

Pages Missing

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Through Love to Light.

Through love to light! O wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes surging o'er the sea.
Through love to light! Through light, O God, to Thee,
Who art the love of love, the eternal light of light.

OVER LAND AND SEA.

"Can't I live a Christian out of the Church?" Yes, my young friend, just as easily as you can make fire with one stick. Look at that wood fire. There must be three or four sticks to make a good fire. Now, take those blazing sticks out of the stove, and put them singly on the ground, and see how quickly they are black and dead.

Unitarianism shows signs of decline in Great Britain. Its churches there decreased from 378 in 1888 to 354 in 1896.

It is estimated that Queen Victoria now rules over 367,000,000 people. If David prayed for grace to wisely rule his little bailiwick on the hills of Palestine there would seem to exist a still greater necessity for continued guidance on the part of the Victoria who when a young queen offered fervently this petition: "God help me to be good!"

On July 21st the Federal Council of the Presbyterian Churches in South Africa met in King William's Town, and constituted itself into the First General Assembly of "The Presbyterian Church of South Africa." The two Presbyteries of the Scotch U. P. Church in Kaffraria have unanimously agreed to accept the constitution of the united Church, and to form a part of it. The three Presbyteries of the Free Church of Scotland, the separate Presbyteries of Natal, Capetown, and Transvaal, and the congregation of Port Elizabeth, have also agreed to enter the united Church, which will then number some 13,000 communicants of whom three fourths are native. Outside the English and native Presbyterian Churches forming this union there are two other Presbyterian Churches in South Africa—the Dutch Reformed, numbering about 100,000 communicants, and the Basuto Church, numbering upwards of 9,000 communicants.

The Louisville Theological Seminary has at last secured better accommodations. The large mansion of the late Thomas L. Barrett has been purchased at half the price at which its former owner held it. The *Christian Observer* says: "The building is a large one, comprising some twenty apartments. Its saloon parlor is large enough for an assembly room for the students." The classes have been heretofore conducted in the lecture-room of the Second Presbyterian Church. The prospect for next year is promising. As many students have applied for admission as they have room for if they all come. We congratulate our old friend Dr F. R. Beattie on the rapid success of the institution with which he is connected.

As the *Belfast Witness* remarks it is not generally known that sixty-three of the missionaries of that noble Institution the Church Missionary Society—give their services gra-

tuitously. Worldlings will hardly credit this. But it is true. One of these—the Rev. A. H. Arden, of India—has written a book on Foreign Missions, in which he takes up the usual objections to them, and discusses the question, "Are Foreign Missions doing any good?" He shows that the current objections to missions are usually brought by those who know little or nothing about them, or by those who are avowedly hostile to the Gospel. The evidence of such witnesses should go for very little. It would be well if this little work by this earnest and capable and disinterested witness had a wide circulation. For it would surely arrest, if not destroy, the wholesale misrepresentations by carpet-baggers and globe-trotters, who, never taking the trouble to investigate the facts, so often indulge themselves in flippant and hostile remarks against Foreign Missions and missionaries.

Recently the whole population of Rocco Pietra, Italy, left the Catholic Church, and 200 of them worshipped at a neighboring Evangelical Church mission.

This is the Roman Catholic system. It can never be anything else, therefore, as a system, than a menace to our government and an enemy to our free institutions.

Rome prizes our civil and religious liberty because the atmosphere of freedom gives her ample opportunity to work out her ambitious schemes. Let these schemes be once wrought out and then the rule of this ambitious and despotic system will smother all the institutions of both civil and religious liberty in the enjoyment of which it has come to the height of its power.

It is an exceedingly shallow and shortsighted patriotism that will permit excellences of character in individual members or officers of the Romish Church to hinder a clear discernment of the character of the church itself. And it is a deplorable confounding of true and false liberty that will permit this menace to our country's highest welfare to develop its dangerous power unchecked until the threatening blow falls upon our nation, and we shall have to assert our national independence and sovereignty under God at heavy cost.—*Christian Statesman*.

"Beware of dogs," a scriptural warning signifying: literally, "Beware of growlers." They have increased greatly since that good advice was given. They are confined to no age, no location, no climate, but are ubiquitous. Like the poor, they are always with us— young, old and older; of every degree of learning and sometimes wholly lacking culture. They growl at everything: nothing pleases, nothing is as it should be. They are nearly related to the "chronic kickers," the latter being the same rose under another name. In society, in church, in our homes and abroad, the growler gets in his snarl and sneer and grumbling. Beware of him, and follow not after his ways. "Beware of growlers" of either sex; let them severely alone. If you pat them it will be on the wrong spot; if you stroke them, it will be the wrong way, if you feed them, it will not be the sort of food they like. Beware of them.

The Presbyterian Review.

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Toronto, Sept. 17, 1896.

Sunday Cars.

NO time must be lost in facing the situation. The preliminaries have been as well as arranged and a vote may be called for at any moment. It will probably be taken before the municipal elections. Those who trusted that the present Mayor's interests would lead him to obstruct a settlement of the terms upon which the city would agree to a Sunday car service, should the citizens sanction such a service by their votes, may find out when it is too late that they have been mistaken. It may suit his worship better to get the question out of the way before his mayoral election comes on, and if so he will bring on the vote as soon as possible. His worship's course this week has been altogether too easy to satisfy the Antis. His practical acquiescence in Mr. Christopher Robinson's opinion that no additional mileage rent should be charged for the additional use of the rails on Sunday, notwithstanding Hon. Samuel Blake's clear and strong opinion to the contrary, has caused disappointment, and there is no use concealing the fact. We must have straight-dealing and no half-measures in this life or death struggle. With legal opinion so divided and contradictory, it certainly ought to have appeared right to the Mayor and Aldermen that a test case be submitted to the courts before proceeding to an agreement. The Mayor has been altogether too conciliatory and in the game of concessions he will find the railway company ready to accept what it can get and to give as little as possible in return, or its past history will be belied. Therefore the aldermen ought to have refused to consider terms as to routes, fares and timetables, until the very important question of mileage had been satisfactorily disposed of. Thus far the company has had the best of it.

But the main question has not been as yet touched, viz: the sanctity of the Lord's Day; the peace and quiet of the Sabbath, and on these points the Antis must be up and doing. All the old arguments will be trotted out again. The poor workingman, the Jewish Sabbath, the beauty of nature, etc., will do duty, and puny as they are they must be met vigorously and crushed. It behoves every citizen who values the Lord's Day as a moral force, as a religious and divine institution, to buckle on his armour and be in the fray.

It is said that Rev. Dr. Wilbur F. Crafts, of Washington, has been invited by friends in Toronto to give a helping hand. No man in America is more familiar with the facts connected with Sabbath Observance and his aid should it be granted will prove most valuable in giving information to the people.

Too Many Churches?

During the past two years, one of the most hopeful signs of religious revival in Scotland has been the growing necessity for church extension in the large cities. The

lack of seating room in many of the densely peopled places and in the thriving suburbs led to the adoption of broad measures to meet the demand and new churches were built for newly formed congregations. This work was not confined to the Free church in which it began, but was shared in by the Auld Kirk and U. P's. Glasgow and Dundee felt the impulse and great things were hoped for as a result of the movement. It is to be sincerely hoped a change of aim has not taken place, yet otherwise how can we explain Rev. Dr. Rankin's recent statement on the situation in which he argued that there were already "too many churches in Scotland." Multiplicity of church edifices may, indeed, prove an evil in any country, but in Scotland there seems to be very little danger of too many churches. The church statistics do not show that the number of congregations in towns have kept pace with the continuous increase in the urban population, or that the churches are empty.

There are those who depreciate slum mission work and who would allow the lapsed masses to take care of themselves. These may find churches with small congregations and without endowments a burdensome charge on the church as a whole, but neither Dr. Rankin nor Dr. Boyd, both of them ex moderators of the General Assembly can entertain so narrow and erroneous a view. Indeed we would expect from either of them a defence of the thoroughly Presbyterian principle that the strong should help the weak and that unity of government should co-exist with harmony and co-operation among the congregations, a doctrine not inapplicable to many parts of Canada.

Probably Dr. Rankin may mean that there are too many churches of different denominations in certain places where one church would supply the accommodation required for the parishioners. Should this be his meaning there would be reason to rejoice that so stalwart a churchman has come to the side of those who are laboring under difficulties and discouragements, for a union of the branches of the Scottish Church.

Mission Work in China.

What can only be described as a remarkable interview was that between the representatives of several American Societies and Boards of Foreign Missions, and the Chinese Viceroy Li Hung Chang. Mr. J. W. Foster Ex Secretary of state introduced the deputation, and in doing so made this statement:

"These gentlemen represent 8,000,000 of the best citizens of our country. These missionary societies have sixty hospitals in China and during the past year have cured or served 500,000 Chinese subjects in these hospitals. They have also 400 schools in China, educating 12,000 Chinese children, so that they are not only attempting to propagate their religious views, but they are attempting to do something for the material and intellectual well-being of the Chinese people."

Prefixing his formal reply Li Hung Chang said:

"The Viceroy is very grateful and thankful for the kind sentiments you have so ably expressed. The Viceroy highly appreciates the philanthropic objects which you have always in view in improving the souls, the minds, and the physique of all the Chinese. The Viceroy fully appreciates that all the American missionaries in China have disinterested motives. They only work for the good of the human kind.

The interpreter then read the Viceroy's formal reply which was as follows:

Gentlemen: It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of various boards and societies who have engaged in China in exchanging our ideas of the greatest of all truths which concern the immortal destinies of men.

In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to American missionaries in China. What we have done and how little we have done on our part is nothing but the duties of our Government, while the missionaries, as you have so ably expressed, have not sought for pecu-

nary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in one, while it is expressed in the negative form in the other. Logically speaking, whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is at the present enough to conclude that there exists not much difference between the wise sayings of the two greatest Teachers, on the foundations of which the whole structure of the two systems of morality is built.

"As man is composed of soul, intellect, and body, I highly appreciate that your eminent boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery, of which our greatest Confucius had only an intuitive knowledge.

As for intellect, you have started numerous educational establishments, which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the west. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the body of our countrymen. I have also to add that in the time of famine to some of the provinces you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion I have only two things to mention.

The first, the opium smoking, being a great curse to the Chinese population, your societies have tried their best, not only as anti-opium societies, to afford the best means to stop the craving for the opium, and also you receive none as your converts who are opium smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperiled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interests of my sovereign, my country, and people."

It may be, indeed it must be assumed to be, that Li Hung Chang is the most advanced of the great men of China, and that his views are the more in touch with western ideas than those generally held by the governing class. But his words are remarkable and significant and reflect, in some degree, the thoughts which Christian workers in China have to encounter and overcome. His friendly attitude to the missionaries ought to be published far and near as the western world ought to know the estimate an educated Chinese places upon Christian mission work and the candid acknowledgment of the purity of the motive that actuates the missionaries.

The Persecution in Asia Minor.

At the late International Conference of the Evangelical Alliance in London, the case of the persecuted Armenians was vigorously discussed. The following resolutions will find a response in every human and Christian heart:

On the occasion of the celebration of the Jubilee of the Evangelical Alliance, we, delegates from Great Britain and Ireland, the United States of America, Canada, France, Germany, Holland, Austria, Hungary, Belgium, Switzerland, Sweden and Norway, Denmark, Spain, Italy, Greece, Turkey, Egypt, Russia, South Africa and Australia, are of one accord in giving expression to our deep sorrow at the terrible persecutions which our brethren, the Christians in Turkey, have endured. As members together with them of the body of Christ, we suffer in their sufferings, and pray that in this furnace of affliction their faith may not fail; and we hereby unanimously resolve:

First. To call upon the whole Church of Christ to unite in earnest prayer to Almighty God that it may please Him graciously to comfort the sufferers and to send speedy and effectual relief by moving the hearts of rulers to interpose in behalf of the oppressed.

Second. To appeal to Christians of every land to raise relief funds, thus ministering of their abundance to the necessities of their brethren, who, for the name of Christ have suffered the loss of all things, and seeking to ameliorate the distressing condition of thousands of starving and homeless people.

Thirdly. To urge our fellow Christians everywhere to create, if possible, such public opinion as will support their respective government in every effort to put an end to these persecutions.

The Opium Trade.

The British journals who oppose the opium trade with India and China have been taking advantage of the Li Hung Chang to draw attention to the iniquitous traffic. A curious and interesting conversation between His Eminence Count Ito, the Japanese minister, and His Eminence Li Hung Chang is thus reproduced.

H. E. Li: Formosa is very malarious. You lost many lives there before. Most of the Formosans smoke opium in order to counteract the effects of malaria.

H. E. Ito: When we take Formosa we shall forbid opium smoking.

H. E. Li: It is an old habit with the Formosans.

H. E. Ito: Yet Formosa was populated before opium was produced. We have kept opium out of Japanese ports by the most stringent prohibitions, and have, consequently, no opium smokers.

H. E. Li: I admit that.

H. E. Ito: I discussed the question of the prohibition of opium with Minister Yen, and he heartily agreed with me.

H. E. Li: Great Britain insists on bringing opium into our ports. We have increased the duties; but what more can we do?

H. E. Ito: The duty is much too low. Treble the amount would be none too much.

H. E. Li: We have spoken of it frequently, but Great Britain will not consent.

H. E. Ito: Opium smokers are all indolent; you cannot make good soldiers of them.

H. E. Li: Great Britain has forced opium on us, and we cannot stop it.

H. E. Ito: If you devised methods to stop the consumption it would soon cease to be imported.

Two of the greatest questions between China and Britain are the opium trade and the restrictions on Chinese in Canada and the Australian Colonies and should the viceroy's trip and in bringing about a better arrangement than now exists a great end would be gained.

A note for Pastors.

The Y. M. C. A. connected with the Toronto University are making special efforts this year to take in hand the Freshmen, and with this end in view request the pastors through out the country to send the names of students from their congregations who intend attending the University together with any other information that might be helpful to the committee. Letters should be addressed to the General Secretary, Mr. J. Lovell Murray.

Toronto Sabbath Breakers. It is not creditable to Toronto that its baseball team should be allowed to play Sunday games in the United States. That such is the case seems true from a report in Democrat and Chronicle, Rochester, of the 9th instant giving the result of the Sunday game. The fair fame of Toronto has been sullied by this desecration of the Lord's Day and to show how such an act affects our reputation, our attention was first directed to the report by a Washington gentleman who takes a deep interest in the due observance of the Sabbath. He writes: "I am surprised to see a Toronto Baseball Club playing Sunday games in the United States, I wonder if its supporters on your side are all foes of the Sabbath. Even some of our Clubs have been compelled to behave by their backers".

Young People's Societies.

The General Assembly's Committee on Young People's Societies met in the Board Room of the Church offices, Toronto, on Wednesday, 9th September. The following were present: Rev. R. Douglas Fraser, Convener; J. A. Turnbull, Toronto; J. S. Conning, Caledonia; J. A. Brown, Scarboro'; J. McP. Scott, Toronto; J. G. Shearer, Hamilton; Dr. Dickson, Galt; W. G. Hanna, Uxbridge; R. McNair, Carlton Place; W. R. McIntosh, Allandale. A. G. James, Durham; S. H. Eastman, Oshawa; R. Whiteman, Port Perry and J. H. Young, Hamilton: also Rev. G. Tower Ferguson, Toronto. Letters of apology were received from Rev. Anderson Rogers, New Glasgow, N. S.; R. G. McBeth, Winnipeg, R. M. Hamilton, Brantford, W. S. McTavish, Deseronto and from Messrs. W. J. Parks, St. John, N. B., and J. H. Bugar, Welland.

The Questions to be issued to societies at the New Year were revised and the schedules for Presbyteries. It is the desire of the Committee to secure even more complete statistics than last year.

The question of organization of societies where none have yet been formed, and especially in mission districts, where societies might be peculiarly helpful, was discussed and the Convener was instructed to correspond with presbyterial Conveners and with the superintendents of missions in regard to the matter.

The Instruction of last General Assembly engaged the Committee at great length, viz.:—"to consider how the doctrine, polity, history and work of the Church may be brought more adequately before the young people through their societies, and to propose to the societies such means to this end as the Committee may find feasible. In connection with this matter, a deputation from the Sabbath School Committee, consisting of Rev. John McEwen and J. W. Rae, was present. These brethren addressed the Committee, which agreed to record its pleasure in receiving them and its desire to co-operate with the S. S. Committee when possible. There was entire unanimity in the view that the young people's meetings as at present arranged should be utilized for the study of the doctrine, polity, history and work of their own church, thus adding nothing to the number of meetings or the burden of work, the studies proposed by the Committee being supplementary to topics already in use or a substitute for them a certain number of times in the year. The main points of the scheme adopted are (a) The recitation of a portion of the Shorter Catechism at each meeting, with a brief address or paper on some point contained in it, the whole to occupy say five minutes. In this way the Doctrine of the Church would be brought forward in the most effective manner. (b) For the study of the Polity, History and Work of the Church, it is recommended that one meeting a month be taken. For the year 1897 a General Survey is proposed, six meetings to be occupied with the Polity and History and six with the Work. Literature helpful to preparation for the meetings is to be arranged for. The whole Scheme, as completed by a sub-committee appointed to perfect it in detail will be issued shortly, and copies sent to each society. It is hoped that arrangements may also be made for an edition of the Christian Endeavor topic cards for 1897 which will embody this scheme in addition to the full list of regular topics. These will be issued in good time for the new year, when the scheme begins. From expressions of view given in the Committee it is confidently hoped that this plan for the study of our own Church and its great enterprises will be received with great heartiness by ministers and young people's societies.

Immortality.

For the Review.

I stood upon the Mount of Hope Deferred, and loneliness of heart was mine, and bitterness and grief. The evening hours fell and I was all alone, yet not alone, a voice said unto me:—"see you the harvest moon that lifts in silver lights from forest shade to heaven's dome—its lights will fade—the stars that cluster in the veil of night—they too will cease to shine—the sun that rolls a golden way from eastern shore to western wave will pass away and the elements

dissolve with the crash of worlds and the fall of time but you shall still live for you are far above all worlds in the purpose of the great Creative Heart and within you is a ray of the Divine—a beam of the Eternal Sun, a flash of thought from God Himself and though enshrouded in the form of man your soul will turn again unto its parent heart when love has wrought her purposed end."

I turned unto the vexing world rejoicing in the heritage of immortality.

The Methods of the Vatican.

Dr. Robertson of Venice writing in the *Bulwark* on the above subject hits them off in the following lively style:—Disappointment has been expressed in some quarters that the Pope has not decided in favor of the validity of English orders. But those seeking that recognition did not go the right way to work. There is only one way of obtaining anything from the Pope, and that is by paying him for it. The Papacy gives nothing except for hard cash, but for that it will give anything. In its buying and selling no account is taken of historic truth, of the rightness and fitness of things. The Pope has the power, and what is more to the purpose, uses it himself and through his agents every day of his life to reverse the facts of history, to make the truth a lie, and a lie the truth, to make black white and white black, right wrong and wrong right. It is all a matter of pounds, shillings, and pence. There is a tariff for everything, and if the validity of English orders is not to be found on it, it was only a matter of arranging the price. In the book of the Acts we read of Simon the Sorcerer, who bewitched the people of Samaria, to whom the people gave heed, saying, "This man is the great power of God." He was the prototype of the Pope, only Simon seems to have repented and become a Christian, but the Pope goes on with his sorceries, trafficking in "the gift of God." Peter said "The gift of God" could not be purchased with money. If he lived now he would see what an advance his "successors" have made. The Pope is not the man to refuse Simon's money. I have no doubt he thinks his namesake did a very foolish thing. The Papacy has no meaning outside the question of money. Christ is sold in the mass according to the Papists every day—and for less than thirty pieces of silver, sometimes for less than thirty centimes, as when the priests charge dying poor people so much for the flour of which the water is made.

The latest and funniest money transaction at the Vatican is one I have just heard of. It is that of the Pope showing himself, or being shown by others, to visitors at so much a head. This winter he has thus been on view to travellers in Rome, like any other natural or unnatural curiosity. The price charged depends on the length of the purse, social status, etc., of the applicant. There are no "fixed prices," and one may beat down the sum asked. There is an American gentleman here in Venice who paid three hundred francs for a sight of the "old man," but there is also an English curate who saw him for five francs. However, as poor Leo XIII., has one foot in the grave, those interested in seeing him must be quick about it. If Italy is wise she will never permit another Pope to be elected or set foot on Italian soil. The presence of the Pope in Rome is a constant source of peril to the Kingdom, and as he has the status of a king by the Papal guarantees his presence is an embarrassment to travellers high in station who think they must pay their respects to him. King Humbert and the Government are too kind and patient with this adversary.

A Society for the Prevention of Cruelty to Mothers.

"Can you help me a few minutes, Marion?"

"I should like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a guild meeting, and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out

yourself. Never mind. If I tie up my head, perhaps I can finish this."

"Through at last," said Marion, wearily, giving a finishing touch to "The Development of Religious Ideas Among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising; but the startled girl saw bending over her mother's face two angels, each looking earnestly at the sleeper.

"What made that weary look on this woman's face?" asked the stern, strange-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"No time!" cried the other. "What are they doing with all the time I am allowing them?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know they are letting the one they love most slip from my arms into yours. Those grey hairs come from overwork and anxiety to save money for music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies on velvet or satin."

The dark angel frowned.

"Young ladies must be accomplished, now," exclaimed the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages; those wrinkles came because the girls had not time to share the care and worry of everyday life. That sigh comes because their mother feels neglected and lonely while the girls are working for the women of India; that tired look comes from getting up so early, while the poor, exhausted girls are trying to sleep back the late hours they gave to study or spent at the concert; those feet are so weary because of their ceaseless walk."

"Surely the girls help too!"

"What they can. But their feet get weary enough going around begging for the charity hospital and the church, and hunting up the poor and the sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is indeed sad—loving, industrious girls giving their mother to my care as soon as selfish wicked ones!"

"Ah, the hours are so crowded," said Life, wearily. "Girls who are cultured, or take an active part in life, have no time to take care of the mother who spent so much time in bringing them up."

"Then I must place my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No, no!" cried Marion, springing from her seat. "I will take care of her, if you will only stay!"

"Daughter, you must have the nightmare. Wake up, dear, I fear you have missed your history class."

"Never mind, mamma; I am not going to-day. I am rested now, and I will make those button-holes while you curl up on the sofa and take a nap. I'll send word to the guild Professor that I must be excused to-day, for I am going to see to supper myself, and make some of those muffins you like."

"But, dear, I dislike to take your time."

"Seeing you have never given me any time! Now, go to sleep, mamma dear, as I did, and do not worry about me. You are of more consequence than all the languages or classics in the world."

So, with a tender kiss from her daughter—usually too busy for such demonstrations—Mrs. Hensen fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquised, as she occasionally stole a glimpse at the sleeping mother. "After this, what time she does not need I shall devote to outside work and study. Until she gets well restored I will take charge of the house, and give up all the societies except one—that I'll have by myself, if the other girls will not join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one of the Woman's Progressive League members said to her: "We miss your bright essays so much, Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get

ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marian felt rewarded for being a member of what she call the "S. P. C. M."

A Trial With Hard Questions.*

BY REV. ADDISON P. FOSTER, D. D.

The ancients greatly valued the skill required in putting and answering puzzling questions. The fable of the Sphinx and *Edipus*, the visit of the Queen of Sheba to Solomon to "prove him with hard questions" show this. The idea survived in Christ's time and the Jews put Christ to the test, an effort to entrap Him, was to be expected. Three different questions were propounded to Him, one political by the creatures of Herod, one sociological by the skeptics of the day, one ethical by a lawyer.

Christ's answer to the first question shows that THE SPHERES AND OBLIGATIONS OF CHURCH AND STATE ARE DISTINCT.

Should tribute be paid to *Cæsar* or not? Assent meant for Jesus an apparent confession that He was not the Messiah and an instant loss of influence. Denial meant death. He escaped the dilemma by calling for a Roman denarius. They showed it to Him, thus unwittingly confessing that they recognized the government that issued it. "Give back to *Cæsar*," replied Christ, "what you receive from him and to God what you receive from Him." It was an answer no one could gainsay. It stated the ground of civil obedience—you receive, therefore give. It stated the limitation of civil obedience—you receive *Cæsar* from God, therefore put God first. The Herodians and their allies were discomfited.

EARTHLY RELATIONS DO NOT DETERMINE THOSE OF THE FUTURE.

The unbelieving Sadducees next tried their hand, sneering at the common belief in a future life, they could put a question which should be a *reductio ad absurdum*. If a woman marries a succession of husbands, which will be her husband in the next world? The question is clumsy and deserves the rebuke Christ gives it. It shows both ignorance and unbelief. God is not obliged to frame both worlds on the same pattern. He has power to constitute a different condition of society. As a matter of fact the basis of society in the two worlds is different. In this world death continually interrupts the progress of society and life must be as continually begun again. Generation must follow generation. This necessitates the marriage tie, the parental relation, the family, the bonds of blood and race. In the next world there is no death. Marriage is therefore superfluous and does not exist. In consequence the basis of society is not physical relationship, but like that of the angels,—that is to say, it is a spiritual one. Not the accident of family but a deeper kinship,—the likeness of a high and holy purpose, of spiritual sympathies, shall bind souls together in friendships and activities. This in no wise destroys friendships that are on a right basis on earth, but it makes it imperative that if our friendships here are to continue above, they must be cemented not merely by ties of flesh but by a common religious life.

Christ has a further word for those who deny the hereafter. Necessarily the veil of the future can only be lifted by revelation. The Sadducees were ignorant because they knew not the Scriptures. There are those who say that the Old Testament does not teach the doctrine of the future life. But Christ declares otherwise. He affirms that it is in the very warp and woof of the Old Testament. To be sure no emphasis was then laid on the doctrine, while Christ brought life and immortality into a light they had never had before. At the same time the sceptical Sadducees were without excuse.

* LOVE, THE ESSENCE OF THE LAW.

A third test was proposed. Herodians and Sadducees had failed to confuse Christ; the lawyers would

*An Exposition based on (Matt. xxiii. 15-36); in the Bible Study Union Course on "The Teachings of Christ."

attempt it. They had nothing newer to propose than the well-worn question, "Which is the great commandment of the law?" To this Christ answered that love to God and man is the first and great and inclusive requirement. What is love as here required? It is principally a choice, since choices are the sources of action, that mental exercise for which we are peculiarly responsible and the object of law. Further it is a choice to do kindly by others, to put one's self in an attitude where an emotion of love may be awakened. Philosophers distinguish between a love of complacency and a love of benevolence. The latter is possible towards every human being and this is why we are commanded to love our neighbor, no matter how undeserving, as ourselves. We must choose his rights as faithfully as our own. The love of benevolence is absolute. But the love of complacency is a matter of degrees. It involves emotion, desire, admiration, reverence and towards God, worship. We can exercise it intelligently only so far as there is desert. God is infinitely good, great and wise and deserves our supreme love of complacency. The law of love requires us to open our eyes upon the vision of the divine loveliness and cultivate the appropriate emotion. Towards our fellow-beings, however, this love of complacency must be a matter of degree and must depend on the proportion in which many elements are combined,—personal worth, relationship, proximity and the like.

THE MYSTERY OF THE DIVINE AND HUMAN IN CHRIST.

The three questions were answered and Christ's opponents were silenced. Christ was not through with them, however. It was their turn to answer His questions. The Messiah is the Son of David; how then does David under Divine inspiration call Him Lord? In other words, Christ is both human and Divine; but how can it be? The Jews could find no answer and retired baffled. Christ did not need to put three questions, one was enough. Christ's question remains unanswered to this day. We know that Christ is both human and Divine. He declares it; His life and character prove it; the whole Bible evinces it. But the mystery of the union of human and divine remains unsolved. It is beyond earthly comprehension. Theologians have tried to explain it, but they have failed. Perhaps the future will throw light on the problem. Perhaps the problem is beyond the power of finite mind.

Roman Catholicism in the Tyrol.

"Augustus" writing in the *New York Observer* gives the following interesting and hopeful account of what he noted in the Tyrol. In the city where I write these lines, a city absolutely without Protestantism, there is no drunkenness nor any invitation to immorality; there is a general honesty which is evidently not the result of severe laws, and a decency of deportment among all classes of people in public and private life which it would be hard to parallel in English and American towns. The class of roughs and rowdies, of ill-mannered lads and noisy girls, which is so evident, especially in our manufacturing towns, has no existence, though there are manufactories here; Saturday afternoon is a quiet and peaceful half-holiday, and Sunday is as well observed as it is in most New England villages. The churches are thronged, not only on Sunday morning and evening, but on week days which are not holidays of the church, and the worshippers cannot be called ignorant or insincere. For example, I entered by chance a large church on a Thursday afternoon, about five o'clock. It was the hour of evening prayer. About a thousand people were present, nearly half of whom were men. One priest recited the prayers, and the people responded clearly and in their own language. There was no music, no paraphernalia of service, but simple prayers and responses. The people came and went during the hour that I sat in the church, but there was always a large, reverent and attentive congregation, which followed the priest with books containing the liturgy. I could understand the prayers. They were largely addressed to the Virgin Mary, to the Son of the Virgin Mary and to saints, and were petitions for temporal and spiritual blessings for which it was eminently proper to pray. My Protestantism condemned only the Mariolatry and saint-worship. The worshippers were not ignorant of what they were doing, and their service

had no element of heathenism or idolatry. I attended high mass on a festival at the same church. It was eleven o'clock in the morning. The building was so full that it was necessary to wait a long time to get in, and I was obliged to stand in a dense throng of people during the entire service. The ritual was pompous, the music was rendered by a noble organ and other instruments, together with a full choir of men and women singers, and was of a high character. The people were most reverent; wherever there was space to kneel, they knelt at certain parts of the ceremonies, and those who could not kneel bowed low with closed eyes. Every indication was given which it was possible to give, that the congregation understood and participated in the service, which was in the German tongue and intelligible to all. On Sundays in this town, both morning and afternoon, the streets were full of people going to and from church. After church late in the afternoon, many persons went to gardens and concerts in the suburbs, but the day was religiously observed by the entire population. The men were as religious as the women, and all went to the churches, removing their hats before passing the threshold of the church, and following the service with devout demeanor and oral participation in the responses. Whole families occupied pews in the church, and the little children were taught to kneel and put their hands together during the prayers. A sermon was delivered from a gorgeous pulpit, and hymns were sung by the choir. I could not follow the speaker sufficiently to give a correct account of his address, which received close attention and was delivered with great earnestness and eloquence. At many other services in other towns I have seen similar assemblies, and the churches are not neglected on any day in the week in this part of Europe as they are in some other countries.

These observations he adds, however, are not made to justify false teaching nor to glorify the Roman church. It teaches error and permits idolatry. I have seen a poor woman put a prayer written on paper into the hand of a bronze image in a great church, and stand before the image in the attitude of devotion, and though she may have been praying to the departed saint whose image was thus honored, it seemed to a looker-on that she believed that there was virtue in the brazen image. At all events, she was far from the true idea of religious worship, and could hardly have heard or known that God is a spirit and must be worshipped in spirit and in truth. There are many such ignorant worshippers in every Roman Catholic community, and a church which permits and often encourages such ignorance and possible idolatry cannot be the true church of the infinitely pure and holy God revealed to men in holy Scripture. There is in such communities, however, it seems to me, a good foundation for the teaching of a purer and better faith. Even as Paul used the religiousness of the Athenians as a text from which to preach the true doctrine of God, the believer in Jesus Christ as the only Mediator between God and man may work upon the deeply religious nature and religious habits of these people in order to bring them to a pure and spiritual faith. The Reformation which Luther inaugurated dealt with just such a people, and it wrought wonders. It is surely not too much to hope that its wonderful work may be repeated in these latter days for those German-speaking parts of Europe which did not yield to its influence then.

Inspiration that Inspires.

The inspiration of the Bible is such a unique specializing action of the Holy Spirit on the writers of the Bible as that the Holy Spirit entered into vital, interpenetrating, dynamic union with the writers, progressively availing himself of such sort of faculty and culture and environment in them, as would best express the kind of truth then needed to be expressed, and so guiding and guarding the action of their freely acting faculties as to save them from all such errors as would in the least prevent the Bible's chief, dominating aim, namely, the instruction of men in moral righteousness, and thus progressively preparing men for God's utmost revelation, in Jesus Christ, and therefore making it the duty of all interpreters of the Bible to interpret all the parts of it preceding Jesus Christ, and all the parts of it contemporaneous with Jesus Christ, and all the parts of it succeeding Jesus Christ, in the light which Jesus Christ streams upon the Bible.—*Dr. Wayland Hoyt.*

Letters from Palestine.

BY REV. D. MCKENZIE, ORANOVILLE.

Written for the Review

FROM HAIFA TO NAZARETH.

Haifa is a little town situated on the Bay of Acre and at the foot of Mt. Carmel. The location is rather beautiful nor is the town itself destitute of that quality especially in its more modern parts. The streets are wide and clean, at least for an Oriental community, and the residences have a neat and comfortable appearance bespeaking the influence of western lands. To the south rise the steep slopes of Carmel clothed in green and diversified with many a clump of oak and olive. To the north are seen the more distant hills which in days of old recchoed the psalms of praise hymned by the sons of Asher. On the west is the crescent shaped Bay of Acre at times heaving in graceful swell but when not disturbed placid as a mountain lake. In every other direction near at hand is the plain of Acre with a surface level almost as that of the neighbouring bay, not without cause do some of the partial inhabitants speak of Haifa and its vicinity as the prettiest spot in Palestine. It might be expected that such a place would early make an appeal to the human instinct which seeks in all man's wanderings a fitting place of permanent abode, and there is not wanting evidence that might be adduced to justify such an expectation. Much of the town as it now stands is of comparatively modern times. Considerable of it has been quite recently constructed, and perhaps no part if it can boast a great antiquity. Nothing seen within the place, therefore, could be regarded as enduring remains of very early days. To the South-west of the town and perhaps at the distance of a mile have been recently discovered graves that speak of a remote past. Only specialists can state with authority the age to which they belong. At the present they are regarded as of Phœnician origin and there is no reason to doubt the correctness of this opinion. Several have already been discovered and the relic hunter eager in his pursuit for specimens is occasionally unearthing others. From the appearance of the location one would venture the opinion that many still lie buried beneath the sandy surface. Those that have been discovered are built of stone, show substantial workmanship and are of capacity sufficient (at least some of them are) to have afforded a last resting place for a large family circle. It would stem then that there is here the burying place of a prosperous Phœnician settlement belonging to a very remote past. This supposition incites the imagination, and in thought we retrace the history of Haifa until it is lost in that of a flourishing Phœnician town founded at a time when the fleets of Tyre and Sidon controlled the seas and their merchant princes the commerce of the world, at the present time the place has a very considerable population. Some authorities place it at ten thousand. There is at its south-eastern limit a German colony numbering three or four hundred people, whose modernizing influence is already being felt. In the matter of religion Mohammedanism claims over four thousand, there are some five thousand Christians and several hundred Jews. The Christian population is partly Latin, partly Greek, partly Maronite, and partly Protestant. The Latins number nearly four thousand, the Greeks and Maronites about a thousand, the number of Protestants is small. Mission work is carried on by the Church Missionary Society. This Society has a small congregation, to which a native pastor ministers. Also under the superintendence of the English Church bishop of Jerusalem missionary work is carried on among the Jews. Commercially the place is quiet. One feels almost lonesome walking its streets. A harbor and railway connection with the interior would improve its prospects in this respect. Such conveniences would bring the trade of Galilee with that of Gilead and Bashan into its markets and raise the place into a more commanding position. The town at present may be characterized as quiet and interesting.

The distance from Haifa to Nazareth is about twenty miles by the most direct route. The intervening territory, though not abounding in historic associations as much of Palestine does, has nevertheless considerable to interest. It is diversified by plain and upland and ragged hill. It has, moreover, one historic point which exerted at one time considerable influence in the life of Israel's northern tribes; and towards Nazareth it has the indefinable charm of being associated with our Lord's Early life, and with not a little of His public ministry. There is not much danger, therefore, that the traveller will, during the journey, be overtaken with ennui because of the monotonous character of the district through which he is to pass.

On leaving Haifa the way leads for about five miles over the plain of Acre and along the foot of the Carmel range. It then meets and crosses the Kisbon. Beyond that river it strikes rolling lands which are considerably higher than the plain of Acre and the neighboring valley, but which are not sufficiently high to

be broken. After winding over these for some distance it again descends into a plain which proves to be an arm of the great Esdraelon which here extends northward into the hill country. Over this space, level almost as the sea, the road pursues a direct course turning neither to the right hand nor to the left. Towards the east where the plain begins to rise into the hill country of Nazareth the way divides one branch skirting round the foot of the hills and approaching Nazareth circuitously, the other striking directly towards that city, struggles onward along deep and winding wadies and over precipitous broken hills. As time is made by taking the more direct but rougher road, the probability is that the hurried traveller will take the more northly route.

(To be Continued.)

MISSION FIELD.

Mission Work on Kootenay Lake.

The field of which I am to tell you is denominated by our church. Ainsworth and Pilot Bay. Ainsworth is prettily situated on the Western shore of Kootenay Lake, some twenty eight miles from the Nelson and fourteen from Kaslo. It is one of the most promising mining camps in this district. Already there are several large mines in the neighborhood, many smaller ones and innumerable "claims," no further developed than necessary to comply with the demands of the government, on the score of assessment work. The outlook of the camp is bright and many properties hitherto only slightly developed are now being further doped up. Pilot Bay the other chief point in this field has a smelter which, when running, employs a large force of men. Unfortunately, it is, for the present, closed down but the probabilities are that work will shortly be recommenced. It is situated on the east side of the lake, just opposite the mouth of its outlet. It is well located and its importance must necessarily be increased as the output of the many mines, in the surrounding hills, becomes larger.

But it is more particularly from the missionary point of view that I am to describe this district. It has, I am sorry to say, been somewhat neglected by our church for the past year or so. Last year, I believe, a man was appointed, but his death, after the appointments were made, left the field for another year without supply. The work was consequently in a somewhat disorganized state and many of the people, to use their own language, "had got out of the way of going to church." Some are found occasionally, who have not been inside a church or attended any kind of service for years. One was met who had not been in church for twenty years. He promised to come out but did not. He has since left the camp. Still services have been fairly well attended and the interest in them has steadily increased. There are many however, who might attend but do not. There are many who would attend but cannot. There are many also who would likely attend, were it not for Sunday whiskey. The saloons are open all day Sunday; it is, in fact, their "big day." It is not an uncommon sight to see as many seated in the bar rooms or in front of them as there are persons at the church services. Sunday work and Sunday whiskey are the great obstacles in the way. The former seems to be a necessity in the case of the smelter but is not in the case of the mines. The latter is in contravention of Provincial law but there is no attempt made to put an end to it. Still, with all its drawbacks, the work is encouraging and prospects are bright. The people are free and good hearted and there is nothing scarcely which they will not do for those who are their friends. There are many too who do appreciate the services and gladden the missionaries heart by their hearty co-operation and encouraging words.

For the first month and a half services were held each Sabbath at Ainsworth and Pilot Bay. Since that time however owing to a change in the time of the steam boat, a fortnightly service has been all that could be given. These points are about nine miles apart and on opposite sides of the lake. To overtake both of these each Sabbath is obviously impossible since a row-boat is the only means of getting from one to the other, for, while it might be done in calm weather or with a fair wind it is out of the question in rough weather. What is needed is a small launch as there are three points besides Ainsworth and Pilot Bay at which services are held. Two of these are reached by water, while the other entails a journey of five miles up the mountain.

Ainsworth is the only place that can boast of a church. This is a neat little frame structure, the property of the Methodist church but at present unoccupied by them. To the rear of this has been added a room of considerable size and here the missionary has made his abode, while he takes his meals at one of the hotels. At Pilot Bay the services are held in the dining room of the smelting company's boarding house. There was a church here but unfortunately it was carried away in the flood. At the other points our services are held in the "cook houses" of the mines.

Such then is the field, and such is its importance. While it never will, in all probability, become so rich or so important a field as the Rossland and Trail district it is bound to become a place of some importance because of the rich deposits of silver ore in the surrounding mountains and the ready facility for shipment afforded by the waters of Kootenay Lake. What the field needs is an ordained missionary, for, while the student missionaries of our church have done noble service in advancing the cause of Presbyterianism in the back woods of the the East, on the prairies of the North West and in the mining camps of the mountains of British Columbia, their work is far from being as satisfactory as might be. By the time the Student Missionary gets to know his people and his field it is time for him to return to College and his work has to be left to some one else, who must necessarily pass through a similar routine. Were the suggestion made, in the matter of a launch, acted upon and an ordained missionary placed in charge the supplement by the H. M. Committee to the salary of the missionary would not require to be very large and the work would be much more satisfactorily and much more successfully done.

Ainsworth, B. C., Aug. 27, 1896

J. M. W.

THE LITTLE FOLK.

A Sharp Trick.

"I have been thinking I ought to try and do something to earn some money next vacation," said Ray Howard, as he and Fred Brown walked down the street together. "It is a good deal for my father to pay for my books and clothes, and he cannot afford to give me spending money. But if I could earn it myself, it would be my own to use about as I wanted to."

"That's so," replied Fred. "I had a place last summer, and I earned twenty five dollars during vacation."

"You did!" exclaimed Ray, looking up in surprise. "What did you do with so much money?"

"O, it went one way and another," replied Fred carelessly. "I spent most of it as soon as I got it. All money is good for is to buy things you want."

"Y-e-s," half assented Ray. "But I never had money to spend foolishly."

"O, well, it would have been spent, anyhow," argued Fred. "But, I say," he continued, as they stopped before a shop window, "here are these new tops—same kind that Tom Fenton and Dick Clark have."

"Yes," said Ray, "and I've been wishing I could have one. They are beautiful."

"That's what they are," agreed Fred, "and I'm going to have one."

"I did have a dime, but I spent it for a tablet," said Ray, half-regretfully.

"Well, I haven't any money, either, but there's more ways than one of getting money when a fellow hasn't any," replied Fred, knowingly.

"I suppose so," said Ray. "You might do an errand for some one, or—"

"But I'm not going to run on any errand this morning," broke in Fred. "There's tricks in all trades, and its all in knowing how to do a thing."

"What do you mean?" asked Ray, looking at him in surprise.

"Wait, and you'll see how I'll work it," replied Fred.

Coming down the street, a little way ahead, was Mr. Jones. When he came up to the boys he greeted them with a pleasant "Good-morning."

"Good-morning, Mr. Jones," returned Fred, familiarly. "Won't you lend me a dime? I've got to have a new copybook, and forgot to ask father for the money this morning."

"Certainly," replied Mr. Jones, good-naturedly, as he reached his hand into his pocket, drew out a handful of small change, and handed him a dime.

"There!" exclaimed Fred, with an air of self-satisfaction, as soon as Mr. Jones was out of hearing, "didn't I work him all right? I got a new copybook last week, and this money goes for the top."

"But if I had been in your place I would not have told him a falsehood," replied Ray.

"O, that isn't anything," said Fred. "As for a lie, you have to tell them now and then. And what's the difference? Mr. Jones will never know but that I spent the dime for a copybook. He has plenty of money, and will forget all about it by to-morrow."

"If I borrowed anything, I would borrow it honestly, and expect to pay it back," replied Ray.

"O, come on, it's nothing," said Fred. "As for paying back a small thing like this, no one would expect it. It is only a way of working the old gentleman to get him to give me the money. You are too honest to succeed in this world!"

Ray was not convinced that it was right, but he went into the store with Fred for the top, and said nothing more about it.

"Did you see that?" asked a young man standing near, of the gentleman he was talking with.

"Yes, I think I understand, though I did not catch all the conversation," replied the man.

"Sharp lad—the larger boy. He's shrewd, and will make his way in the world."

"Possibly," replied the stranger. "His sharpness might be the making of him, but his disregard for the principles of honesty and truthfulness will get him into trouble."

Three months after this little incident it was vacation, and the boys were out of school.

"Hollo, Ray! Got place yet?" said Fred as the two boys met one morning.

"No, not yet," replied Ray, "but I'm going to keep trying till I find something."

"I've just as good as got a place," replied Fred. "I'm going round to see Mr. Jones. The janitor told me only yesterday that

he was looking for an office boy."

"That's the kind of a place I'd like," said Ray.

"I've done errands for Mr. Jones, and I guess I'll have no trouble in getting the place," replied Fred confidently, as he started off down the street.

Ray sat down in a doorway near by, and wondered if it paid to be honest and truthful, and if it was not the smart fellows, after all, who made money and were successful. He had not sat there very long when Fred returned, looking rather crestfallen and somewhat chagrined.

"Did you get the place?" asked Ray eagerly.

"No," replied Fred a little sullenly, "the old man said something about wanting a boy he could depend upon. I don't know what he meant, for he has never found fault with me for anything I've ever done for him."

"Did you ever return that dime he let you have?" ventured Ray.

"O, I'd almost forgotten that. No, Mr. Jones never expected me to, and I don't suppose he'd remember it now if his attention was called to it. That was a sharp trick! Tom Harries said it was. He was standing right back of us that morning and saw it all."

"He did!" exclaimed Ray somewhat surprised. "I did not see him."

"Nor I, either," replied Fred.

"But," continued Ray, "it was not honest, and it was not right. Any one who does things which are not right, cannot hope to succeed."

"O, that will do for Sunday school teachers to talk, but it don't work in practice," replied Fred.

"Well, I'd believe any Sunday-school teacher as soon as I would Tom Harries. He's a kind o' no-account fellow, anyhow," replied Ray a little warmly.

"O, perhaps you would!" returned Fred. "You'd better go around and see Mr. Jones yourself. It may be he'll give you the place, suggested Fred, more in derision than in earnest.

"Do you mean it?" asked Ray doubtfully.

"Of course," replied Fred rather evasively.

"Then, that's what I'll do," said Ray.

Fred turned the other way, whistling softly to himself as Ray started for Mr. Jones's office. Mr. Jones was engaged, and it was a full half-hour Ray had to wait until he was at liberty. It was with a feeling of some timidity that he found himself being shown into the private office of the great lawyer, but he stated his errand in a straightforward, manly way.

"So you want a position as office boy?" said the lawyer.

"Yes, sir," replied Ray, wondering if Mr. Jones was favorably impressed with him.

"I want an office boy who is honest, and one whom I can trust," resumed the lawyer. "I refused to take one boy this morning because of a little incident that occurred last spring. I was sorry to do so, as it was regarding a very small matter, but it was the principle I looked at. A little dishonest act leads to dishonesty in greater things. If I cannot trust a boy in small matters, when great temptations come his way, it is pretty certain that I cannot trust him then. I am a lawyer, and know that a boy who is not strictly honest in all things is on the road that criminals start out on. There are too many sharp men in the world. What is most needed is truthful and honest men. Now, Ray, I was not intending to preach you a sermon, but if temptation ever comes to you, remember what I have said. As to the place as office boy, if you wish, you may come around to-morrow morning and commence your new duties."

Ray assured Mr. Jones that he would be on hand the next morning. He was so anxious to tell his mother of his good fortune that he could hardly restrain himself from running all the way home. Before he had gone far, however, he met Fred. He disliked to tell him of his success, for it would seem like bragging, and he really felt he was guilty of taking a place which, by rights, belonged to him. But as soon as Fred saw him, he guessed the truth.

"It's all right, Ray," he said, "you deserve to have the place, and I'd rather you would have it than any one else. But I'll tell you something that's to be between you and me. I saw Tom Harries this morning, and he said he thought it sharp—the way I got that dime—so he told a friend of Mr. Jones. I guess Mr. Jones heard of it, and did not quite see it that way. At any rate, I'm satisfied you were right, and that it pays to be honest."

To the credit of Fred, it may be said, the lesson was not lost and both Fred and Ray lived to learn that it pays to be truthful and honest at all times, and in all matters.

"My wealth consisted not in the abundance of my riches, but in the fewness of my wants," is the inscription on a statue erected to the memory of a citizen of Manchester.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod,
For to me life's seventy mile stones
But a sorrowful journey mark;
Rough lies the hill country before me
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs He freely forgave;
Of His love and tender compassion,
Of His love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master had suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

SELF-DEFENCE.

"Have you ever studied self-defence?" said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile, and then answered: "Yes, I have both studied and practiced it."

"Ah?" said the other eagerly, "whose system did you adopt?"

"Solomon's," was the reply; "and as I have been in training for some time on his principles, I can confidently recommend his system."

Somewhat taken by surprise, the youth stammered out: "Solomon's! And what is the special point of his system of training?"

"Briefly this," replied the other—"A soft answer turneth away wrath."

WHY THEY DON'T GO.

Burdette hits many a nail on the head. How like human excuses are the following:

"So you are not going to church this morning, my son?"

"Ah, yes; I see. 'The music is not good,' that's a pity. That's what you go to church for, to hear the music we demand."

"And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath."

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and there are no conveyances on the road of any description, I wonder how some of us are going to get there."

"And the sermon is so long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your eye-lids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in a hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of neural paralysis about the "dandiest game you ever saw played on that ground."

"Ah, my boy! you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same

reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right."

A SUNNY FACE.

"Wear it. It is your privilege. It has the quality of mercy, it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished and hope made to reign triumphant, where fear and despondency held high carnival.

Get the glow and radiance from such nearness to the throne God permits His own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused hesitated and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes."

ALWAYS LATE.

Half the value of anything to be done consists in doing it promptly.

And yet a large class of persons are always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements.

They are late, very likely, in rising in the morning and also in going to bed at night; late at their meals late at the counting-house or office; late at their appointments with others.

Their letters are sent to the post office just as the mail is closed. They arrive at the wharf just as the steamboat is leaving it. They come into the station just as the train is going out.

They do not entirely forget or omit the engagement or duty, but they are always behind time, and so generally in haste, or rather in a hurry, as if they had been born a little too late, and forever were trying to catch up with the lost time.

They waste time for themselves and waste it for others, and fail of the comfort and influence and success which they might have found in systematic and habitual punctuality.

A good old lady, who was asked why she was so early in her seat in church, is said to have replied that it was her religion not to disturb the religion of others.

And if it were with all a part, both of courtesy and duty, not say of religion, never to be unpunctual, they would save much vexation of spirit.

Mothers of Great Men.

Throughout the pages of history we are struck with the fact that our remarkable men possessed mothers of uncommon talents for good or bad, and great energy of character. It would almost seem, from this circumstance, that the impress of the mother is more frequently stamped on the boy, and that of the father upon the girl—we mean the mental and intellectual impress, as distinct from the physical ones.

It is said of Sir Walter Scott's mother that she was a small, plain, well-educated woman, of excellent sense, very charitable, and a great lover of poetry and painting, and on the whole a superior woman. It is evident, from the writings of Sir Walter, that he had an uncommon gift in word-painting.

It is affirmed of Byron's mother that she was a proud woman, haughty, violent, and unreasonably, with not principle enough to restrain her temper. Unhappily, Byron inherited his mother's inflexible temper, and instead of being subdued and softened by the harshness with which she often treated him, he was rendered more passionate by it. Thus we see that this inheritance, which by gentleness and kind treatment might have been checked, if not cured, was suffered to enslave one of the most brilliant poetical minds which have ever shone among men.

The mother of Bonaparte was a woman of great beauty and energy of character. This last trait was strikingly exemplified throughout her son's whole life.

The mother of Robert Burns, the Scottish poet, was a woman of moderate personal attractions, but in every other respect she was a remarkable woman. She used to give wings to the weary hours of her chequered life by chanting songs or ballads, of which she had a large store.

Lord Bacon's mother is said to have been a woman of superior mind, of great learning, and deep piety.

Little is said of the mother of Nero, except that she murdered her second husband, the Emperor Claudius, about forty years after marriage. Do we wonder that Nero was a cruel emperor if his mother was a murderess? And how strangely does the mother of Nero, an ancient tyrant, contrast with the mothers of some of our modern philanthropists and statesmen.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—SEPT. 27.

GOLDEN TEXT.—"The name of the Lord is a strong tower; the righteous runneth into it, and is safe"—Prov. xviii. 10.

REVIEW :

I.—2 Sam. ii. 1-11. David, King of Judah. "The Lord reigneth; let the earth rejoice.—Psalm x. vii. 1.

II.—2 Sam. v. 1-12. David, King over all Israel.—"David went on, and grew great, and the Lord God of hosts was, etc."—2 Sam. v. 10.

III.—2 Sam. vi. 1-12. The Ark Brought to Jerusalem. "O Lord of hosts, blessed is the man that trusteth in thee."—Psalm lxxxiv. 12.

IV.—2 Sam. vii. 4-16. God's Promises to David. "In thee, O Lord, do I put my trust."—Psalm lxxi. 1.

V.—2 Sam. ix. 1-13. David's Kindness. "Be kindly affectioned one to another with brotherly love."—Rom. xii. 10.

VI.—2 Sam. x. 8-19. David's Victories.—"The Lord is my light and my salvation: whom shall I fear?"—Psalm xxvii. 1.

VII.—Psalm xxxii. 1-11. David's Confession and Forgiveness. "Create in me a clean heart, O God; and renew a right spirit within me."—Psalm li. 10.

VIII.—2 Sam. xv. 1-12. Absalom's Rebellion. "Honor thy father and thy mother; that thy days may be long, etc."—Exodus xx. 12.

IX.—2 Sam. xviii. 9-17; 32, 33. Absalom's Defeat and Death. "The Lord knoweth the way of the righteous; but the way of the, etc."—Psalm i. 6.

X.—1 Chron. xxii. 6-16. David's Love for God's House. "Blessed are they that dwell in thy house; they will bestill, etc."—Psalm lxxxiv. 4.

XI.—2 Sam. xxii. 40-51. David's Gratitude to God. "The Lord is my rock, and my fortress, and my deliverer."—2 Sam. xxii. 2.

XII.—Prov. xvi. 22-33. Destructive Vices. "There is a way that seemeth right unto a man; but the end, etc."—Prov. xvi. 25.

XIII.—Review.—"The name of the Lord is a strong tower; the righteous runneth, etc."—Prov. xviii. 10.

SUGGESTED QUESTIONS :

I. What is the title of the first lesson? Time? Place? Persons mentioned? Golden Text? Where was David anointed king over Judah?

II. What is the title of the second lesson? Time? Place? Persons mentioned? Golden Text? How long was it before David was made king over all Israel?

III. What is the title of the third lesson? Time? Place? Persons mentioned? Golden Text? Where did David seek to bring the ark? Why did he not do this?

IV. What is the title of the fourth lesson? Time? Place? Persons mentioned? Golden Text? What were some of the promises to David?

V. What is the title of the fifth lesson? Time? Place? Persons mentioned? Golden Text? To whom and how did David show kindness?

VI. What is the title of the sixth lesson? Time? Place? Persons mentioned? Golden Text? Over whom did David win victories?

VII. What is the title of the seventh lesson? Time? Place? Persons mentioned? Golden Text? For what did David seek forgiveness?

VIII. What is the title of the eighth lesson? Time? Place? Persons mentioned? Golden Text? Who rebelled against David? Who was Absalom?

IX. What is the title of the ninth lesson? Time? Place? Persons mentioned? Golden Text? How was Absalom defeated and slain?

X. What is the title of the tenth lesson? Time? Place? Persons mentioned? Golden Text? What great desire had David? Who carried out his purpose?

XI. What is the title of the eleventh lesson? Time? Place? Golden Text? How did David show his gratitude to God?

XII. What is the title of the twelfth lesson? Time? Place? Golden Text? Who wrote the Proverbs? What is a Proverb?

Recapitulation.

Returning, with this quarter, to our "Studies in Old Testament History," the course was resumed at the accession of David to the kingship of Judah, and it continues to his retirement from official duty. David stands as one specially chosen and endowed for his

royal position. His career, as presented in the quarter's work, was, therefore, thus set forth in the Pre-View:

GOD'S CARE OF HIS CHOSEN

1. Leading into the Kingship.
2. Establishing in the Kingship.
3. Renewing Religious Opportunity.
4. Assuring with Precious Promises.
5. Inspiring to Kindly Deeds.
6. Honoring with Signal Victories.
7. Blessing with Abundant Forgiveness.
8. Chastening by Sore Trials.
9. Delivering from Malicious Schemes.
10. Employing in Honorable Service.
11. Arousing to Sincere Thankfulness.
12. Instructing in Ways of Righteousness.

As a golden text for the quarter, words from Asaph, David's great musical assistant, were used, from Psalm lxxviii. 70: "He choose David also his servant, and took him from the sheepfolds."

Severally considered, the lessons illustrate the general topic thus:

Lesson 1.—Answering David's inquiries, Jehovah manifests His care of His chosen one by "Leading into the Kingship." The sovereignty now conferred is but partial, it is true, but none the less is David (1) Led of the Lord, and (2) Placed in the Kingship.

Lesson 2.—The step toward royalty already taken is but a beginning, upon which follows "Establishing in the Kingship." Now David appears (1) Ruling all Israel, (2) Capturing Jerusalem, which he made his capital city, and (3) Increasing in Power, under the favoring care of Jehovah.

Lesson 3.—Thus established and strengthened, the spiritual needs of the king and the kingdom are looked after. In a proper return of the Ark of the Covenant, Jehovah appears "Renewing Religious Opportunity." The narrative presents three features,—(1) The Ark honored, (2) The Trespasser Slain, and (3) The Blessing Secured.

Lesson 4.—Still God's care continues, and appears "Assuring with Precious Promises." There is here a rehearsal of (1) God's Gracious Acts and a statement of (2) God's Gracious Promises, and two begetting the sweetest and fullest confidence in God.

Lesson 5.—Next God's care appears "Inspiring to Kindly Deeds." He not only works for His chosen one, but He works in him, so moving him that in his zeal for good deeds there is (1) Opportunity Sought. But the seeker always finds, hence (2) Opportunity Found appears, followed, in David's absolute sincerity, by (3) Opportunity Improved.

Lesson 6.—Now favors are now bestowed. God shows His rich grace in "Honoring with Signal Victories" the king of His choice. (1) Victory under Joab and (2) Victory under David complete the conquest over all foes of the now united kingdom, securing honor to their arms and peace to the realm.

Lesson 7.—Even sin does not permanently separate David from God. He did sin grievously, but he did repent sincerely, God there-upon "Blessing with Abundant Forgiveness." The psalm which records this experience presents (1) The Blessings of Forgiveness, and, what is more important, (2) The Way to Forgiveness.

Lesson 8.—Nor was the care of David without the painful chastenings which the loving Father sends for the good of His chosen ones; for, in that most cruel of all recorded conspiracies, God appears "Chastening by Sore Trials." The lesson presents (1) Absalom's Cunning Scheming and (2) Absalom's Open Rebellion, before which David withers as grass under the noonday sun.

Lesson 9.—But restoration follows the withering, for in this lesson God is seen Delivering, from Malicious Schemes." David himself seems to drift aimlessly, but God guides him and His loyal adherents, bringing to pass (1) The Conspirator's Disaster and (2) The Conspirator's Death, thus bringing Absalom's rebellion to total extinction.

Lesson 10.—As David's end draws near, he is not cast off, but God is found "Employing in Honorable Service" the man of His choice. This service consists in (1) Learning from God, (2) Teaching for God, and (3) Working for God, each a most noble employment.

Lesson 11.—David's spirit, too, is touched, in the Lord's graciousness; for in this lesson Jehovah appears "Arousing to Sincere Thankfulness." As David is aroused under God's leading, we see (1) Mercies Remembered, (2) Confidence Expressed, and (3) Thankgivings Uttered; the whole a fitting tribute to the love of Him whose favors had never failed.

Lesson 12.—In this final summary of good things, God is "Instructing in Ways of Righteousness." He presents (1) Right Objects, and, by contrast, (2) Wrong Ways, and, for concluding emphasis, (3) Divine Supervision, which was over David, and is over all God's works.

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.]

Montreal Notes

The Presbytery of Glengarry has just suffered two serious losses by the departure of the Rev. I. P. Burnet, of Martintown, and the Rev. A. K. McLennan, of Dalhousie Mills. The latter has assigned his charge in order to accept the pastorate of a church in Boston recently left vacant by the death of his brother. His four years' ministry in Glengarry has been a successful one, and his people part from him with regret while wishing him all prosperity in his new and more difficult field of labour. Mr. Burnet retires owing to his advancing years, and proposes to spend the remainder of his days in Scotland whither he will be accompanied by his estimable wife. Mr. Burnet is a native of Dumfriesshire and came to Canada as a young man. His first charge was as assistant pastor of St. John's Church, Cornwall. He afterwards settled at Martintown where he has labored faithfully and acceptably for the past twenty-eight years. At the last meeting of the Presbytery on the 5th inst., when his resignation took effect, the members dined together and took advantage of the occasion to express in a marked way their appreciation of his work and of the many excellent qualities of both Mr. and Mrs. Burnet. Many who have throughout these long years of active service enjoyed the cultured hospitality of the Martintown Manse, will follow them with their kind wishes that their lives may be spared many days and that they may enjoy much happiness in them. The congregation is in good condition and the vacancy a most desirable one.

The annual meeting of the Christian Endeavour Society of St. Matthew's Church, Montreal, was held on Monday evening, the 7th inst., in the Lecture Hall. The following officers were elected for the ensuing year: President, Miss A. Buchanan; Vice-President, Mr. J. C. Mace; Recording Secretary, Miss M. Gray; Corresponding Secretary, Miss N. Paterson, and Treasurer, Mr. R. A. Mingie. Conveners of Committees: Prayer meeting, Mr. A. Munroe; look-out, W. Hudson; missionary intelligence, Mr. McLea, music, Miss Blackham; two-cent-a-week extra, Miss S. Simpson; temperance, Mr. D. Thomson; St. Charles street mission, Mr. J. Mancantellie, flower and sick visiting, Miss J. Duncan; missionary collection, Miss Cayford; junior Endeavor, Miss Fraser; good literature, J. Simpson; Sunday-school, Miss M. Buchanan; and reception committee, Mr. A. Thomson. This Society is one of the largest and most vigorous in the city. The hands of the pastor, Rev. W. R. Cruickshank, are immensely strengthened by their help in the work of the church.

The Rev. Dr. Buchanan, of the Central India Mission, was in the city last Sunday, and at the morning service in Knox Church gave an interesting account of the Bheel aboriginals among whom his work is hereafter to lie.

The Rev. Dr. Chiniquy preached to a crowded congregation in St. John's Church last Sunday evening, every available seat being occupied, and people standing in the aisles up to the doors. A large number of them were nominal Roman Catholics who listened in silence with the closest attention to his presentation of the way of salvation through Christ alone. Though in his eighty-eighth year the aged father is about to sail for England in a day or two in order that he may raise money for the planting of evangelical churches in his native province, especially in the county of Leitrim which he himself visited the past summer, and where he found a hearty welcome. A mission has already been begun here and a has already been begun there and a notice of the French Press.

This question of the schools is in fact being pushed to the front by a portion of the French Press in a most vigorous way. Referring to the boast of one of the English papers that the Ontario people are superior to those of Quebec, based on the fact that the percentage of those who can read and

write is larger in Toronto than in Montreal, the "Patrie" says: "Our confreres is right in glorying over the comparison, for we stand behind our neighbors in the point of primary education, and why is that? Because we have an antiquated system of education; because we have an irresponsible department of public instruction, which is shy of all that bears the name of progress; because those who should have worked soul and body for reforms remained satisfied with saying and doing nothing. Do you believe that it would be contrary to the interests of our country and of our nationality, if, in all the parishes, the curés undertook a patriotic and disinterested campaign to explain to the people that they are wrong in building grand presbyteries, that is to say, unbecoming presbyteries, and too sumptuous churches, that is to say, churches that cost too much, and that, instead, it would be better to build more spacious, better ventilated and more hygienic schoolhouses, and to pay the price to have good masters and mistresses. Now, God surely does not demand that there should be a cathedral and a "chateau" in each country parish. Besides our people are not rich and they should know how to divide and spend the money intended to promote the general interests. . . . A change is needed, reforms are needed, for our province and our race have nothing to gain by holding the same place in the Confederation.

Stanley street church, of which Mr. Dewey is pastor, was reopened on Sunday last after having been cleaned, re-tinted and fitted up with the Auer light besides other improvements. The attendance has increased considerably during the past year, and the church now presents an attractive appearance.

General.

Rev. John Mackie, pastor of St. Andrew's Church, Kingston, has arrived home from a trip to England.

"Rev. Wm. J. West, M. A., Woodstock, has declined the call extended to him by Osgoode Presbyterian church, Ottawa."

Rev. John Campbell, for fourteen years pastor of Granton and Lucan Presbyterian churches, died at Richmond, N. B., on August 29th.

The Winnipeg Presbytery met at Selkirk on 29th, at 8 p.m., to induct the Rev. J. M. Gray, recently of Stirling, Ont., into the pastoral charge of the Selkirk church.

Rev. G. M. Milligan, D.D., pastor of old St. Andrew's Presbyterian Church, returned on Saturday from a trip to Scotland. His health has been benefited by his trip.

On the 1st of September the Presbytery of Guelph met in Knox Church, Acton, at 11 o'clock in the forenoon, to hear Mr. Hugh McPherson, who was under call to that congregation.

A convention of all the Young People's Societies, within the bounds of the Presbytery of Barrie, will be held on Monday, 29th September, the day before the meeting of Presbytery.

The Rev. J. S. Burnet, pastor of St. Andrew's Church, Martintown, has resigned his charge, taking effect on Sept. 1. The church was duly declared vacant by the Rev. A. Givan on Sunday last.

The Rev. J. W. Mitchell, of Thorold, has resumed evangelistic work after the heated term, at Camilla, where he is conducting a series of special meetings with the pastor, the Rev. James McMillan.

Rev. Wm. J. West, M. A., who has been spending a year at Edinburg taking a post-graduate course in Theology there, has received a unanimous call to Osgoode Presbyterian Church, Ottawa Presbytery.

Rev. Wm. Meikle, a retired Presbyterian minister, formerly of Oakville, but who now resides at 62 Robert street, on Saturday afternoon met with a serious accident. A branch of a shade tree excluded the light from an upper window and with the aid of a ladder, he climbed up to cut it off. When the limb was partly sawn through it broke and Mr. Meikle was thrown to the ground from a height of about twelve feet. Dr. Hunter found two ribs broken, a bad bruised side and arm, and, as Mr

Meikle is over seventy years of age and is suffering from shock, a fatal result is feared.

On Sunday Aug. 30th, the Rev. J. S. Burnet very feelingly preached his farewell sermon to St. Andrew's congregation, Martintown. Mr. Burnet leaves shortly for his native land—Scotland.

At 2 o'clock in the afternoon the Presbytery met in the church, the pulpit was taken by Rev. John W. McVicar, B.A., of Melville church, Ferguson, who preached from Is. XXVI-3; addresses were given by Rev. Dr. Jackson and D. Srachan.

Children's services were held in St. Andrew's Church, Appleton, on Sunday, Aug. 30th. The pastor, Rev. G. T. Bayne, preached in the morning, and the Rev. Robt. McNair, of Carleton Place, in the evening.

The Rev. Goro Kogoburagi, Vancouver's new Japanese pastor, was tendered a hearty welcome by the Y.P.S. C.E. of St. Andrew's Church recently. The Endeavorers presented Mr. Kogoburagi with a number of chairs for use in the Japanese mission.

The new additions to the New Edinburgh Presbyterian church, which have been building during the summer, are now nearly completed. The first service since the new improvements will take place shortly, when Dr. Clark of Halifax, a former pastor of the church, will be present.

A meeting of the congregation of St. Paul's Church, Hamilton, was held Sept. 2nd, to consider the question of calling a pastor, and by a vote of 99 to 64 communicants, and 25 to 12 adherents, it was decided to extend a call to Rev. Horatio S. Beavis, who occupied St. Paul's pulpit during the illness of and subsequent to the death of Rev. Dr. Laidlaw. His stipend was placed at \$2,000.

King Street Presbyterian Church, London, will no longer be a tax on the augmentation fund. The step of becoming self-sustaining was suggested by the new pastor, Rev. Thomas Wilson, at a recent meeting of the management board, and met with their unanimous approval. When the important announcement was made public at the church services the congregation were very much pleased.

On Sabbath, Aug. 30th, the Presbyterian Church at Little Rapids was formally opened. Mr. P. F. Sinclair, B.A. student, has been laboring on the field very successfully during the summer. It is due to his zeal and energy assisted by others that the church has been completed. Rev. W. C. Armstrong, M.A., assisted by Mr. Sinclair conducted the opening services. The Thessalon Presbyterian choir furnished excellent music for the occasion.

Rev. Mr. McNair, Carleton Place, during Mrs. McNair's absence had the Manse wired, and a handsome set of electric light fixtures put in, much to the surprise of his better half. But to Mr. McNair's surprise the system was no sooner in operation than he received through the Ladies' Aid Society the receipted accounts for the whole work. This consideration on behalf of the ladies is very highly appreciated by the pastor and his lady.

Last Sabbath, the Rev. J. A. Morrison, B. A., of East Presbyterian Church, Toronto, resumed work after his holidays. He was met by large audiences, more especially at the evening service. This church is making very satisfactory progress in membership, and in financial matters. In the afternoon, the Rev. Dr. Moffat addressed the large Bible Class, on the many sided mission work of the Upper Canada Tract Society, and received a most hearty welcome, followed by a handsome collection.

At the last meeting of the Executive of the Foreign Mission Committee the Rev. J. Fraser Smith, M.D., a returned missionary from Homan, was appointed to Mission work in Central India. He will leave Canada about October 31 with his family. The designation serves in connection with the departure of Miss Weir as a missionary will take place in St. Andrew's church, East, Oxford on the 2nd inst., and those in connection with Miss Layton will be held in St. John's church, Almonte, on September 18. On October 1st, at Scarborough, Mrs. Hurr of Thomson will also be designated for the work.

Presbytery of Guelph

On the 1st of September the Presbytery of Guelph met in Knox church, Acton, at 11 o'clock in the forenoon, to hear Mr. Hugh McPherson, who was under call to that congregation, undergo his Trial Exercises for ordination to the holy ministry, and induction into the pastoral office and work. The usual examination in Hebrew, Biblical Greek, Systematic Theology and Church History were conducted by members of Presbytery appointed for that purpose, and were passed in a satisfactory manner. At 2 o'clock in the afternoon the Presbytery met in the church, after adjournment, and after satisfying themselves that the edict of induction had been duly served upon the congregation and that no one had any objection to offer to the life and doctrine of Mr. McPherson, the pulpit was taken by John McVicar, B.A., of Melville church, Fergus, who preached from Isaiah xvi—3: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee." After the sermon, the Moderator gave a narrative of the steps in the call to Mr. McPherson, and these having been satisfactorily answered he was by solemn prayer and the imposition of hands ordained to the office of the gospel ministry, and commended to Divine grace for guidance and support. He was afterwards suitably addressed by Dr. Jackson, of Knox church, Galt, to whose congregation he belonged, on the duties, responsibilities and encouragements of his office, and the congregation was addressed by Mr. D. Strachan, of Rockwood, who has acted as Moderator of Session since the charge became vacant. The people then had the opportunity of welcoming him as their pastor by taking him by the right hand as they retired at the close of the public services. Having apprised the Presbytery of his readiness to sign the formula when required, his name was added to the roll, and he took his seat as a member of the court. Mr. Strachan was appointed to introduce him to the Session which was instructed to meet immediately after the rising of the court. This settlement in Acton takes place after a very brief vacancy. It was only in the beginning of May that the former pastor left for the charge he has accepted at the Presbytery of Toronto. Then, Mr. McPherson had completed his theological course only at the last session of Knox College and had been licensed to preach Gospel in May last. At the Presbytery there was an unusually large attendance of ministers for such an occasion, among whom were three belonging to the Methodist church in Acton, and four from other Presbyteries than that of Guelph. The attendance at the services was large, showing the interest taken not only by those belonging to the congregation but by those also connected with other religious denominations, in the settlement. All the circumstances connected with it are most satisfactory and full of promise to the young pastor, the people who have chosen him, the locality and the church generally.

Presbytery of Inverness.

The Presbytery of Inverness met at Malagawatch on the 27th ult. for the induction of Rev. John Rose, lately of the Presbytery of Maitland. The weather was of the best. The congregation present was large, considering the busy season. The services were appropriate. The reception given to Mr. Rose by the Presbytery and congregation was very cordial. Mr. Rose is a very earnest and a very evangelical preacher, and it is confidently expected that he will be the means of doing much good in the congregation of Malagawatch and River Dennis. The Presbytery of Inverness will meet at Whycomagh, Sept. 15.—D. McDonald, Clerk.

Glenboro' Presbyterial W.F.M.S.

A meeting of all the societies of the Glenboro' was accepted. Miss Armitage Aug 6th for the purpose of organizing a Presbyterial Society. Mrs. MacTavish, Treherne, was asked to preside until officers had been elected. After devotional exercises conducted by Mrs. MacTavish and Mrs. J. Robertson, the following officers were chosen: Pres., Mrs. MacTavish, Treherne; Vice-Pres., Mrs. Haig, Glenboro'; Mrs. Sutherland, Carmen; Mr. Campbell, Cypress

River, Treas., Mrs. Campbell, Holland, Recording and Cor. Secy's., Miss Henselwood and Mrs. Alexander, Treherne. Miss Henselwood, on behalf of Treherne Aux., extended a cordial welcome to the visitors. Mrs. Haig, Glenboro', replied in her usual pleasing manner, referring to the steps which led to the formation of this third Presbyterial in Manitoba. Short verbal reports were given by the Secys. of the different Aux. Two excellent papers were read by Mrs. Thompson, Glenboro', and Mrs. Palmer, Camille. An invitation to hold next annual meeting in Glenboro' was accepted. Miss Armstrong, of the Methodist church, presented greetings on behalf of their church. The meeting closed with prayer, led by Mrs. Campbell, Cypress River. In response to a kind invitation to tea, given by the young ladies of the Ch. Ed. Soc. the ladies repaired to Dr. Lamont's lawn, where a most tempting repast was prepared and all spent a most enjoyable social time. The public meeting in the evening was presided over by the pastor the Rev. A. MacTavish who gave a full account of the work of the W.F.M.S. for the past eleven years in Manitoba. Very interesting addresses were given by Rev. D. Campbell, Holland, and Rev. J. Mowat, Indianford. Solos by Mrs. Haig, Mrs. Rolson and Miss Ross, added much to the enjoyment of the evening. It is yet the day of small things, but we trust the work will steadily advance until there is an Auxiliary in every congregation in the Presbytery.

Correspondence.

The Decalogue binds Cities as well as persons.

Editor Presbyterian Review:

Sir, I am sorry to see that both sides in your controversy about Sunday street cars makes so much of secondary questions, such as the needs and desires of workmen, for whom both sides claim to be solicitous, and so little of the main question of Right. The people of Canada, as well as the people of the United States, were abocked when one of our senators said

that "politics owes no allegiance to the Decalogue and the Golden Rule." Even those who never heard about the State being a "moral person," as indeed every corporation is, felt instinctively that a State had no more right to steal or promote adultery, or speak falsehood than an individual. Toronto is as much bound to keep the fourth commandment as its individual citizens, aye, and to follow the Golden Rule, which translated for this case is, "Rest and let Rest on the Rest Day."

"For right is right, since God is God. And right the day must win.

To doubt would be disloyalty.

To falter would be sin."

Wilbur F. Crafts,
Superintendent of the Reform Bureau
Washington, D. C.

Sept. 9th. 1896.

Editor Presbyterian Review:

Sir.—The action of the Mission Synod of the New Hebrides, regarding the new Dayspring, at its late meeting, has been awaited with anxiety by those interested in the future of that mission. Intelligence has at length come to hand and happily it is of a reassuring character. From a minute of Synod transmitted to me by the Clerk, the Rev. W. Watt, of Tanna, I learn that the new steamship was accepted as the mission vessel and that that decision was arrived at unanimously. The Victorian Committee was appointed a Board of Management for the vessel and the Dayspring Committee (Sydney) was requested to co-operate with it in conducting the maritime service. Those whose interest in the New Dayspring project was awakened by the visit of Dr. Paton to Canada three years ago may now contribute to her maintenance in the assurance that she is doing the work for which she was designed.

Let us hope and pray that she may contribute even more largely than her friends have anticipated, toward the speedy evangelization of these blood-stained islands.

Yours very truly,

J. W. Mitchell.

Thorold, Aug. 10, 1896.

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