church, Toronto, on Tuesday, September 10th, at 10 o'clock a. m.

Yours sincerely,

T. F. FOTHERINGHAM,

Convener S. S. Committee.

St. John, N.R., Aug. 12, 1895.

Editor PRESBYTERIAN REVIEW:

SIR,—Please allow me to publicly thank and bless Mr. L. J. Pappas, of Monte-Rello, for the noble gift of \$100 just sent me to help us to build our dear *Sciel Jean Baptist* church, on St. Catherine street. You know that that generous benefactor of our young and struggling congregation had already given us \$100 at the laying of the corner stone. As we are in need of \$4,000 more to finish that church, we earnestly ask all the friends of the evangelization of the French-Canadians to give us, just now, the help we want, in order to finish that house of prayer before the cold days of winter.

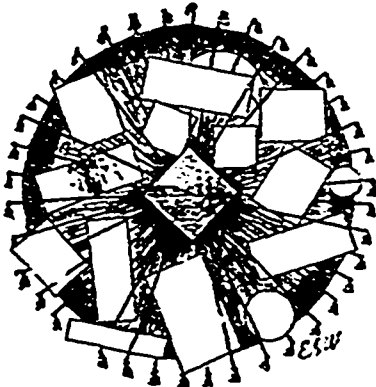
C. CHIFFOY.

Montreal, 65 Hutchison at., July 12, 1895.



**A Japanese Umbrella Card-Holder.**

A collection of picture cards may be very effectively arranged upon a Japanese umbrella in the manner shown in the accompanying engraving. Cut off the handle and the top part from the umbrella; make a tassel of bright-colored crevells to

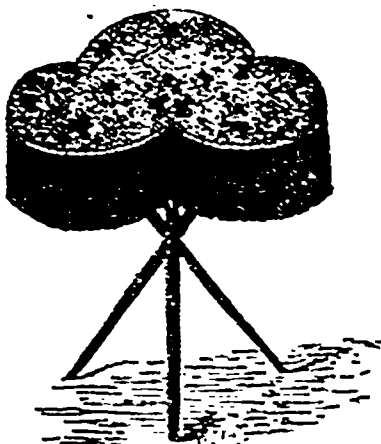


A JAPANESE UMBRELLA CARD-HOLDER.

hang upon the end of each stick. Paste a square card in the center and slip the others underneath the sticks, always guarding against detaching the sticks entirely from the paper. This will be found to be a convenient way to preserve fancy cards, and it also will add much to the decoration of a room.

**The Clover-leaf Table.**

The top is to be sawed out of each board in the shape of a clover-leaf, as shown in the engraving. It will be best to cut the patterns out of paper for the carpenter, as he may not otherwise shape it satisfactorily. Three broom handles will answer for the legs. They should be covered with plush or velvet; cut the material to cover them an inch wider than the circumference of the leg; draw a straight line on the stick, and tack one edge of the plush to it with very small tacks; turn the other edge in, and sew on with variable stitches; nail the legs together, give small bits of plush over the nail heads to conceal them. Embroider the leaves and blossoms on the material to be used to cover the top, as if carefully. Draw it smoothly over the



A CLOVER-LEAF TABLE.

board, and tack it around the edge. Finish it on the edge with fringe to match the top.

**A MAYONNAISE DRESSING**—Beat the yolks of one or two eggs as desired, mash with them the yolks of two cold hard-boiled eggs. Then beat in about half a pint of salad oil with a teaspoonful each of dry mustard and salt, a tablespoonful of Cayenne pepper, half a teaspoonful of Worcestershire sauce, a few capers, and two tablespoonfuls of vinegar. This is very fine for chicken salad, coating the

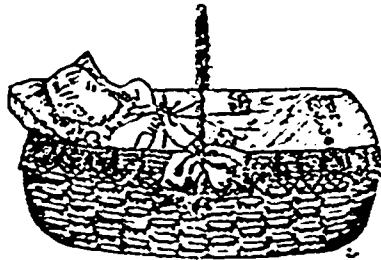
capers and Worcestershire sauce, which are not essential, though preferred by those accustomed to them. This sauce may be kept several days in a cool place in a wide-mouthed bottle tightly corked.

**Hints for the Household.**

Wash the hair in borax and water. Never melt lard for pie-crust. Do not place too heavy burdens on young shoulders. A burn will be quickly relieved by applying sour wet with cold water. To freshen carpets, sprinkle with salt before sweeping. If an oven is too hot for baking, set a dish of cold water in it. Polish a stove with newspaper instead of a brush. To bake pies to a fine brown, dip a clean white cloth in fresh cream, and brush lightly over the top crust before putting into the oven. To prevent boots from squeaking, soak the soles in linseed oil. To beautify the nails, hold them for fifteen minutes in warm water. Then while flexible, cut carefully. Polish them with a piece of chamois skin dipped in a mixture of oil and very finely powdered pumice stone. Push down the skin at the lower part of the nails, so as to show the delicate half-moon of white.

**A Basket for a Baby**

A basket arranged as shown in the engraving, in which to carry a baby about the house, will be



A BASKET FOR A BABY.

found convenient. To make it, a strong willow basket is needed. Line it with pink muslin, and make a plating of the same to go around the top of the basket underneath the lace; tie a bow of pink satin on each side of the handle; a crib blanket placed in the bottom, and a small pillow, complete the outfit. Some play-things tied upon the handle for the baby to look at, will be appreciated by it.

**Fancy Knick-Knacks.**

A. C. 1882.

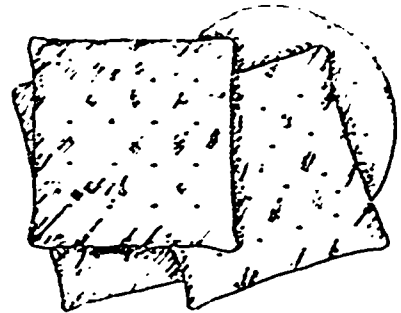
Art stores now show as novelties graceful vases formed of the tall, slender Italian wine bottles, that come enclosed in a wicker-work casing. The bottles are given a coat of silver, while the basket-work is gilded. Bows of cardinal, blue, or gold ribbon, are tied around the neck. These vases are very light, and require but in them to steady them.

A dainty fashion for ladies, is to have the card-case match the calling costume; or pretty ones can be easily made of velvet or embroidered satin for gifts. The foundation is a piece of coarse linen, six inches long and seven wide. Baste on the dress material or velvet, for the outside, and some delicate embroidery for lining. A monogram is pretty, embroidered in gold thread on one corner. The pockets for the cards should be the same as the outside. Stitch the edges of three sides together on the wrong side, then turn, and overhand the last side with fine silk. This will be found convenient as well as pretty.

The prettiest baby blanket I have seen was made of what is called white "Swiss Blanketing," a luxuriously soft, heavy material, and lined with eider-down cloth, with an inner-layer of wadding. Running diagonally across the center from the bottom corner, was thrown a graceful bunch of flowers and leaves, the petals of the flowers being formed of narrow white ribbon, and the centers worked in two shades of yellow silk, while the

green leaves were embroidered in crevells. Two inches from the edge, was a bordering of light blue satin ribbon, three inches in width, caught on with fancy stitches, in pink and olive silk, the whole being finished with a fringe of white Shetland wool cut into strands and knotted in around the edge.

The newest thing, however, for Afghans, carriage robes, and other large pieces of work, is Queen Anne darning; which consists in darning the



CRACKER SACHET.

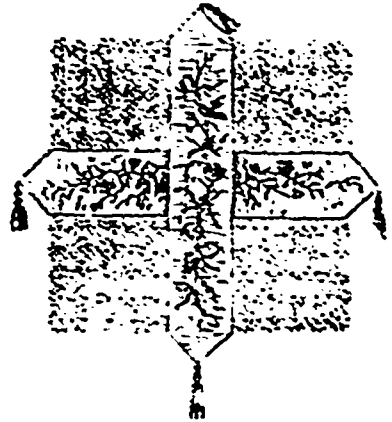
back ground, leaving the design in relief. Honey-comb cloth (not flannel) is good material for this kind of work, and also for the German cross-stitch, a style of embroidery which is being revived.

**Cracker Sachets**

A novelty in sachets is to make them in the form of crackers. To do this, cut two pieces of crinoline the shape of the cracker to be imitated, and cover each with silk, as near the color of the crackers as possible. Place a layer of cotton between the halves, sprinkled with sachet powder, and overhand them together. Tack the surface to indicate the holes, as shown in the engraving. Last, pass a very hot iron lightly over it, enough to give a brown tinge without scorching. These may be made in a variety of shapes. Small "kack-kack" crackers make pretty little ones, but these are too small to emit much fragrance.

**A Tidy Made of Rick-rack**

Cut out of white wigan a number of round pieces the size of a cent; sew braid around the edges, just catching it by the points; then sew another row on the inside of that by the points, so that it laps over the other enough to conceal the wigan. Draw several needles of yellow worsted through the center, bringing the ends to the top every time to form a tuff; pick the worsted out with a pin to fill the space, and make it look prettier. Sew enough of these "daisies" together by the



RIK-RACK TIDY

points to form a square. Four of these joined with yellow satin ribbon, make the tidy, as shown in the engraving. Finish the ends of the ribbon in points, and fasten yellow plush tassels on each. A little embroidery on the ribbon may be added if desired.

## THE CHURCH ABROAD.

Rev. Mr. McCallum, a member of Kelso presbytery, has accepted a call to London.

At home, during 1893, the Presbyterian Churches received an average of eight persons to their membership; the Pacific Coast Africa, twenty-three.

Fenwick anniversary services on Sabbath July 28th were conducted by Revs. William Orr Brown, Radnor Park, and J. K. Fairlie, the pastor. The collections came to £ 46.

Rheims will celebrate next year the fourteenth centenary of the conversion of France to Christianity at that place, where in 496 King Clovis and his army were baptised by Saint Remy.

The missionaries in India are indignant that a firm of European silversmiths should undertake an order to make a bull to be worshipped at a Hindoo temple. The bull is to be silver, and life size.

The Free Church Sustentation Fund has increased within a few pence of £280 in the two months ended the 10th inst. As compared with last year, the decrease in the Presbytery of Edinburgh for June was £266.

The remarkable growth of the Irish Presbyterian Church from "the little Presbytery set up at Carrickfergus in 1642" as stated by Dr. Heron in his address to the American pilgrims, forms an interesting paragraph in the Church news of the religious papers last week.

A reception was given recently by the London Presbyterian social union to the American Presbyterian "pilgrims" who visited Scotland lately. Among the speakers were Rev. Dr. Dykes, Rev. Dr. Monro Gibson, Rev. John Watson, Rev. Dr. Parker, and the American ambassador.

Rev. Hugh Aird, D. D., of City-road church, Brechin, died on 18th ult. at the age of 70. While at Forra in the beginning of the month he was seized with paralysis. Ordained forty years ago he labored with great acceptance among an attached flock. An assistant was appointed several years ago.

Several of the Wesleyan ministers in the East Anglia district have commenced a fortnight's cycling evangelistic tour through the villages of Norfolk and Suff. Starting from Bury, St. Edmunds, they visited Ixworth, Kenninghall, Attleborough, Diss, Harleston, Bungay, Beccles, and Lowestoft. This week the chairman of the district—Rev. J. Gould mounted on horseback, will lead the men on cycles.

Rev. Alex. Tomory, of the mission at Constantinople, died on 16th ult. at the age of 77. One of the earliest converts of this church's Jewish mission, he studied at the New College, Edinburgh, and nearly fifty years ago went to Constantinople, where, owing to his extraordinary linguistic ability, he was able to deal with Jews from almost all countries. He married a Miss Kay of Aberdeen, who predeceased him, and one of his sons is a professor in the Duff Missionary College Calcutta.

At St. Columba Church, Leeds, on Sunday, the Sabbath-school anniversary sermons were preached by the Rev. Alex. Jeffery, of London, the worship of the day being closed with a communion service. In the course of the afternoon's address, Mr. Jeffery remarked that whilst the school had never been a large one, it had made distinct contributions to the religious life and thought of the country. One of its former scholars was a leading theologian of the day, the Rev. Professor Orr, D.D., of Edinburgh, author of "The Christian View of God and of the World."

The Synodical Committee of the English Presbyterian Church met throughout July 15, 16, 17, at the College, Bloomsbury. Arrangements were made for drafting a Pastoral Letter on Gambling. The Committee to arrange for the building of the new college at Cambridge, met and took steps to secure plans. A motion by Mr. Robert Whyte, agent graded lessons for Sunday-schools, was remitted to a Committee to consider and bring up a report in November. Arrangements were made for the observance of Children's Day on the third Sunday in October.

# MEN AND WOMEN FORGE THEIR OWN FETTERS.

## Paine's Celery Compound BANISHES DISEASE

AND

### Releases all Captive Sufferers.

Men and women forge effectually banished by their own fetters and shackles, wondrous medicine, Paine's Celery Compound.

They permit themselves to be completely bound and enchained by the common ills of life, and the result is misery and intense suffering.

The laws of health when disregarded, bring severe penalties; and it is well to know that unless effective means are used to remove these penalties, chronic ailments result, and life is in danger.

Medical experience proves that the common ills of life, such as dyspepsia, indigestion, headaches, neuralgia, rheumatism, insomnia, kidney and liver troubles, and blood diseases, can in a short time be

Weak, nervous and suffering men and women are soon made strong and vigorous when Paine's Celery Compound is used. The life blood is purified and courses through the body in a healthy state.

For pale, sallow, nervous, and overworked women, Paine's Celery Compound is a God-send.

It is just the medicine that makes people healthy and strong during the heat of summer. Paine's Celery Compound has cured thousands and will surely meet your case.



Laying of a Corner Stone at St. Catharines.

TUESDAY was a day long to be remembered by the Presbyterians of St. Catharines, especially for those of the east end, for then was dedicated to the service of God the new church being erected by the congregation of Haynes avenue. The proceedings opened promptly on time by the singing of "Psalm 160" after which followed a reading of a portion of Scripture by Rev. Mr. Ratchliffe and prayer by Rev. Harvey Hall. Mr. John Walton, secretary of the building committee, read a brief history of the Haynes Avenue church, which was afterwards deposited in a box under the corner stone. The following are the documents and articles that were also placed beneath the corner stone:

1. A copy of the Holy Scriptures.
2. A copy of the Westminster Confession of Faith.
3. A copy of the plans of the new church.
4. A brief history of the Haynes Avenue church.
5. The Toronto Globe.
6. The Toronto Mail and Empire.
7. THE PRESBYTERIAN REVIEW.
8. The daily papers of St. Catharines, viz: The Standard, The Star and The Journal.
9. Coins: Copper—one cent Canadian, Silver—five-cent piece, ten-cent piece, twenty-five-cent piece and fifty-cent piece—Canadian.

Then came the ceremony. On behalf of the congregation, Rev. Mr. Goddes presented to Mrs. John McCalla a beautiful silver trowel, and as the corner stone swung into place that lady performed her duty of laying the corner stone, and the hearty applause of all assembled, the corner stone of the "New Haynes Avenue Presbyterian church was well and truly laid." Then followed an excellent address by Rev. Dr. Gregg, of Knox College, Toronto. He congratulated the congregation upon the step forward they had made and said that as the retrospect had been bright, so the future held out many bright promises. In his speech he reviewed the growth of Presbyterianism in Canada within the past fifty years, showing the wonderful progress made, and said that everything indicated that the future held out even brighter hopes than had the past. During the last half century the church in Canada had grown from a membership of 275,000 to 755,000; and from a ministry numbering less than 200 to over 1100. He prayed for God's richest blessing upon the new church. Mr. Robert Lawrie congratulated the congregation on their success. He was followed by Rev. Mr. Eastman who years ago was a student-pastor of the Haynes Avenue church. This concluded the ceremonies of the afternoon, and after the singing of the doxology, the meeting adjourned until evening when another session was held in the old church when addresses were delivered and a good collection in aid of the building fund taken up. The ceremony was throughout most pleasing, and everyone will heartily wish the new church every prosperity. The church when completed will be 52 by 38 feet in size, with a seating capacity of 300. It will be all of Thorold stone, built in Gothic style of architecture. The estimated cost is \$3,000 and the lots cost \$700. Mr. David Watson is the architect and Thos. Justice, of Thorold, builder. The officials of the church are as follows: Pastor—Rev. W. H. Goddes; Elders—Jno. McCalla, David Watson, John Strachan; Board of Management—the elders and Messrs. John Walton, Jno. White, Willis and W. H. Drysdale, (chairman). Mr. Robert Lawrie this morning handed in to the building committee a subscription of \$50.

How Do We Escape?

"As uncomfortable as a fish out of water," and the fish cannot long survive such a change. Earth, air and water swarm with germs of disease, so the scientists tell us, germs of tuberculosis, of typhoid fever, of diphtheria, of many others. Assailed by this deadly host that scientific research exposes to our view, how do any of us escape? For the same reason that the fish cannot live out of water, its normal element. These germs flourish only in their appropriate medium. If your tissues are healthy you afford no harbor for these pests. If your blood is pure the tissues will be healthy and repel invasion. If you take Hood's Sarsaparilla your blood will be pure.

It Stands Unrivaled.

THE Toronto Industrial Exhibition which begins on 2nd of September next, will be the greatest fair ever held in Canada. The number of entries of Live Stock and Manufacturers, and in fact in all the leading departments, is unprecedented. Increased facilities have been provided in the buildings and grounds, and the exhibits in addition to being considerably larger in volume than those of any previous year, will be choicer and better arranged. The general features of the show need not be recapitulated in detail. It is sufficient to say that it presents a complete epitome of the progress and attainments of the Dominion in industry, mechanical invention, art and science. A brilliant programme of special attractions has been provided, a prominent feature of which is the great Water Fete and Aquatic Exhibition to be given every afternoon and evening on a spacious artificial lake in front of the grand stand, with beautiful tableaux and a great variety of aquatic performances, accompanied by vocal and instrumental music of the highest order. In addition to this, the splendid military, dramatic and pyrotechnic pageant, "The Relief of Lucknow," concluding with a magnificent fireworks display, will be put on each evening. Cheap fares and special excursions on all railways during the Fair.

"Delighted with the Results."

THE accumulation of the profits in life insurance for a definite term of ten, fifteen or twenty years, known as the Investment Period, was not some years ago as popular with the insuring public as it is at the present time. The introduction of this system into Canadian Life Insurance is to be credited to the North American Life Assurance Company of Toronto, and its highly satisfactory results in the case of this particular company's policies which have actually matured have again and again been exemplified in the letters received from the holders of these policies.

Mr. J. T. Barrett, of Tilsonburg, says: "Your inspector, Mr. R. B. Hungerford, has just called on me with a settlement of my ten-year Endowment Investment Policy in your company, amounting to \$1,173.62."

"I am delighted with the result, as it is about \$75 more than I expected. I can truthfully say I have never regretted taking a policy in your company, and shall lose no opportunity of recommending it to my friends."

Full particulars respecting rates and the company's investment policies can be secured on application to the head office of the company, Toronto.

Like a New Man

"For five or six years I had Dyppepsia in its



worst form, sometimes completely prostrated; so much that it was impossible for me to work more than half an hour at a time. I had tried various remedies but did not receive any benefit, when I was recommended by a druggist to try Hood's Sarsaparilla. I have taken two bottles and feel like a new man. I can eat and drink anything and enjoy my food. I never felt better. I cannot praise Hood's Sarsaparilla too much for not only has it cured me of dyppepsia but also of rheumatism." JAMES FERGUSON, St. John, New Brunswick.

Hood's Sarsaparilla Cures

Hood's Pills with new friends daily.

ANY CONGREGATION

finding its own supply or any minister desiring a holiday can find supply by addressing

Rev. Wm. Galloway,

(Lately of Barrie Presbytery, 660 King St., London, Ont.)



See My New Dress!

It used to be my mamma's old cashmere, which she took to pieces and dyed with Diamond Dyes and made me two new dresses, a blue and a brown. Brother's got a new suit too; it's made from Uncle Jack's old coat dyed over; mamma said 'twas easy to dye with Diamond Dyes,—that anybody can use them.



Diamond Dyes are made for Home use. Absolutely reliable. Any color.

Sold everywhere. 10 cts. a package. Free Directory book and 40 samples of colored cloth free.

WELLS & RICHARDSON Co., Montreal, P.Q.

"THERE ARE OTHERS"

Of course! But they only form a background whereby the excellence of

E. B. Eddy's Matches

is made the more apparent.

The superiority of E. B. Eddy's Matches appeals to anyone requiring the best article at a moderate price.



**AUGUST—31 Days.**

1	Th	Repent with penitential tears for all your sins. Ps. 51. 1-4.
2	F	In Thy name shall they rejoice all day long. Ps. 124. 1-2.
3	S	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
4	S	Bring thanks always for all things. Eph. 5. 20.
5	M	Asaph was the psalmist who sang the thanksgiving psalms. Ps. 73. 1-12.
6	Th	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
7	F	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
8	S	Bring thanks always for all things. Eph. 5. 20.
9	S	Bring thanks always for all things. Eph. 5. 20.
10	M	Asaph was the psalmist who sang the thanksgiving psalms. Ps. 73. 1-12.
11	Th	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
12	F	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
13	S	Bring thanks always for all things. Eph. 5. 20.
14	S	Bring thanks always for all things. Eph. 5. 20.
15	M	Asaph was the psalmist who sang the thanksgiving psalms. Ps. 73. 1-12.
16	Th	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
17	F	Let us adore the majesty of grace that sustains us. Eph. 3. 1-3.
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**Our Father Abuna.**

BY JOHN IMAIE, TORONTO, CANADA.

The light o' mornin' should see us a-steer  
 The work o' the day to begin,  
 Bit afore we commence our hearts it wad  
 cheer  
 To speak to our Father abuna;  
 Each day has its cares, an' its trials, an' toil,  
 Its pleasures, its praise, an' its blame;  
 As dew to the grass, or as rain to the soil—  
 God's blessin' afore we lea' hame!

Devotion uplifts us on wings o' the dove,  
 An' sets a' our heart in a flame,  
 To feel that our Faith in watchin' above  
 An' kens us each ane by our name!  
 It makes us feel strong for the battle o' life,  
 An' gies us baith courage an' vim,  
 To fight wi' temptation, an' win in the strife,  
 Prayer brings us aye nearer to Him!

An' when we come hame, ere we gang to our  
 bed,  
 Our prayers to forget is a shame,  
 For in His Guid Book how often 'tis said,  
 "I loe them that ca' on My name!"  
 "The secret o' God is wi' them that Him  
 fear."  
 He'll shield them frae a' Satan's blame;  
 An' when we lie doon for to dee He'll be noar  
 To bring His ain bairnies a' hame!

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- L Communion Bread

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**JAMES GUNN,**  
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