

this never to be touched or revised? Nay, rather in the light of their example, in the inheritance of their spirit, they meant that this Confession, a mere human product, should not be regarded as immutable. No bold assumption did they make that they were the people and that wisdom should die with them. But rather did they hope, we may believe, that new light should break forth from God's Word."

In this inaugural lecture there are a number of excellent reflections as to the spirit in which Biblical study ought to be pursued. It makes valuable suggestions to those beginning the work of the ministry on combining the studious with the practical. It urges the complete study of the English Bible. The personal living experience of the truth in the heart of the preacher of the Word is earnestly and lovingly insisted on as essential if he would be an able minister of the Gospel and accomplish beneficent work that will stand the final test of time.

THE PROHIBITION CONVENTION.

LAST week a largely-attended Prohibition convention was held in Toronto. Leading temperance men from all parts of the country were present, and took an active part in the interesting and animated discussions that arose. It can be fairly assumed that the convention demonstrated the steady increase of the temperance sentiment throughout the country. The popular vote in favour of the Canada Temperance Act of 1878 is an unmistakable evidence that opinion adverse to the continuance of the liquor traffic has made immense advances since the efforts to secure the adoption of what was known as the Dunkin Act were made. It is now clear that the existing measure is not to share the fate of its predecessor.

The Scott Act came up for discussion, but concerning its merits and efficiency where reasonable efforts were made for its enforcement, there was no diversity of opinion. Numerous reports as to its working in various localities were submitted, the uniform testimony being that it had greatly diminished intemperance, and had promoted thrift and comfort among many who, while facilities for intemperance were open to them, were dragging out a miserable existence. In many cases the Scott Act has been a tangible evidence of the great blessing habitual temperance is sure to bring to those who practise it. A fair trial of the Act under proper conditions cannot fail to deepen conviction in the public mind that temperance is one of the best promoters of individual and social well-being. The Act is valuable because of its educative power. Steady application of the measure will in due time bring about a strong sentiment in favour of entire prohibition.

What is to be regretted, and what ought to be speedily remedied, is the imperfect way in which the provisions of the Act are in some localities enforced. Not a few delegates were able to report that the Scott Act was energetically carried out in their respective districts, and as might be expected with the very best results. Others—and they also in so reporting were serving the interests of truth and temperance—told that the law was being systematically evaded. Houses deprived of license were still selling liquor, some quite openly in defiance of law. Then these open infractions of the law were winked at, and by the remissness of the proper officials, the law was defied. The moral effect of such a state of things is bad every way. It encourages recklessness, leads to the formation of ruinous habits, and weakens respect for law which ought to prevail in every well-ordered community. Magistrates, and other officers not in sympathy with the Act, seem indifferent to its success, and do what they can to embarrass its operation. These points were clearly brought out in the convention, and more energetic action was resolved upon. To aid in securing the better enforcement of the Act, a deputation, by appointment of the convention, waited upon members of the Ontario Government, to urge effective measures for the faithful carrying out of the law. Assurances were given that the Executive would not be wanting in its duty in this respect.

The debate that excited the greatest interest was occasioned by a recommendation in the report of the Committee on Resolutions, to the effect that those in favour of prohibition should form a third political party. Energetic speeches, for and against the proposal, were made, the discussion lasting longer on this

than any other subject brought before the convention. The chief argument of those in favour of the new departure was that neither of the great parties were sufficiently zealous in the promotion of temperance legislation, being too much bent on the conciliation of the liquor interest, and intent only on securing or retaining office. Very able speeches on the other side were made by the Hon. Messrs. S. H. Blake and G. W. Ross, and it was evident that the facts presented by these members of the convention carried great weight with them.

There is no doubt that the position taken by these sound temperance men is correct, both in principle and in policy. It is not to be wondered at, that good men who are in earnest, and who for long years have battled against intemperance and its procuring cause, should at times become impatient, and seek for a short cut to the goal they desire to reach. Hasty action while opposition is still formidable is fraught with peril. Were the action proposed the only course open, something more cogent than has yet been advanced might be urged in its favour, but we are not yet reduced to the dubious expedient of a third party, as either the only or the best possible method of securing larger or better legislative triumphs for the temperance cause. In the existing political parties there are true and tried advocates of temperance. Even in the Senate, which some not unreasonably regard as the stronghold of the liquor traffic, there are earnest and good men, who never let an opportunity pass without doing what they can to improve legislation, as it affects that traffic. Some talk glibly about the want of principle in political life, and satisfy themselves that one party is just as bad as the other. Are we then to get a third party so pure and high-toned that no mercenary schemer can get a foothold on the solitary plank of their platform? We are not unreasonable. We do not expect or hope for an absolutely perfect third party. In the sacred service of religion, the hypocrite has too often found a place. The temperance cause has not been without its selfish schemers, who found it a convenient stalking-horse for their own designs. Some are of opinion that we have more than enough of partyism now, without the addition of new contestants in the public arena. The path of duty seems plain. Let it be the aim of all true temperance people to raise the tone of feeling on this great question. It is not so much argument that is now needed as persuasive influence, consistent example, the steady and faithful use of appliances, legal and other, for the repression of intemperance, and placing temperance men in positions of public trust, parliamentary, provincial and municipal, and the ends desired by the friends of temperance will be both speedily and permanently secured.

Books and Magazines.

DADDY DAVE. By Mary Frances. (New York: Funk & Wagnalls. Toronto: William Briggs.)—This little volume is intended to memorialize the character and life long services of a faithful servant, who, as slave or freedman, followed the fortunes of the master and mistress in adversity and want as well as in prosperity and plenty. "Daddy Dave" is the type of a numerous class of those whose love for "ole massa" and "ole missus" never grow cold, whose fidelity never faltered. There are those who can recall out of the misty past a faithful and trusted one who clung affectionately to them, and perhaps even now can place their hand on such a one as "Daddy Dave."

ENTERTAINMENTS IN CHEMISTRY. By Harry S. Tyler, S.B., of the Massachusetts Institute of Technology. (Chicago: The Interstate Publishing Co.)—This little manual is designed for young students. Professor Tyler has aimed to make clear to the minds of pupils exactly what chemistry is, and the best methods of studying it. In the accomplishment of this task he has described a series of experiments which can be performed without the aid of costly apparatus, at home or in the schoolroom, but which demonstrate the main principles of the science just as accurately as those involving greater skill and knowledge. The book is written in a clear and lucid style, without the use of more technical terms than are absolutely required.

RECEIVED:—TREASURE TROVE for September (New York: Treasure Trove Publishing Co.), **THE SANATARIAN** (New York: 113 Fulton Street.)

THE MISSIONARY WORLD.

"ZENANA DAY" AT THE LUCKNOW EXHIBITION.

After permission had been granted for a "Zenana Day," every effort was put forth by the zenana teachers to secure the attendance of their pupils and native ladies under instruction. The result was astonishing, even to those most interested in the education and advancement of native women, and is certainly an inspiration for renewed zeal and earnestness in spending strength and life in the uplifting and refining of these secluded inmates of the zenana.

The doors of the college were opened early in the day. Mrs. Pirie stood at the front entrance to welcome and receive all English ladies, while missionary ladies received the native ladies at the rear entrance as they alighted from their closed carriages—palanquins, doolies and baidies. Within, the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different Mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in the escorting of visitors from room to room. The excited and pleased women and girls were very much pleased with the curiosities displayed about them.

At eleven o'clock Lady Dufferin, Lady Lyall, and the Misses Lyall, Kunwarani Harnam Singh and other distinguished ladies entered the door and were received by Mrs. Wells and Mrs. Pirie, the band outside playing "God Save the Queen."

Lady Dufferin walked leisurely through the rooms examining the specimens of gold and silver ware, while all eyes were turned towards her, and the whispered words, "There is the lady sahib," were passed from one native lady to another.

Just before her departure Lady Dufferin requested that the native ladies be presented to her. As they filed before her each received a gracious *salaam*, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side. Mohammedan, Hindu and Bengali ladies, each wearing their own peculiar costume, and all dressed in their gayest colours, passed by; then came the native Christian women.

To one interested in the souls of the people, the latter class was most striking. The plain white dress, the neatly arranged *chaddar*, the absence of tinkling bangles, nose-rings, excess of jewellery, the bright intelligent faces, the clean white teeth, with no *pan-stained* lips—these all spoke of a change of habit, customs and heart.

While English ladies were deceived by the plain dress of the Christian women on all sides, the native ladies, wrapped in their costly *chaddars*, and tinkling and sparkling with their gold and silver ornaments, were gaping astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, "What! is that simply dressed woman the lady, the Viceroy's wife?"

Lady Dufferin, lending her gracious presence in her plain dress, smiling on all, her heart filled with sympathy for the millions of Indians suffering, unhappy women, coming near enough to touch them in their need, is a charming illustration of Christian womanhood, and all earnest Christian women will unite in the prayer already ascending, "God bless her."

It is to be regretted that her Excellency took her departure too early in the day to see the greater number of ladies who unfortunately arrived late in the afternoon. It would have been most gratifying also if it could have been arranged to have had her Excellency address the ladies for a few moments. Nothing could have been more befitting the occasion. The missionary ladies, whose duties were very great all day, were detained until a late hour dispersing the immense gathering of over 2,000 women.

THE Rev Robert Chambers, formerly of Whitby, now missionary at Erzeroum, Turkey, says: I have given up all hope of seeing a self-supporting Church in any of our villages during the reign of the Turk. There is hope in the towns, where merchants always succeed in gaining a little, and where we find larger and more compact populations to work among. It is a fact also that the more enterprising and successful villagers are almost certain to move into town and become merchants. We are, therefore, trying to make arrangements to push the work in the towns.