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PLUM AND APPLE JAM.—After canning plums there is often some left, not enough to fill a can; a very nice jam can be made of this by putting it through a sieve, and adding the same quantity of good apples, cooked. Sweeten to taste, and put in a very little cinnamon and cloves. Cook an hour, then tie up in jars when cold.
Best cure for colds, coughs, consumption is the Vegetable Pulmonary Balm. Cutler Bros & Co., Boston. For \$1 a large bottle sent prepaid.

APPLE CUSTARD.—Pare and core eight medium sized apples (tart ones are best), and place in the bottom of a deep pudding dish, with a pint of water and a cupful of granulated sugar. Cover and allow to bake slowly until the apples become clear, but are still whole. Carefully remove with a skimmer into the dish in which they are to be served. Make a soft custard of the yolks of four eggs to a quart of rich milk, and pile on the fruit. Whip the whites of the eggs and place on top, and turn a small mould of currant or raspberry jelly in the centre.
Minard's Liniment cures garget in cows.
SUCROTASH.—Cover a pint of shell lima beans with hot water and boil fifteen minutes; have ready corn from six good sized ears, and add to the beans; boil half an hour; add salt, pepper, and two tablespoonsful of butter. Do not cut the corn too deep; cut a thin slice and then scrape; watch carefully after the corn is added or the dish will scorch.
THE best Cough Medicine we know of is Allen's Lung Balm.
CREAM PIES.—One cup sugar, a piece of butter the size of an egg, two eggs, one and one-half cups flour, two teaspoonsful Congress Yeast Powder, one half cup of milk, a pinch of salt. One pint of cream whipped, one half cup powdered sugar, one teaspoonful vanilla. Split the pie and put the cream inside and on the top. Or, coconut cream if you prefer. Two eggs, one-half cup sugar, one pint of milk, one rounded tablespoonful of flour, a little salt; beat eggs and sugar thoroughly, and add to the boiling milk when done a small piece of butter and when you fill the pie sprinkle with desiccated coconut.

Do tell me the name of the delightful perfume you use. With pleasure. It is the "Lotus of the Nile."
TO KEEP MOTHS AWAY.—An ounce each of pulverized cloves, cinnamon and cedar, perfumes agreeably and tends to keep moths from drawers.
NATHAN PLUMMER, M.D., of Auburn N.H., says that he has used WISTAR'S BALSAM OF WILD CHERRY in his practice for more than twenty years, and finds it the most effectual remedy within his knowledge. He recommends it with great confidence to those subject to coughs and pulmonary complaints.
CHLORIDE OF LIME AND ROACHES.—A pound of chloride of lime mixed with a quart of water, and placed where roaches abound, is destructive to them.

Hersford's Acid Phosphate. For Indigestion, Dyspepsia, and diseases incident thereto.
TO CLEAN A SOILED BLACK COAT.—A soiled black coat can be quickly cleaned by applying, with a sponge, strong coffee containing a few drops of ammonia. Finish by rubbing with a piece of coloured woollen cloth.
AN INTERESTING REPORT. On page eleven, of Bulletin No 10 of the Inland Revenue Department, which has recently been issued, Prof. A. McGill of Ottawa, who has had charge of making exhaustive analysis of baking powders for the Government, remarks in referring to imperial baking powder, that "this is an excellent powder," etc. This is a very flattering testimonial, considering that the majority of baking powders in the market are condemned by him as being unfit for use. Baking powders containing alum and phosphate, Prof. McGill remarks, "are entirely objectionable, and ought not to be allowed a place in any well-appointed bakery." As the cost of imperial baking powder is very little more than the numerous cheap adulterated goods referred to, consumers will find it to their advantage to use "imperial" which they can depend on as being always reliable and the best possible to be had.

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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 16th, 1889.

No. 42.

Notes of the Week.

THE General Assembly of the Presbyterian Church of Australia have unanimously passed a resolution, moved by the Rev. J. F. Ewing, in favour of reintroducing Scripture extracts from the Irish national school books into State schools with the conscience clause.

THE New Brunswick Presbytery, N.J., has answered the Revision overture of the Presbyterian Assembly negatively. The vote was sixteen for revision and thirty-four against. The Presbytery of Elizabeth is reported to be strongly in favour of revision. Thus far two Presbyteries—Lyons and Binghamton—have voted for revision, and six—Allegheny, Long Island, New Brunswick, Pittsburg, Westminster and Wooster—against.

A STATEMENT has been issued by the Disestablishment Committee of the United Presbyterian Church with reference to the proposal to establish and endow Roman Catholic education in Ireland. The committee declare that all friends of religious equality ought to take up a position of uncompromising opposition to the proposal, and assert that the effect of this denominational policy of the Government will, if carried out, be directly disastrous to Ireland and have a reflex injurious influence on England and Scotland.

THAT Mr. Maurice Thompson has been secured for the literary editorship of the *Independent*, is, says the *Christian-at-Work*, a matter for hearty congratulation for its readers. We regard, in a different way, Mr. Thompson and Mr. Andrew Lang, of London, as the best representatives of their respective countries in the field of a newer and broader criticism which differs materially from what we have had before, and which may be said to constitute a school by itself. Mr. Thompson is a brilliant essayist and a graceful poet whom his conferees will cordially welcome to the field of journalistic editorship.

EX-PRESIDENT MCCOSH strongly favours revision of the Westminster Confession. He says hitherto he has been against it; but the time has now come when the Presbyterian Churches throughout the world must face the question. Some passages in the Confession are offensive in expression, and it may be doubted whether they are founded on the Word of God. There is also a want of clear expression of the love of God, as shown in the redemption, which is free to all men and sufficient for all men. He is of the opinion that the Confession is a hindrance in the minds of young men. The Church ought to remove the objection. It might also be necessary to change the terms of subscription.

A FOREIGN Missionary institute was opened at Boston on October 1 under the presidency of Rev. Dr. A. J. Gordon, at the Baptist Tabernacle in Bowdoin Square. The object is to supply those called to missions, who are unable to avail themselves of the usual advantages, with the best possible training for the work. Both sexes will be admitted. The lines of study will be systematic. Practical theology will be taught by Rev. F. L. Chapell, and exegetical studies of the Bible by Boston clergymen. The study of Christian Missions and the history of the same will be under the charge of Rev. Dr. A. T. Pierson, of Philadelphia; Rev. Dr. William Ashmore, returned missionary from China; Rev. Dr. H. Grattan Guinness, of London, Eng., and Rev. Dr. E. F. Merriam, of Boston. There will also be a course in medicine.

A PLAIN-LOOKING man, says a contemporary, strolled into St. George's Church, New York, when the Centennial Episcopal Convention was in session, the other day and stood a while near the door listening to the proceedings. "A large gathering of ministers," he remarked, pleasantly, to a very young-looking man standing near him, arrayed in the most orthodox cut of clericals. "There are a large number of priests present," remarked the young man severely, "but I was not aware that there were any 'ministers.'" "Pardon me," retorted the plain man, who evidently knew a thing or two, "but in the Prayer-book, which I believe some Episcopalians worship, your officiating clergyman is called a min-

ister much oftener than he is called a priest." And as he moved away the young priest reflected on the ignorance of pestilent Protestants.

THE *Christian Leader* says: The highest legal authorities of the Salisbury cabinet have given an opinion confirming the decision of the Governor-General of Canada in the matter of the Jesuit Estates Bill. But we do not hesitate to repeat that the measure is a distinct twofold violation of the Constitution, and must ultimately be repealed. It has been inscribed on the statute-book in the teeth of the veto power given by the Constitution of Canada to prevent legislation being passed in any of the provinces that would mar the peace and harmony of the whole Dominion; and it allows the Pope to exercise jurisdiction in the civil affairs of Quebec. These two points—and each is of great importance—Lord Stanley deliberately overlooked; and they are also ignored by the legal luminaries at Westminster. But assuredly more will be heard of them.

THE following incident illustrates the state of feeling existing in Rome at the present time: At the recent funeral in Rome of Terziani, the composer, the priests refused to accompany the procession, which consisted of all the musical societies in the city, unless the national flags were removed. As the distance from the house to the church was only a few steps, the societies yielded and remained outside with their banners while the priests entered with the corpse to give the absolution. Not satisfied with this triumph the priests refused to go with the flags to the cemetery, and as the societies this time held firm the tonsured gentry were left behind. When occasion offers the Queen of Italy is always ready to prostrate herself before an image, to kneel to an archbishop or a cardinal and kiss his ring, or to visit the churches on Holy Thursday; but all this has not saved her from excommunication. "The Vicar of Christ," says a Venetian journal, "receives with the greatest pomp the successor of Luther, William II., and angrily drives away Queen Margaret, the personification of Christian virtue and pure Catholic faith. If this is Christianity, we prefer to be Turks."

THE New York *Independent* says: A congress of the leading nations of Europe is soon to be held at Brussels in Europe, and to be presided over by King Leopold, the object of which is to devise measures for putting a complete end to the African slave trade. That trade still continues to an extent that is not only the curse and scourge of many parts of Africa, but a disgrace to universal Christendom. The anti-slavery societies in Europe, to their credit, have taken a deep interest in this question, and have done much to arouse public attention to the subject. The people of this country ought heartily to sympathize with the movement. The Christian nations of the earth cannot afford to wait until Africa itself shall be so universally civilized as to stop the slave-trade. This would postpone the suppression of the evil for a great many years and might do so for centuries. The special object of the conference at Brussels is to supply a plan by which civilized nations will co-operate with each other in putting an end to this brutal trade, not only by moral means, but also by forcible measures. The whole civilized world should heartily join in a general crusade against a horrible enormity. All the instincts of our common humanity cry out against it, as a curse and a scourge which ought to be wiped from the face of the earth. Now that Cardinal Lavigerie's Congress has been given up, owing to a fear that it could not be manipulated for French and Catholic interests, the Belgian Congress will have the field to itself.

A REMARKABLE correspondence, says the *Christian Leader*, has passed between Professor Flint and the Marquis of Lothian. The former charges his lordship with discharging his trust in a mode detrimental to the real interest of the Church of Scotland and of university education by handing over to a political friend the decision as to one theological chair; appointing to another a man who has given no evidence of fitness to teach its subject, Church History, however much good he may have done in connection with church-building; and not deeming the greatest inarticulateness and deafness disqualifications worth inquiring into for a third, in one

whose brother is the agent of the church and a useful partisan. The closing reference is of course to Dr. Menzies, of Abernethy. Dr. Flint further rebukes Lord Lothian for adopting a tone of superiority and discourtesy which he is not aware that anything warrants. He adds, moreover, that the appointments to theological chairs by the crown in recent years have been deplorably unjust and unwise, and that they contrast glaringly and ominously with those made in the Free Church by its General Assembly. The cause, he says, has obviously been the undue influence assigned by the dispensers, and especially by the Conservative dispensers, of crown patronage to a few ecclesiastico-political leaders who profess to be defending the interests of the Church of Scotland. It is not often that we hear such manly words from the occupant of a professor's chair in Scotland; and there is too much reason to believe that Dr. Flint's protest is well warranted.

A HANDSOME red granite Celtic cross has just been erected to the memory of Dr. Duff, the great Indian missionary, on the road between Moulin and Pitlochry, in the beautiful Highlands of Perthshire. It was in the former village he was born, and the memorial is about a quarter of a mile from the humble cottage of his nativity. At the unveiling of the memorial on a recent Saturday Sir William Muir stated that subscriptions for the monument had been received from every church in every part of the country. While passing through Calcutta in 1846 he and Lady Muir breakfasted with Dr. Duff, and afterwards visited the schools. It was a sight to see the Doctor in his theatre wielding at will that vast assemblage of natives, bringing out their sentiments, not only in intellectual, but in spiritual matters. From the enthusiasm of his character, Sir William added, Dr. Duff had been able to sow those seeds which produced such unparalleled results in the intellectual advancement of India, and in the growth of many admirable specimens of the Christian character. Referring to the recent criticisms of missionary enterprise, Mr. R. W. Barbour, of Bonsekeid, said that the church or the cause which derived its inspiration only from the past was already pregnant with decay. Those who had assembled round that Celtic cross that afternoon had already given an answer to those who asked a reason of the hope that was in them. Dr. George Smith, Sir Francis Outram, and Sir John H. Kennaway also addressed the gathering. The cross bears a suitable inscription, and at the base is an expressive bronze-relief medalion of Dr. Duff.

THE Rev. David G. Wylie, Ph.D., of New York, like many other sensible American ministers spent part of his vacation in Toronto. In the *Christian Nation* he gives a brief statement of the impressions formed during his visit. Here are one or two extracts: The people are to be congratulated upon the large number of houses (and so of homes) and the absence of large flats and tenements. True, the land in the business part of the city is quite valuable, probably ranging in price with Omaha and Kansas City, if, indeed, quite so high, but for residence purposes comparatively cheap as compared with New York. Houses were pointed out as renting for four, five, six and eight hundred dollars per year which in New York could command three times those amounts. Then, too, there are no great "dangerous classes." Foreigners are constantly coming to the city, but generally they are of the better classes. All this is greatly in favour of the city and augurs well for its future. Yet the city has some things against which to contend. One is the matter of keeping the water fronts of the city out of the hands of great corporations and monopolies. Another is the matter of good drainage. In this respect the city is not all it ought to be. One of the large sewers enters the bay at the spot where most of the passengers embark on the steamships, and where much business is transacted. This is a disgrace to Toronto, as it would be to any city. The Christian people have Toronto well under control. It is not perfect but it goes far in that direction. One notices not a few saloons, but they are closed Saturday evening and not opened until Monday morning. Recently the question of Sunday street cars has been agitated, but the pulpits howled as in the days of John Knox, and the press, both religious and secular, thundered amen, and the question seems to be settled for the present.

DR. MACLAREN ON THE UNITY OF THE
CHURCH AND CHURCH UNIONS.

BY KNOXONIAN.

A lovely October afternoon; an intelligent, appreciative audience; a practical, timely topic, and a man to handle it who has a fine turn for going to the roots of things, were the principal factors in making the opening exercises in Knox College more than usually pleasant and instructive. Dr. McLaren seemed at his best, and nobody who reads this column needs to be told that his best is good enough for any place or any occasion. In the best possible spirit, and with an occasional gleam of quiet, pawky humour, that would make the features of any grim Genevan relax, he marched over the whole field, routed one opponent after another, took every position worth taking, and at the end of the hour there was little left of organic union but its funeral.

"My son," said a farmer's wife to her boy when he came home with the marks of a severe mauling, "you look as though some one had put you through a threshing machine." That was exactly how organic union looked when Dr. McLaren had done with it.

The main point the Professor made, the very Gibraltar of his position, is that the Church of Christ is one now. Union is a reality, an existing fact to be recognized and acted upon, not something to be sought after:

The bearing of the Protestant idea of the Church on Union includes in its widest range the whole sacramental host of God's elect; all who have been, all who are, and all who shall be gathered into one under Christ, the Head thereof. It is the mystical body of Christ. Its members, in whatsoever nationality or ecclesiastical organization they may be found, are so united that they necessarily constitute one body in all ages. Christ dwells in each of them by His Holy Spirit, and each of them, as a result of the Spirit's grace, abides in Christ by faith. This union is indissoluble and eternal. For the members of Christ's mystical body "are kept by the power of God through faith unto salvation" (1 Peter i. 5). He who founded the Church on a rock has declared in reference to all his believing people, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28). The members of Christ's mystical body are not only made one with Christ by the bonds of this blessed union, but they are made one with each other in Him. They are the habitation of the same Spirit and partakers of the same faith, and are animated by a common life. In its most fundamental aspect this union is not a thing to be sought after or aspired to. It is a present reality, an existing fact, which should be recognized and acted upon, but not sought after.

Believers are one with Christ, and their union with Christ makes them one with each other. They are one now and here because they are one with Christ. Compare this glorious conception of Christian unity with the vulgar idea of herding mankind into one great organic union, the principal feature of which seems to be the size of the crowd, and you see at once the difference between the scriptural and the popular conception of Church Union. The scriptural idea is spiritual; the common, popular idea is pretty much the same thing as a union between the Grand Trunk and Canadian Pacific Railways would be.

Twenty odd years ago Prof. Young told his class one day that he did not believe in the literal restoration of the Jews to Palestine. One of the students seemed to be of a contrary opinion and the following brief dialogue took place:—

What do you make of those passages which teach that the Jews will return?

There are none.

Why do ministers pray for the restoration of the Jews?

I never do. They are better where they are.

We may imagine a somewhat similar dialogue taking place between a bumptious student and Prof. McLaren. The student would say:—

What do you make of those passages which teach visible, palpable, organic union of all believers?

There are none.

What do you say to that passage which speaks of one fold and one shepherd?

It is wrongly translated. Christ said "one flock, one shepherd." Look at the Revised Version. A flock and a fold are entirely different things.

Why do ministers pray for union of believers?

I never do. Believers are one now.

One of the most effective parts of the lecture was the paragraph in which the professor deals with the closing words of John xvii. 21. "That the world may believe that thou hast sent me." These words are often quoted to prove that a visible, palpable, union of the denominations would greatly impress the world and prove to mankind the divinity of our Lord's mission:—

It is claimed however, that the end for which this oneness of believers is sought, viz., "That the world might believe that thou hast sent me," implies a unity which is visible and palpable, as a great visible organization is the only thing the world can see and be impressed by. But such a unity does not necessarily lead the world to believe.

When the character and spirit of the organization happen to be bad, it may have the very opposite effect. It is only when the members of the visible Church illustrate in their lives the spirit of Christ that the world is impressed; and we venture to think that the impression will not depend so much on their being grouped in one or in many visible organizations as upon the beauty of the lives which they lead. History pours contempt upon the dream that the world is to be converted through the impression made by the unity of a great compact, visible society of all sorts of men. Something very different from the unity of a vast ecclesiastical corporation is needed to convince the world of the divinity of Christ's mission.

If a vast ecclesiastical corporation can convince the world to seek and to save sinners the people of Quebec ought to be pretty well convinced by this time. They have a vast corporation down there, but we have to raise funds to buy them Bibles. If the vast corporation theory had anything in it, Rome should have Christianized the world centuries ago. As the professor well remarks, the character of Christians is what impresses the world, not the size of the Church to which they

belong. One man who lives a Christly life does more to commend the Gospel to the world than a million formalists however close the ecclesiastical corporation to which they belong. One life of heroic self-denial has more spiritual power than all the union conferences ever held. One act of self-sacrifice for Christ impresses men more than a thousand "union meetin's." A million vain, pompous, self-seeking clerics, flaunting academic honours, fighting for preferment, and wrangling for office, do not impress the world for Christ as much as William Chalmers, Burns or George Leslie McKay. Robert Murray McCheyne's tombstone has more power to impress men for Christ than some Presbyteries have. What the world is waiting for—what Canada is waiting for just now—is men and women who show by lives a little like the life of Christ that there is reality in the mission and work of Christ. A thousand millions of men bound as tightly in one church as the members of a masonic lodge, would have no power to impress the world for Christ if they gave a cent to Christ on Sunday and gave a hundred to selfishness during the week.

There are many other points in the lecture well worth discussion but they will keep until next week.

THE Gnostic HERESY.—ITS RISE, PROGRESS
AND EFFECTS.

FROM THE POSTHUMOUS PAPERS OF THE LATE MR. T.
HENNING.

Having now presented a short view of Gnosticism and of the three great sources from which it probably originated we proceed to exhibit some of its effects upon early Christianity.

EFFECTS OF GNOSTICISM ON CHRISTIANITY.

The singular skill and dexterity (if we may be permitted to speak so of a work which was divine) with which Christianity wound its way through the conflicting elements of Gnosticism and Judaism, combining what was pure and lofty in each, "simplifying, harmonizing and modifying," each to its own peculiar system, increases our admiration of its "unrivalled wisdom, its deep insight into the universal nature of man, and its pre-acquaintance, as it were, with the countless diversities of human character, prevailing at the time of its propagation." But unless, as has been remarked, the same profound wisdom had watched over its inviolable preservation, which presided over its origin, a reaction of the several systems over which it prevailed was inevitable. We have before shown that Orientalism had already spread to the northward of Alexandria, which had long been the fatal and prolific soil of speculative error, and that the form in which Christianity first encountered this widespread Orientalism was Gnosticism.

That Gnosticism existed as early as the times of the apostles is evident from the many allusions to their doctrines, made both by Paul and John. The former, writing to Timothy, cautions him to "withdraw himself" from the perverse disputings of men of corrupt mind, and exhorts him to "avoid profane and vain babblings and oppositions of science, *gnoseos*, falsely so called," and the latter, in a passage to which we shall again refer, distinctly points out the prevalence of this system: "Ye have heard," says he, Chap. ii. 18, "that antichrist shall come, even now are there many antichrists."

The first Orientalist, or at least the first who attempted to unite Gnosticism with Christianity, was Simon Magus, who assumed the Oriental title of the "Power of God." Little authentic, beyond what is related in the Acts of the Apostles, is known regarding him. He appears to have been a person of considerable importance, since he is called by Beausobre the "hero of the Romance of Heresy." He was, perhaps, one of that class of adventurers which abounded at this period, with whom the opponents of Christianity attempted to confound Jesus and His apostles. His doctrine was Oriental in its language and in its pretensions, and is singularly characteristic of the state of the public mind at this period of the world. Simon, it has been supposed, was at no time a Christian. Neither was the heir and successor of his doctrines, Menander; and it was not till it has made some progress in the Syrian and Asiatic cities that Christianity came into closer contact with those Gnostic or pre-gnostic systems, which, instead of opposing it with direct hostility, received it with more insidious veneration, and warped it into an unnatural accordance with its own principles. As soon as Christianity appeared and continued to be developed, many of these Oriental speculatists hailed it as the completion of their own wild theories; and forced it into accordance with their universal tenet of distinct intelligences emanating from the primal Being.

Dr. Burton attributes the early prevalence of Gnostic errors to the length of time (fifteen years) which elapsed, so he thinks, between the conversion of St. Paul and his first journeying and preaching in Cilicia, Phrygia, Macedonia, Athens and Corinth. During the times that the apostles have been supposed to have confined themselves to Judea, the Gospel was making rapid progress in several parts of the world.

When we consider, says he, that this progress was without co-operation and control of the apostles, and when we come to consider the state of philosophy at that time, we shall not be surprised to find the doctrines of the Gospel disguised and altered, and the introduction into the religion of so many Christian converts of numerous and destructive errors. During the greater part of this period Simon Magus and his followers were spreading their pernicious tenets; and

there is reason to believe that in many countries, before they were visited by an apostle, the name of Christ, introduced in a corruption of the Platonic doctrines, soon acquired sanctity and veneration, and thus he became a kind of "metaphysical impersonation," while the religion lost its purely moral cast and assumed the character of a "speculative Theogony."

Ephesus is the scene of the first collision between Christianity and Orientalism, of which we can trace any authentic record. It was the great emporium of magic arts, and the place where the "unwieldy allegory" of the East lingered in the bosom of the more "elegant Grecian Humanism." Here the Greek, the Orientalist, the Jew, the philosopher, the magician, the follower of John the Baptist, and the teacher of Christianity were no doubt encouraged to settle by the peaceful opulence of the inhabitants and the constant influx of strangers under the "proudly indifferent protection of the municipal authorities and the Roman Government." In Ephesus, according to universal tradition, survived the last of the apostles, and here the last of the gospels appeared in the midst of this struggle with the foreign elements of conflicting systems. According to the views of some, John wrote, not against any peculiar sect or individual, but to arrest the spirit of Orientalism, which was working into the essence of Christianity, destroying its beautiful simplicity, and threatening altogether to change both its design and its effects upon mankind.

While he appropriated the well-known and almost universal term, the Logos, to the Divine Author of Christianity, yet he altogether rejected all the wild cosmogonical speculations on the formation of the world. The union of the soul with the Deity is not, in his writings, the pantheistic absorption into the parent Deity, "it is a union by the aspirations of the pious heart with the Father. He insists not on abstraction from matter, but from sin, from hatred, from all fierce and corrupting passions. The new life of the soul is active as well as meditative; it is no principle of isolation in solitary and rapturous meditation; it is a moral, not an imaginative purity."

Irenæus contends that one special reason for his writing his gospel was to refute the heresy of the Gnostics generally. Though Lampe and Lardner have discovered some inconsistencies in his statements, and have in consequence opposed his supposition, yet we agree with Mosheim and Michaelis, who have confuted their objections, and shown that even if Irenæus had not asserted that John wrote his Gospel with this intent, still the contents of the Gospel itself would lead to this conclusion. In the very choice of his expressions, such as light, life, etc., he had in view the philosophy of the Gnostics, who constantly used or rather abused these terms. The positions contained in the first fourteen verses are antitheses to positions maintained by the Gnostics who used the words *logos*, *zoe*, *phos*, *monogenes*, *pleroma* etc., as technical terms of their philosophy.

Besides the speeches of Christ which St. John has selected are such as confirm the positions laid down in the first chapter of the Gospel. "Therefore," says Michaelis, "we must conclude that his principal object throughout the whole of his Gospel was to confute the errors of the Gnostics."

In order that we may the more clearly see what these errors were, and to judge better of the effects which such tenets were likely to produce, it may not be irrelevant summarily to state the doctrines laid down by John in his first chapter as contra-positions to those of the Gnostics. The evangelist asserts:

1. That Christ is the Logos, or Word of God.
2. That the Logos and Monogenes are not distinct beings, but one and the same person (v. 14).
3. That the Logos is not an inferior Aeon, but God (v. 1).
4. That he perfectly knew the supreme God, being always with Him in the *pleroma* (v. 18).
5. That He is not to be distinguished from the Demiurgus; for he is the creator of the whole world (vs. 3, 10).
6. That life and light are not particular and separate spirits, but the same with Logos and Christ (vs. 4, 7-9, 11). And therefore, that Christ, the Logos, Life, Light, the Only Begotten are not distinct Aeons, but one and the same divine person.
7. That no particular Aeon entered into John the Baptist by the name of Light, to communicate to him a superior knowledge of the divine will (v. 8), but that he was a mere man, and, though inspired, much inferior to Jesus, being only the forerunner of Him (vs. 6, 8, 15).
8. That the supreme God was not entirely unknown before the time of Christ (vs. 9, 10).
9. That the Jews were not the peculiar people of an inferior God, such as the Demiurgus; but of Christ Himself, the only begotten Son of God (v. 11).
10. That in the fulness of time the Son of God took upon Him human nature and became man (v. 14).
11. That He abolished the law of Moses, which was only a shadow of good things (v. 17).
12. That the Jew has no more right in this divine Person than the Gentile; for whoever believes in Him becomes thereby a child of God, and is entitled by that adoption to a glorious inheritance (vs. 12, 13).

From this summary we think it is evident that the first fourteen verses of this chapter are purely doctrinal, not historical, and that they were introduced with a polemical view to refute errors prevailing at that time respecting the person of Jesus Christ. That these errorists were the Gnostics St. John himself has really declared throughout in express terms.

He says (Ch. xx. 31), "These are written, that ye might believe that Jesus is the Christ, the Son of God." Whoever compares this passage with his first epistle (chap. v. 5, 6), where he asserts that Jesus was the Son of God, and that He was the Son of God, and that He was the Christ, not by water only, but by water and blood, will see that it was written, not to convince the world generally, but the Gnostics in particular. Who but the Gnostics will answer to the description of the antichrist given in Ch. ii. of this first epistle 15, 18-24. "He is antichrist that denieth that Jesus is Christ. He is antichrist that denieth the Father and the Son"

Now the patrons of the Gnostic heresy denied that Jesus was "the Christ," and "the Son of God" in various ways. They denied His divinity, and consequently His true and proper Sonship. They denied His humanity, and consequently the reality of His sufferings, death and resurrection in His own person. They denied His atonement, and consequently refused to acknowledge the grand purpose for which He was "anointed and sent of God." They denied the divinity of the Old Testament Scriptures, and of course that of the prophecies "which went before concerning Him." They realize likewise the other feature of antichrist, for they denied "the Father" as well as "the Son." They denied the Father because they refused to acknowledge, as proofs of a divine energy, those evidences of wisdom and goodness which the visible universe presents. They denied "the Father" because by surrendering to inferior agents the rights of creation and of government, they virtually dethroned the Sovereign Majesty of heaven and earth. They denied "the Father" because by rejecting the Old Testament they set aside all those bright displays of grace and holiness and power which are visible in the successive dispensations of God to His people. They denied "the Father" because they refused to acknowledge the true and proper relations in which He stands to Christ, for saith the apostle, "whosoever denieth the Son, the same hath not the Father." But we must forbear proceeding further in our examination on this point. One important effect we have seen from this review, viz., that in the systems of the ancient Gnostics are to be found the main features of modern deism, and, as a learned iving divine brings out clearly, deism is removed but a very little way from atheism, for the great majority of those who have rejected revealed religion have had little regard to what has been termed natural.

The speculations and errors of the Gnostics, intellectual, religious and moral, were all deeply rooted in the heart of man, and required but the force of circumstances to evolve them. They were introduced into Christianity in order to render it more congenial to him, and especially to gratify his fondness for disputation and pride of superior penetration and acuteness. The pride of heart which procured an entrance for Gnosticism, served also to establish and strengthen it. It contributed to further those dispositions which are not willing to content themselves with that which is simple, but are always anxious to have something which would raise them above others. It could not allow its subjects to let themselves down so far, as simply to receive and accept, together with the rest of mankind. Irenæus in the following passage points out to us how the pride of human nature is flattered by the phantasies of the Gnostics: "He who has given himself up to them," says he, "becomes instantly puffed up; he believes himself to be neither in heaven nor on earth; but to have entered into the pleroma, and carries himself most proudly."

Plotinus, a man of a very different character, says: "Irrational men are at once caught by such speeches as these: 'Thou shalt become better, not only than all men, but than all gods also,' for great is the pride of men. The man who was before humble and discreet, now hears with pleasure, 'Thou art a son of God, but the rest, whom thou lookest up to with admiration, are no sons of God; thou art also higher than heaven, without doing anything for that purpose.'" (Vide Neander, Vol. II. p. 48.)

To gratify their unsatisfied desire after a deeper "gnosis" they mixed up various heterogeneous elements with that Christianity which is complete and sufficient in itself. One corrupt system of boasted knowledge became thus opposed to another; jangling controversies were multiplied and perpetuated; the truth was obscured and overlooked and the wildest absurdities were substituted in its place. How necessary then the admonition of the apostle, "avoid profane and vain babblings and oppositions of science, falsely so called." Such were some of the sad effects of this system upon the state of matters in the early Church. But these effects, which extended to the opinions, moral sentiments and practices, were by no means confined to the early ages of Christianity, and though Gnosticism assumed many aspects during the course of several centuries, still its main principles were the same. After it presented itself in its ripened form of Manicheism, and thus as a malignant heresy at least, became a victim to its triumphant rival, still it continued to exert a powerful influence over the minds of men. "It is by no means improbable," says Milman, in his admirable and philosophical "History of Christianity," that tenets which had their origin in India have for many centuries predominated or materially affected the Christianity of the whole western world; and Isaac Taylor, in his "Ancient Christianity," says that "it is the unconfessed and yet extensive and permanent influence of Gnosticism upon ancient Christianity that resolves the enigmas of Church History, and indeed affords a key to the difficulties which at the present moment distract so many minds, for to speak the plain truth, it is nothing else than this invet-

erate Gnostic feeling, that is now rising to the surface in Oxford divinity." It was well adapted for captivating meditative, excursive and pensive minds. Disdaining to be trammelled by reason, it permitted its votaries to hold converse with the upper world by a kind of spiritual intuition. There was in it an instinctive tendency to penetrate the mysteries of the invisible world—a tendency which arose not merely from curiosity, but from the indefinite feelings which the contemplation of the actual condition of man in this world is fitted to produce. It sought to quiet the painful emotions thus excited, by such a refinement of the natural as wholly compromised the moral attributes of the Deity. It has been remarked that "Gnosticism reaches its end when it has fashioned a Deity allied to the imagination, not to the conscience."

SUPPLY OF VACANCIES.

MR. EDITOR,—In reply to the letter of the "Member of a Vacant Congregation" in a recent issue of your paper I have to say that all that he asks for in the way of provision for the supply of vacant pulpits has already been granted by the Assembly at its late meeting in June last. The employment of students in vacancies is now forbidden unless in case of great emergency. It has also been enacted that a probationer appointed to a vacant field should remain among the people if possible for four weeks and perform all the duties of a pastor during that time and then at the close of his term send in a written report of his work to the Presbytery in whose bounds the vacant congregation lies. The member of the vacant congregation can apply to his Presbytery for the carrying out of these provisions. If the writer of the letter will correspond with the writer of this communication he will promise to aid him in getting the sort of supply he desires as already provided for.

He can find out the name of the present writer by applying to the office of this paper.

Yours,

A SETTLED PASTOR.

KINGSTON.

FROM OUR OWN CORRESPONDENT.

Many people in Kingston, and indeed throughout Canada, were greatly outraged at utterances made by the newly created Archbishop (Roman Catholic) of Kingston a few weeks ago. The same person when bishop made a length of time ago a shameful attack on the girls educated in the public schools. In some cases when a dignitary is promoted to a higher office the sense of responsibility moderates somewhat the tendency to be rash, not to say intemperate and insulting. Evidently such has not been the result in the prelate above-named. If the bishop was intolerant, rude, and even brutal in his allusions to fellow-citizens, the archbishop is in no way an improvement. He shows himself as much a Tartar as ever. The Irish Celt used to be famed for his courteous bearing, if he was not polite he was nothing. We sometimes had doubts as to his sincerity, especially when he put on the blarney very thick, but he was a gentleman in manners. The degeneration in this respect in Dr. Cleary is deplorable. He blurts out his opinions in a bluff way, he is outspoken to a fault. He signalizes his appointment to the archepiscopal distinction by declaring that five-sixths of the people of Ontario are not Christians, only one in six in our province is worthy of the name, that was first used in Antioch. Some of his friends indeed say that Christian was not the word he used but Catholic. Supposing that were granted the matter is not mended in any way. We refuse to allow him a monopoly of the term Catholic, as we refuse him the exclusive use of the word Christian. We believe in the Holy Catholic Church, we are Catholics. But he did not stop there, he referred in boorish terms to the Protestant ministers of the city. What stirred up his bile here we do not know. When he accuses us, we, if we could reach his august ear, would like to demand proof of the charge made against us. We do not care to rush into the streets, or even into our pulpits, and declare that we are not scoundrels. Besides we cannot descend to the arena in which the newly promoted prelate exercises himself. If he loves to disport in such an element, we respectfully decline engaging in the work of slinging mire and dirt.

The ebullitions of Archbishop Cleary cannot be pleasing to the politicians. They tell us often that Romanism has changed, that it is not what it was in the days of our ancestors. They would have it that the fangs have been extracted and consequently Rome is to be regarded as decent and tolerant, as even somewhat liberal. It is too bad that such a nice theory as that gets rudely upset at times. Thoughtful people know that every word which the archbishop has at any time uttered is completely in keeping with the doctrines of the Church of Rome. If Protestants are intolerant it is in spite of true Protestant doctrine, if Romanists are intolerant it is in harmony with the doctrines taught in that so-called Church.

In Kingston, Protestants are at one disadvantage, that is in the aid received from the press. The archbishop has a newspaper of his own to enunciate his views, to defend him when attacked, and even to smooth over his mistakes in a not very veracious manner. The papers of the purely secular kind are too political to admit what may tend to hurt the party. A Protestant (?) may write rhodomontade in the organ of the palace, but if a Catholic replies the daily press will not print his letters. The defence of the so-called Protestant is very characteristic, refreshingly so. It is as follows: "If the Toronto papers did not rebuke Dr. Fulton and his protégé, Mr.

Hughes, for the shameful utterances alleged to have been made when the former was in that city a few days ago, how can they have the effrontery to find fault with Archbishop Cleary now?" Simple-minded people, whether Protestants or Romanists, will ask a question or two respecting such an analogy. They will in the first place ask, If it was a vile thing for Dr. Fulton to speak of the alleged crimes of Romish ecclesiastical people, male and female, does it follow that it is a decent thing for Dr. Cleary to defame Protestant ministers? If my neighbour so far forgets himself as to call me a liar, can I be a gentleman, not to say a Christian, if I simply say to him "You're another." They will also ask in the second place whether Dr. Fulton and J. L. Hughes are representatives of any body in the same sense as Archbishop Cleary is of the followers of the Pope in the eastern part of Ontario? Everybody knows what answer is to be given to such questions. The men above-named speak for no body of Christians, they do not pretend to do so, they are in no way authorized to act in a representative capacity. We submit that for either of these reasons the argument of the so-called Protestant is utterly void. The archbishop is helped in no way by it. He may well say, "Save me from such defenders."

THE BURNING JESUIT QUESTION.

MR. EDITOR,—I know that you are anxious to give every one an opportunity of stating his views in a becoming manner on current matters of public interest, whether these be acceptable to the great majority of your readers or the reverse. On this account may I ask you to allow me space in your columns to say "a few things" on the burning Jesuit question? You may not think me very sound on the point, nevertheless suffer me, and I will speak with all the moderation and brevity of which I am capable. I dare not dogmatize on the subject, I want information on certain points; but I am quite sure that not a few rather important considerations have very generally been lost sight of in the course of much excited declamations and of much very fevered eloquence.

In the first place, then, I ask, Is there any doubt about the original and rightful ownership of those much talked of estates according to the way in which "ownership" is considered in all civilized countries—was the Jesuit title clear? Was it exactly on the same footing as any or all of the Seigniorial titles? of those of other religious bodies? of the Catholic Church? of the peasant with his farm? of the householder with his lot? Notoriously these estates were acquired in three different ways. Some of them were grants from the king of France for the time being. Were these made in regular form? If so, could their validity be called in question without staking the credit of every title deed in Canada? I would not for a moment have thought of saying anything on this subject had I not heard a learned divine state that the grants of Louis XIV. were of no value because the French people whom that monarch claimed to represent had really no say in the matter! How much "say" had the people of England about the gifts to the barons, or the people of Scotland about the gifts to the Church of that "sair sanct for the croon," King David the First? If the titles issued by King Louis must be regarded as valid by every sane man, as I think they must, what about the second sources of these estates, namely, the gifts of private individuals? Surely if a friend made even the Jesuits a present of a piece of land or a bag of money these Fathers have a legal right to what that friend had a right to hold or a right to give. If not, why not? Then thirdly, these Fathers with some of their ready surplus cash bought other pieces of real estate. If the titles of these were good had not the Fathers according to the law both of the country and of sound reason a right to hold them as their own? I want to know all this very particularly, for some wildly foolish things have been said on this subject which are to be reckoned with. If the Jesuits were not the rightful legal owners of the property in question at the time of the English victory I should like any of your readers to say why they were not. Let us have argument, not declamation. If they were, a good many very important consequences will follow, quite germane to the present controversy.

Your space however is precious and long letters are not inviting. I say that the Jesuits at the time referred to were the legal owners of the properties in question. I pause then to see whether any of your readers will put in a demurrer with reasons in support of the same.

A PRESBYTERIAN LOVER OF FAIR PLAY.

HOW TO RAISE MISSIONARIES.

Let a community cultivate the martial spirit, and of it there will come soldiers; cultivate the commercial spirit, and of it will come merchants; so, by cultivating the missionary spirit in our families, Sabbath schools, congregations, colleges, seminaries and Presbyteries, we shall raise up those who will become missionaries and will sustain many enterprises. It was not by accident that David Livingstone became a missionary—he had been reared in a missionary atmosphere. By the circulation of missionary literature; by sermons, lectures and songs; by organizing missionary bands and societies; by holding conventions; by conference and correspondence with missionaries, must we seek to enlighten, quicken, arouse and stimulate our people, and cultivate in them the missionary spirit; then will flow, like waters from the smitten rock, prayers, sympathy and money, and labourers will not be lacking.

BE ON THE WATCH FOR JESUS.

Be on the watch for Jesus !
Hear what He hath to say
From hour to hour ; and He will shed
His light upon thy way.
For every swift-winged moment,
His messenger shall be,
Bearing within its narrow bounds
Some word from Him to thee.

Be on the watch for Jesus,
And thou shalt learn to trace
His faithfulness, when clouds conceal
The brightness of His face.
And in the humble path assigned
By His dear hand to thee,
Shall room be found to know thy Lord,
And serve acceptably.

Be on the watch for Jesus !
Be careful lest thou miss
One tiny token of His love,
His presence, or His grace.
He toucheth thee at every point,
In common things, or rare ;
Go forth to meet Him, dearest heart !
Thou'lt find Him everywhere.

Be on the watch for Jesus !
Until thy vision keen
Grow quick to recognize His form,
To other eyes unseen.
Oh ! keep thy heart for Him alone,
And so shalt thou abide
Beneath His shadow, with His love,
Forever satisfied.

—From "In the Presence."

DR. CHRISTLIEB.

The Rev. Dr. Stuckenbergh of Berlin, sends the following notice of the late Dr. Christlieb to the *Lutheran Observer* :

Numerous notices of Dr. Christlieb will no doubt have appeared in the papers before this reaches you ; but I want to call particular attention to some characteristics which commend him particularly to American Christians, and which will make his loss keenly felt in circles intent on promoting living Christianity.

The American churches have lost a warm friend in the death of Dr. Christlieb. He understood those churches better than is usually the case among German theologians, and he thought that the churches in Germany might learn from them important lessons respecting lay evangelization and lay activity in general, and with regard to the practical efficiency of Christianity. He was entirely free from that narrow nationalism so common here, which opposes all foreign influence in religious affairs. His large heart led him to welcome whatever Christian methods could give new inspiration and new life to the Church, no matter whether they originated at home or in foreign lands. Narrow theologians consequently opposed him bitterly. His whole career was a protest against exclusivism and bigotry. He favoured the co-operation of all believers in the great religious movements of the day, and some of his most earnest warnings were against tendencies which promote division. In the sad state of the Church, in the attacks of infidelity, in the defection of the masses, in the aggressiveness of Romanism, and in the indifference of professed believers, he saw an urgent demand for united, vigorous action on the part of all true followers of Christ. This spirit led the confessional party to antagonize him. Where they demanded an exclusive confessional and a return to old forms and methods, he insisted on the power and sufficiency of the living Word, and the use of all means adapted to present needs. Yet he was one of the most orthodox of the theological professors of Germany. But it was an evangelical, biblical orthodoxy. The Liberals opposed him because he adhered so strictly to the teachings of Scripture. His Christianity was living, rooted in the Gospel, but adapted to the times, rich in love and sympathy, and full of earnestness. In a marked degree he united the practical with the theoretical element. He went from the ministry to the professorship, which is rarely the case in Germany. Students who expect to become professors direct all their studies to this end, and begin teaching when they finish their course at the university. To the chosen specialty they then devote their whole life. Their knowledge of practical life is therefore limited. Dr. Christlieb, however, spent ten years in the pastorate before he became professor. With his professorship of practical theology the position of university preacher was connected, so that his very office combined the scholarly with the practical. Indeed, all his learned labours had life as their aim. Deeply did he feel the demand for a new reformation of the Church, for a quickening of theological professors, of the ministry, and of the laity. Hence his books on unbelief, and his numerous addresses and sermons on the work of the Church, all of them springing from living themes and aiming to promote life.

He was profoundly spiritual, and this expresses his most marked characteristic. His sermons make the impression that he was a man who lived very near his God. It was a healthy, biblical spirituality. Not in theoretical learning, not in State aid, not in any outward expediency, did he see the hope of the Church's future ; but in the living Word, preached by men who were an embodiment of that Word. He wanted learning, but he wanted it to be consecrated and vital.

All earnest evangelical work had a hearty friend and efficient co-operator in Christlieb, and he will be most missed in Germany by those who are engaged in the deepest and broadest spiritual labours. There was a rare completeness in his

character, and that made him distasteful to extremists. The bigotry to which he was a living rebuke could not help opposing him.

A daughter of Dr. Christlieb writes as follows :

"He hath done all things well !" We say it with aching hearts and trembling lips, but with unwavering faith in God's boundless love and wisdom. Our beloved father was suddenly called home on Thursday evening, August 15th, through the bursting of a blood vessel in the brain. There was no sad anticipation of death, no painful parting, no agony, only a falling asleep in the Lord, so quietly, peacefully, and childlike, we could not believe it to be the end. He was led dreaming through the dark valley, and never knew it till he woke up in the glory of the Master's smile, and hearing his welcome, "Well done, good and faithful servant." Oh, it was beautiful, beautiful for him. The sympathy throughout Germany does our hearts good ; it is soothing to know he was so beloved and honoured everywhere. You and many English friends will sympathize with us in the deep loss we have sustained.

THE SABBATH QUESTION

BY REV. WILLIAM COCHRANE, D.D.

It is the constant and sincere lament of American Christians that the foreign population has so completely changed the old-fashioned Puritanic Sabbath of the New England States, and that the foreign vote predominates to such an alarming extent that politicians are willing to surrender the very semblance of religion to secure it. Is it strange that communism of the worst kind, and anarchy and bloodshed should prevail where God's name, and all law, divine and human, is defiantly overborne !

There are, however, some cheering indications that there will soon be a reaction of public opinion and a successful revolt against the wholesale Sabbath desecration, that has for years disgraced certain portions of the American continent. Railway companies are in some instances stopping all Sabbath trains, and others are willing to arrange for a partial cessation of work, which they admit can easily be done without injury either to trade or passengers. Unlicensed and licensed liquor stores and beer gardens are being closed by the strong arm of the law. In the postoffice department of the United States, and in the army, routine duty is being reduced to the minimum ; while Germany and other continental countries at last are beginning to realize the value of one day of perfect rest to the working classes, and are struggling to effect reform.

In England the good work is headed by Queen Victoria, who has set before her subjects a noble example of sacred reverence for the Day of Rest. The burdens of the State have never interfered with her attendance upon God's house, whether at her palace, or when travelling. It is related that on one occasion her Majesty had invited distinguished guests to dine at Windsor Castle ; it was therefore necessary that the court band should prepare itself to perform several selections of music. The leader summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band named Schrader and Gehrman, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Sabbath in a mere musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present, on pain of instant dismissal. They did not hesitate for a moment in refusing to attend. On the Monday morning, on presenting themselves at their quarters, the leader, in violent language, ordered them to be gone. The poor fellows walked sadly away, and, not far from Windsor, met the then Bishop of London driving to the castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over, the leader of the band was summoned into her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom was the best trombone player in the country, and a great favourite. The leader explained that he could not allow absurd religious scruples to stand in the way of a soldier's duty. The Queen commanded that the men be immediately restored to their posts, and added : "I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on Sunday." It is in this way, rather than by rigid enactments on the statute-book, that Sabbath desecration in Christian lands is to be put down. Laws there must be for the suppression of traffic, and the prevention of certain forms of gaiety, and pleasure, but the example of Christian men and women is much more powerful upon the masses and much more likely to influence them for good. Men of means and position, who have facilities for making the Sabbath Day a time of pleasurable enjoyment other than a holy day, should, if for no other reason than this, deny themselves certain liberties and privileges which in other circumstances might be justifiable. Parents also should see to it, that by regular attendance upon God's house and making the Sabbath Day a cheerful and profitable season of communion, their sons and daughters will grow up to value its privileges, and defend it from the encroachments that assail it. All the members of our churches cannot be Sabbath school teachers, or active workers in other departments of labour, but there are many men of dignity who, just because of their engrossing business engagements from Monday till Sunday, would be greatly the better, if they engaged in some religious enterprise on the Sabbath afternoon. Going with our children to the Church is most becoming, but if there are no other evidences of our

interest in the Lord's Day, the child is apt to conclude that discipleship is after all an easy matter, demanding little sacrifice, and imposing but few obligations. As Miss Brewster beautifully says in a chapter on "Sabbath Work." "If we take no part in the work of the holy sanctuary here, how shall we be pillars in the temple of our God ? If we value not the rest of the earthly day, how shall we enter into the rest that remaineth for the people of God ? If the Sabbath of twenty-four hours is to us a weariness, how shall we endure that Sabbath which has no end ?" Having in prospect the rest of eternity, let us labour to enjoy it, and then our experience shall be as described by the poet :

Himself I think shall draw me higher
Where keep the saints with harp and song
An endless Sabbath morning.

CHRIST AND HYPOCRISY.

The sternness of Christ was elicited in its highest degree by spiritual double dealing, what we ordinarily call hypocrisy. Next, though not in such uncompromising terms, by that open covetousness which is the obvious antagonist of all spiritual life, and especially by that deadness to His own personal influence which indicated the supremacy of unspiritual desires over the hearts of the people ; and last, with the most passionate emphasis, wherever Christ saw the spirit of the world creeping into a heart that had ardently owned His own spiritual authority, and that was in reality at His own disposal. In other words, Christ was most stern with those who made a pretence of being religious ; stern, but not so stern, with those who did not even make a pretence of it, who simply passed Him by as if He had touched no spring of their hearts ; but He was most disposed to wound deeply—because He saw in this case that a wound would be most spiritually effectual where a noble nature was in danger of admitting into its most spiritual motives worldly alloys. Where Christ could win by tenderness, He showed it, even amid the agonies of the cross. When tenderness was a revelation, He was tender no matter how great the force of conflicting motives might be. It was only when it became necessary to characterize justly the monopoly claimed by the world over the heart of man, that His words became instinct with the fire of divine denunciation.—*Spectator*.

HEROISM AT HOME.

How useless our lives seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing ; yet who can tell the good they may accomplish ! Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some son of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness, to her I owe my present happiness," we may well say : "I have not lived in vain."—*National Presbyterian*.

HIS FATHERLINESS.

By the mystery of the incarnation our whole being is fringed on every side with fatherliness indescribable, our little lives, which seem sometimes so stricken, so abandoned so tired, are objects of unfathomable love. It is recently recorded of a little lad in a London hospital, upon whom it was necessary to perform a surgical operation, and to whom it was impossible, owing to heart-weakness, to administer chloroform, that his father said to him : "Do you think you can bear it, my son ?" "Yes, father," he replied, "if you will hold my hand." That is a picture-lesson of the position of the believer in the midst of the perplexing trials of life. The operation is inevitable, the anodyne is unattainable, a fine and noble soul can only be made perfect through suffering, but God, in the incarnate, ever-present Jesus, and as a loving, interested friend, holds the hand of the believer with the firm grasp of sympathizing omnipotence.—*Congregational Magazine*.

MURMURING.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil of discontent has entered into the soul, nothing is right. Even the "angels' food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have ; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me."

Our Young Folks.

DOES ANY ONE CARE FOR FATHER?

Does any one care for father?
Does any one think of the one
Upon whose tired, bent shoulders
The cares of the family come?
The father who strives for your comfort
And toils on from day unto day,
Although his steps ever grow slower,
And his dark locks are turning grey?

Does any one think of the due-bills
He's called upon daily to pay?
Milliner bills, college bills, book-bills—
There are some kind of bills every day;
Like a patient horse in a treadmill,
He works on from morning till night:
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,
To say he's an cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious:
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

—The Examiner.

THINGS GOOD TO KEEP.

Keep thee far from a false matter.
Keep yourselves in the love of God.
He that keepeth his mouth keepeth his life.
Little children, keep yourselves from idols.
My son, keep sound wisdom and discretion.
My son, keep thy father's commandments.
Remember the Sabbath day, to keep it holy.
Take heed to thyself, and keep thy soul diligently.
Blessed are they that hear the Word of God, and keep it.
Keep thy tongue from evil, and thy lips from speaking guile.
Keep thy heart with all diligence, for out of it are the issues of life.

LITTLE HELEN KELLER, THE BLIND DEAF-MUTE.

Helen Keller has a wonderful memory, and seldom forgets what she has once learned, and she learns very quickly. She is a wonderfully bright child, and her teacher, instead of urging her to study, is often obliged to coax Helen away from some example in arithmetic, or other task, lest the little girl should injure her health working too hard at her lessons. But her marvellous progress is not due to her fine memory alone, but also to her great quickness of perception, and her remarkable powers of thought. To speak a little more clearly, Helen understands with singular rapidity, not only what is said to her, but even the feelings and state of mind of those about her, and she thinks more than most children of her age. The "Touch" schoolmistress has done such wonders for her little pupil that you would scarcely believe how many things Helen finds out, as with electric quickness, through her fingers. She knows in a moment whether her companions are sad, or frightened, or impatient—in other words, she has learned so well what movements people make under the influence of different feelings that at times she seems to read our thoughts. Thus, when she was walking one day with her mother, a boy exploded a torpedo which frightened Mrs. Keller. Helen asked at once, "What are you afraid of?" Some of you already know that sound (i.e., noise of all sorts), is produced by the vibrations of the air striking against our organs of hearing, that is, our ears; and deaf people even though they can hear absolutely nothing, are still conscious of these vibrations. Thus, they can feel loud music, probably because it shakes the floor; and Helen's sense of feeling is so wonderfully acute that she no doubt learns many things from these vibrations of the air which to us are imperceptible.

The following anecdote illustrates both her quickness of touch and her reasoning powers. The matron of the Perkins Institution for the Blind exhibited one day, to a number of friends, a glass lemon-squeezer of a new pattern. It has never been used, and no one present could guess for what purpose it was intended. Some one handed it to Helen, who spelled "lemonade" on her fingers, and asked for a drinking-glass. When the glass was brought she placed the squeezer in a proper position for use.

The little maid was closely questioned as to how she found out a secret that had baffled all the "seeing" people present. She tapped her forehead twice, and spelled, "I think."

I cannot forbear telling you one more anecdote about her, which seems to me a very pathetic one. She is a very good mimic, and loves to imitate the motions and gestures of those about her, and she can do so very cleverly. On a certain Sunday she went to church with a lady named Mrs. Hopkins, having been cautioned beforehand by her teacher that she must sit very quiet during the church service. It is very hard to sit perfectly still, however, when you can't hear one word of what the minister is saying, and little Helen presently began to talk to Mrs. Hopkins and to ask her what was going on. Mrs. Hopkins told her, and reminded her of Miss Sullivan's injunction about keeping quiet. She immediately obeyed, and turning her head in a listening attitude, she said, "I listen."

TWO WAYS OF READING THE BIBLE.

BEGIN RIGHT.

"Would you like another chapter, Lillian, dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks, my head is tired," was the feeble reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lillian was slowly sinking under an incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lillian might surely listen if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lillian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the Word of God." Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lillian, though she scarcely knew how to begin.

"Lillian," said Kate, trying to soften her naturally quick sharp tone to gentleness. "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lillian's languid eyes had closed, but she opened them, and with a soft, earnest gaze on her cousin, replied:

"I do; they are my support. I have been feeding off one verse all the morning."

"And what is that verse?" asked Kate.

"Whom I shall see for myself," began Lillian, slowly; but Kate cut her short.

"I know that verse perfectly—it is in Job; it comes just after, 'I know that my Redeemer liveth;' the verse is, 'Whom I shall see for myself, and my eyes shall behold, and not another.'"

"What do you understand by the expression, 'not another?'" asked Lillian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question, for though she had read the text a hundred times she had never once dwelt on its meaning.

"Do you think," said Lillian, rousing herself a little. "that the last three words are merely a repetition of, 'whom I shall see for myself?'"

"Really, I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little differently; and then I searched my own Bible and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large one and has them."

"I find them such a help in comparing Scripture with Scripture," observed Lillian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible, but to "mark, learn and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin:

"What is the word which is put in the margin of the Bible instead of 'another' in that difficult text?"

"A stranger," replied Lillian; and then clasping her thin, white hands, she repeated the whole passage on which her soul had been feeding with silent delight. "Whom I shall see for myself, and mine eyes shall behold, and not a stranger."

"Oh, Kate," continued the dying girl, while unbidden tears rose in her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain. I am in the Valley of Shadow—I shall soon cross the dark river, I know it; but He will be with me and 'not a stranger.' He is the good Shepherd, and I know His voice; a stranger would I not follow. And when I open my eyes in another world it is the Lord Jesus whom I shall behold—my own Saviour, my own tried Friend, and 'not a stranger'; I shall at last see Him whom, not having seen, I have loved."

Lillian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks, she had spoken too long for strength. But the feeble sufferer's words had not been spoken in vain.

"Lillian had drawn more comfort and profit from one verse—nay, from three words in the Bible, than I have drawn from the whole Book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lillian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attended each of the women in her turn gave a text to be remembered daily by all during the week, and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's Word, that we find that it is indeed spirit and life and to the humble, contrite heart, "sweeter than honey and the honeycomb."

With most of our young readers the school year has begun. For some it is the first year, for others the last. But to each it means opportunity that will never come again. To boys and girls alike it is an open door that is leading to success or failure. If you do not succeed, you may throw the blame on the teachers, or the books, or the methods, or the school; but there never was a school yet that did not offer an earnest boy or girl the opportunity to get knowledge. Not long ago I met a very bright, quick, girl who was starting out to earn her own living as a stenographer. She was determined to make a success, and her earnest "Will you not let me try?" won her the opportunity for a position. She wrote a good hand, and wrote rapidly, but she spelled sense s-e-n-c-e; "holly" for "wholly"; "no" for "know." She would write out a sentence which would not form any sense, finish her letter, and send it. What was the trouble? She did not keep her mind on her work. And it was just so in school. She studied, but did not give her mind so completely to it as to drive out every other thought. Will she succeed? If she has will-power enough to overcome eleven years of bad mental habits. She attended school eleven years, and worked that way all the time.

I remember a schoolmate who missed four promotions. She was compelled in later life to earn her living. A little while ago I saw her. The old "I don't care" expression that made a pretty face disagreeable in her girlhood is more disagreeable in the woman face. The school life that is passed in indifference, in rebellion, secret or open, is not the school life that fits for business life. Graduation works no miracle; nor does entrance into an office or shop change a nature. The same boy or girl who sat in the school goes into the world with the same spirit, the same habits, the same thoughts, the same ambitions, that moved him or her to action in the school-room.

School is where our first habits of thought and action are formed; if these are not good, then years must be spent in overcoming the false, the bad, or the vicious habits formed there; the boys and girls who lounged into the school at the last minute, and were always on the alert to leave long before time, are the ones who are always looking for new places if they go out in the world to earn their own living. If self-support is not necessary, they go through life without making any impression on their time; they take, but never give; are, in a way, beggars. If you want to do your share of the world's work, you must begin in the schoolroom. Your share there is to bend every energy to get the knowledge needed to fit you for work as men and women. If you start badly there, you will have that much more to fight, to overcome, when you close the schoolroom door for the last time. Work well in the schoolroom, and your chances are more than sure in the world of men and women.

THREE MAY BE NEEDED TO MAKE A TORCH.

In an old Hussite Liturgy are said to be three small pictures on one of its pages. There is Wycliffe, the English Reformer, striking a light; Huss, that intrepid Bohemian soldier for the Lord Jesus, is blowing the flame; then comes the great-hearted German, Martin Luther, bearing the shining torch. Recall the history of the great movements leading on to the Reformation, and we find Wycliffe kindling the Gospel flame in England; Huss, the Bohemian, is stimulated by Wycliffe's example; Martin Luther, fired up and consecrated at a later date, brings to a successful issue the labours of the others.

In our humble lives the same law may be illustrated. More than one may be required to accomplish certain work for God, but what you do will not be thrown away. Look around you. What ought to be done? Say it shall be done. Kindle a light; another, affected by your example, will blow your flame; a third will bear into the night some blazing torch. But you are looking for some great, conspicuous work. Take an humble yet important duty. There may be boys or girls on your street or in your school that may be neglecting Sunday. Ask them to church or Sunday school. Say some word for Jesus to another in the school, and yet out of Christ. It may only be the kindling of a little light, but in providence of God it may be shown that you were getting ready a blazing torch for the world's illumination. Oh, kindle a light this very day!—*Sunday School Advocate.*

THE GARMENTS OF PRAISE.

Happy are those whose names suggest gladness and brightness, whose presence acts as sunshine wherever they may move. Even those who are not joyful by nature may become thankful and bright by grace, and recommend religion by putting away murmurings, complaints and irritability. The Bible urges us, Forget not all His benefits. If we think about our mercies, our preservations, our deliverances, and more about the hope that is set before us, depression will be cured and the spirit of heaviness will be replaced by the garments of praise.

Mr. Spurgeon has said that some Christians are too prone to look on life's dark side, and talk about what they have gone through, rather than what the Lord has done. A healthy Christian says, "I will speak not about myself, but to the honour of my God. The Lord hath done great things for me, whereof I am glad."—*Short Arrows.*

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 16th, 1889.

OUR neighbours over the way have what they call a "rallying day" in the Sabbath schools. Rallying day is the first Sabbath after the summer holidays. On this day teachers, scholars, office-bearers and all concerned are expected to make a grand rally to get the Sabbath School into good working order. That may be a good idea but a very much better one is to have fifty-two rallying days in the year.

ONE of the most stupid and at the same time most dangerous habits into which sensible people ever fell is that of judging men in classes, or by their profession or business. All the members of one class are supposed to be saints and all the members of another are assumed to be demons. Class judgments are always wrong. All preachers are not by any means saints and even all liquor sellers are not demons beyond hope of redemption. The only good thing about a preacher may be his profession; the only bad thing about a liquor dealer may be his business. All farmers are not honest and all lawyers are not dishonest. All retired gentlemen are not preparing diligently for heaven and all business men are not cheating people every day. Some members of the class denounced as politicians may live purer lives and stand a very much better chance of going to heaven than many who denounce them. Next to the Bible and Shorter Catechism a boy should be taught never to judge people in classes.

IT is customary to hold political meetings in France on Sabbath. That is the day on which general elections are held. In the Province of Quebec it is the habit during the excitement of a general election for candidates and their friends to address the electors on the stirring questions of the time at the church doors, but in Canada elections are invariably held on week days. The good sense of the Canadian people would firmly oppose such encroachments on the sacredness of the Sabbath. The first meeting of a political character in Ontario on Sabbath was held at Niagara Falls this week. A company of delegates in attendance at the Washington International Commercial Congress was banquetted on Sabbath evening, at which speeches in favour of freer commercial intercourse were delivered. Whatever view the people of Ontario may take of the subject discussed, it is certain that the majority of the people of this province regret that its promoters could find no day more suitable for such a demonstration than the Sabbath.

WE read not long ago of a minister who urged his people at a revival meeting to pray for opportunities for doing good. If that good brother had asked the people to pray that his and their eyes should be opened, his prayer would have been much more to the point. There are few men in any Christian country who use one opportunity for every ten within their reach. Any man can work in the Home Mission field by putting a reasonable collection into the Home Mission treasury. The man who does all he can for the Foreign Mission Fund is taking advantage of his opportunities for doing good in India and China. The liberal supporter of a theological college helps to educate the coming minister as certainly as does a theological professor. The man who brings godless neighbours to hear the Gospel is working for Christ as surely as the man who preaches the Gospel. Opportunities! Why the opportunities are crowding in upon us. An earnest man can see them by the score. What we need is not opportunities, but eyes to see them, and a motive power that will impel us to use them.

LOOKING at the difficulty from the outside we cannot help thinking that the calling of a special meeting of Conference to settle the Victoria Federation question is a mistake. The Supreme

Court did settle that question and the Church should have loyally accepted the decision and done all in its power to give it effect. If a special meeting of the supreme court of every church is to be called every time a few obstinate disloyal men kick because they cannot have their own way these courts may as well sit all the time. After all, legislating even about colleges, is a small part of a Church's work and when such questions are settled the best way is to allow them to remain settled. The Conference of 1890 may not be any wiser than the Conference of 1886 and the men who rebelled against the one because it did not suit them will probably find some way of dodging the decision of the other if it does not do as they wish. The calling of this Conference may be called a compromise by our neighbours but most outsiders will consider it a moral victory for the disloyal element.

THE *Herald and Presbyterian* says:

We read the other day of the conversion of a man who had for years been sceptical on the subject of religion. It was not by argument that he was convinced nor by affliction that he was broken down. It was by seeing daily before him, in the house where he made his home, the cheerful, happy, uncomplaining life of a man who had his full share of trouble, and yet who lived through it all as only a manly, trusting Christian can. It is a good thing to live a life that can bear close inspection, and that shall be a constant witness for Christ. It is a powerful style of Gospel preaching.

Yes, it is the most powerful style of preaching. Careless or sceptical men can easily forget the sermons they hear on Sabbath but they cannot forget or misunderstand a daily life that is constantly under their eye. If Christian men are among the first to complain about real or imaginary evils; if they take a panic just as easily as other men; if they talk about faith and profess to walk by faith and by their actions show that they have no faith that is of any use to them in an emergency, sceptical people may well ask what good does religion do anybody? The man who, feeling sore trials keenly can endure them patiently, is one of the best of preachers. He has power that cannot be obtained in college in commending the Gospel.

TALMAGE somewhat caustically addresses fathers and mothers over the heads of their boys and girls for not remembering that they themselves were once young and when young did not like early rising any better than boys and girls now do:

Boys, how can you do so? You ought to get up when the rising-bell rings. Early worms, etc. You ought to do as your fathers and mothers did when they were boys and girls. Their parents never had any trouble with them. When, in the old farm-house, your grandfather used to knock on the door of your prospective father, he, the last, your father in prospective, would, at the first tap on the door, fling the bed-covers against the wall and give one leap into the middle of the floor, crying, "Yes, father, I am glad you called me so early." And your mother—that is your prospective mother—used to spurn the pillow at the first call of your grandmother; and cry out, "Only too glad to come, dear mother, at your first call. Do not trouble yourself to call again;" and before the grand mother had got downstairs your mother, prospective, was putting the back comb through her coiled ringlets. What a pity it is the world has so degenerated!

Yes, it would be a great pity if the world were degenerating notwithstanding all the efforts that are being made to improve it. The only people who contend that the world is growing worse are chronic pessimists who have no faith in God, and soured old people who forget that they were ever young. Thousands of young people are better than their fathers and mothers were at their age and not a few are more useful even at their present ages. Some men have no sons that can fill their father's place and not a few have sons who fill a bigger place than their fathers.

THERE is great room for doubt as to whether Moody's plan for training a class of lay workers by a short course in his school in Chicago will be productive of real and lasting good. One inevitable result of the system if it becomes general in its working will be to lessen the feeling of responsibility that office-bearers and members have, or should have, in regard to Christian work. An elder or other office-bearer who knows very well that his minister cannot do all the work and govern himself accordingly, may be tempted to take it easy if he knows that there is a middle man between him and his minister to do the work. In our opinion a much better plan, and better because it is scriptural, is to strenuously and persistently insist that every member of the Church should do some work. "They won't do it," shouts a hundred voices. No, they won't all do it. Nor will all Mr. Moody's students work. All ministers don't do equally good work, and some don't do any at all. All the members of any congregation cannot for various reasons do

church work, but many of them can, and what is more are willing, who have never been asked or encouraged to do anything. It is notorious that the work of many congregations gets into the hands of a few, and remains so long there that nobody is supposed to do anything except the few. When the few get tired, or die, the work stops. The scriptural plan is to insist that every Christian is a worker. It is easy to say some won't work. Some people won't go to heaven who might go there, but is that any reason why we should all give up the idea of going?

EQUAL RIGHTS.

THE Jesuits' Estates Act has been placed on the Statute Book of the Province of Quebec. Parliament, by a large majority, voted against a motion for the exercise of the veto power in disallowing the Act by the Governor-General. Petitions, numerous, signed, praying for disallowance, were presented to the Governor-General, and an influential deputation representing the Protestantism of Ontario and Quebec waited on his Excellency, and urged that the petitions should receive a favourable answer. Instead, her Majesty's representative repeated several of the arguments employed by the Minister of Justice against disallowance, and added a homily on the evil of stirring up strife, and the blessedness of toleration and charity. The law officers of the British Crown gave their opinion that the Act was constitutional. The Leader of the Opposition in the Dominion Parliament paid a visit to Ontario, and gave his version of the passing of the Jesuits' Estates Act, and eloquently urged the abandonment of race and religious strife, and the distrust it had engendered. The other day Sir John Macdonald, at the opening of a Methodist Church, at which he "assisted," took very much the same view as did his political antagonist, and paid a generous compliment to Alexander Mackenzie, whose action in the matter most people who know anything of the ex-premier will think just, for the effort he made to record his vote on the historic occasion. The \$60,000 apportioned to the Protestant Educational Committee has been accepted, and Mr. Mercier has intimated that, with a trifling exception, he accords the conditions proposed by the Committee as the grounds of their acceptance of the grant.

To all appearance these happenings have had no effect on the vitality of the Equal Rights Association. They hold their ground with the same tenacity and resolution as when its platform was formulated in the Grand Opera House in June, while yet there was hope that prompt action would result in the disallowance of one of the most objectionable pieces of legislation that has been passed by a Canadian Parliament. So far not a single tangible result has been accomplished by the Association, but its leaders betray no sign of weakening, its members are animated by the same undaunted enthusiasm, and its friends have lost none of their confidence in the principles it has been formed to assert and maintain.

Last week two large and influential meetings were held—the one in Montreal and the other in Toronto. At both the speaking was eloquent and forcible and at both the enthusiasm of the people was high-pitched. From indications like these it is apparent that the interest in the absorbing question of Ultramontane aggression gives no signs of abating. Pretty much all that can be said on both sides of this particular question has been said, yet immense crowds gather to hear such speakers as have taken a leading part in the discussion. The prominent part taken by Principal Caven, has won for him a warm place in the popular esteem. That is simply the result of the consummate ability and clearness with which he has presented the principles he thoroughly believes and the eminently fair and judicial way in which he places his views before his audiences. No one can accuse him of exaggeration or appealing to prejudice, or availing himself of the usual but well understood platform tricks that the popularity-hunter knows so well how to utilize. In his masterly speech on Thursday evening in which he gave a fair, concise and lucid summary of the Governor General's answer to the deputation from the Equal Rights Association, the same high-minded devotion to truth and to civil and religious liberty which have uniformly characterized his public utterances was conspicuously present. His address was happy as it was able, and was lighted up with scintillations of humour which in most of his public appearances he keeps under rigid restraint.

Dr. Davidson, of Montreal, received as he deserved a cordial welcome from a Toronto audience. His direct and forcible manner of address is what is always relished by a large assemblage. The light he cast on the methods by which the obnoxious Act

was passed enabled his hearers to understand more clearly than before its purpose and intent, and he gave some facts that modify if they do not altogether neutralize the contention that the Protestants of Quebec were supine in their opposition to the passage of the offensive legislation. He for one certainly offered an indignant protest against the acceptance of the \$60,000 by the Protestant Educational Committee of Quebec. Mr. Dalton McCarthy spoke both in Montreal and in Toronto last week and as usual his addresses were strong and telling. All the speakers pointed out that the work of the Association was not ended; it was only beginning. The crusade must be kept up until all undue privilege to any Church is entirely removed and all the aggressive and stealthy encroachments on the liberties of the people are finally and effectively stopped. In this aim they have with them the earnest well-wishes of all who value Christian equality, because by its maintenance alone can the true happiness and prosperity of the country be secured.

ANGLICAN MONASTICISM.

ONE of the chief distinctions of Protestantism is that it has produced and fosters free and independent thought in the sphere of religion. In reality people do not in all matters think alike, and there is no known process by which they can be compelled to do so. The expectation that such unanimity can be brought about is on the face of it absurd. Papal infallibility, the only known fiction that has ever put forward so preposterous a claim, is as impracticable and fictitious in common life as it is in theory. Devout people in the bosom of the Roman Catholic Church may accept that as they do all the other dogmas of their Church in good faith, but from the constitution of the human mind, as it has come from the hand of its Creator, cannot voluntarily accept such conclusions without doing violence to its nature. Such may accept as they feel in duty bound, the imperative dictum of the spiritual authority to which they bow, but it lays an embargo on the mind that robs them of the free exercise of their God-given faculties, for which exercise they are accountable to Him who has endowed them with the power to think. In so far as one yields his right to think to another, he commits an act of intellectual suicide. Besides, is it possible for a well-read and intelligent Romanist to banish from his mind all subjects on which the Vatican has pronounced authoritatively? Can he be made to see through pontifical spectacles the events and movements of the present day? Galileo was not the only intelligent Romanist who, while nominally assenting to Romish dogma, has had occasion to say in an audible aside, "The world moves."

Freedom of thought, it is true, has its disadvantages. There seems to be an endless conflict of opinion, and the truth-seeker is liable to be bewildered, and occasionally lose his way in the labyrinths of misty speculation that intellectual freedom inevitably engenders. Yet the advantages for humanity far more than counterbalance the unavoidable uncertainty that pertains to all things human. Man is no longer in a state of pupillage. He cannot return to it if he would. He has to accept the duties and responsibilities of his manhood and to run the risks inseparable from the freedom with which he has been divinely endowed. It is the condition of human progress and that which man's Maker has assigned him as the best and necessary discipline to fit him for the accomplishment of the end of his creation.

It is not surprising, therefore, that the most contradictory opinions on all religious questions should prevail, and have devoted adherents. The present age has many problems which it suggests to the Church for solution. One of great magnitude is how best to bring religious influences to bear on the un-churched masses. In large and populous centres this problem is pressing with greater urgency than it does at present in Canada, yet it is felt here and will continue to be increasingly felt, if some effective method of dealing with it be not speedily found.

In England this is one of the live questions of the day, and many men and numerous agencies are earnestly grappling with it as best they can. Various are the suggestions continually being made. One of the latest, proceeding from a section of the Anglican Church, merits notice as showing the existence of certain tendencies that find shelter beneath the roof of that comprehensive and venerable communion. From recent manifestations of various kinds it might tempt one to say that the work of the Reformation in that Church was far from complete. The ritualistic movement, whatever else it may mean, is a clear indication of a strong tendency to revert to mediævalism, and to the dim twilight of ghostly supremacy. A new indication of the same backward tendency is seen in the proposal for the estab-

lishment in the English Church of monastic institutions. That this is something more than mere burlesque is learned from the fact that the organ of the Pastoral Aid Society of that Church has been gathering opinions on the propriety or impropriety of establishing brotherhoods analogous to those in the Church of Rome, and even Archdeacon Farrar, himself a Broad Churchman, has recently suggested a similar organization of sisterhoods as a counterpart to the nunneries of the Romish Church. Several prominent men, clerical and lay, have come out squarely against such folly, but it is no less true that the proposal has secured several enthusiastic defenders. The matter was remitted by Convocation to a committee to consider and report. This they have done, and recommend that under episcopal sanction there should be established brotherhoods of clergy, living together, bound during such residence to celibacy, receiving nothing beyond their board and lodging, and pledged to render their services, at the bidding of their warden, whenever asked for by incumbents.

To what this movement may come, so far as the Church of England is at present circumstanced, it would be hazardous to forecast. Long ago the ritualistic movement was regarded by some as a dittered dream that the healthy piety and common-sense of Anglicanism would speedily throw off, but events have shown that in the colloquialism of the day, it has come to stay. It may be that mediæval asceticism may find a congenial home where a modified transubstantiation, priestly assumption, and confessionism find so much encouragement. Many who have a leaning to dreamy sentimentalism, and not a little of the imitative in their composition, may find for a time in brotherhoods and sisterhoods the state of quiet and activity for which they long. But they will awake in time. Monasticism in the Anglican Church will not and cannot essentially differ from the same institution in the Romish Church, and the result of experience is not such as to commend it to healthy religious natures. There is something morbid and sickly about the whole thing, and practically it cannot come into helpful contact with the living, throbbing heart of the present. The age of monasticism is past. It has been tried and found wanting at every point. Whatever methods may be fitted for commending the Gospel to the neglected masses, it is clear that Monasticism is out of the reckoning. What is above all things urgently needed for the present distress is the exhibition of a true and healthy practical Christianity in all the walks of common life.

Books and Magazines.

A WORK of considerable value to ministers and those accustomed to give public addresses, "The Dictionary of Anecdote," has just been published in London.

A NEW novel, entitled "The Career of a Nihilist," by Stepniak, will shortly be issued by Mr. Walter Scott. It deals with movements of revolutionary life in Russia, the hero being one of the chief agents of the Nihilist party.

WOMAN'S WORK FOR WOMAN. (New York: 53 Fifth Avenue.)—The October number of this excellent missionary monthly is replete with varied useful and practical articles bearing on the many phases of woman's work in connection with missions.

THE October number of *Macmillan's Magazine* contains an article by Mr. Goldwin Smith on the passing of the Bill, known as the Jesuits' Estates Act, by the Canadian Government. The writer is an uncompromising opponent of the measure, and has delivered himself concerning it with all his wonted frankness.

AMONG other bits of London literary news are the following: A new volume of essays by Professor Huxley, and a book by Professor Sidgwick, entitled "Elements of Politics," are on the press of Macmillan & Co. The Marquis of Lorne has written a biography of Palmerston, which Sampson, Low & Co. will publish. Mr. Froude is preparing a biography of Beaconsfield.

THE GENESIS OF THE UNITED STATES, a narrative of the movement in Europe which resulted in the plantation of North America, with many historical manuscripts, notes, plans, indexes, etc., collected, arranged and edited, by Alexander Brown of Virginia, is to be published at an early date by Houghton, Mifflin & Co., of Boston. It is to be issued in two volumes, the price of which will be \$12 if subscriptions are received before publication, but \$15 thereafter. The work is very highly commended by those who have the opportunity of examining it.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The readers of this magazine are this month presented with a goodly array of inter-

esting and informing papers. Descriptive papers well-illustrated predominate. "On the Rhine," "Vagabond Vignettes," "Here and there in Europe," have much that will interest the general reader. There is also an excellent paper by the venerable William Arthur on "Zenana Work in India." The ordinary departments of the magazine are up to the accustomed standard of excellence.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The October number of this excellent monthly devoted to educational interests, opens with a paper on "Physical Culture in Schools and Colleges," by Prof. Archibald Cuthbertson, of Brooklyn. A Toronto Undergraduate describes briefly but interestingly "A Visit to Two New States," and A Business Man has a word to say on "Collegians vs. Apprentices." Barr Ferrec discusses the important practical subject "Examinations in Colleges and Schools." The number for October is one of much excellence.

SEVEN writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of the *Century*. The writers include the Rev. Professor Shields of Princeton, Bishop Potter of New York, the Rev. Dr. T. T. Munger of New Haven, the Hon. Seth Low of Brooklyn, and Professor Ely of the Johns-Hopkins University. For each paper the author will be responsible, but he will have the benefit of the criticism of the other members of the group before giving it final form. The opening paper will be printed in the November *Century*.

WHEN Maurice Thompson, editor of the *New York Independent*, went to Indiana twenty years ago he was almost penniless. He conceived the idea of writing a novel to win a little gold, and produced a blood-and-thunder story which he called "The League of the Guadalupe." For a year he tried to find a publisher, but without success. Finally some one advised him to send the story to the *New York Weekly*. He did so, and received a check for \$100. He never heard of "The League of the Guadalupe" again till some one, a few days ago, spoke of his story running in the *Weekly*. He knew nothing of it, but bought a copy of the paper, and behold! there was the story he wrote twenty years ago. Mr. Thompson does not disown it nor defend it; but he has an affection for it because it fed and clothed him twenty years ago when he was penniless.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This admirable monthly makes its appearance enlarged and very much improved. It has more variety than formerly and is decidedly better in some other respects. New features have been introduced and more are promised. As it has a growing circulation this side the Atlantic, topics of special interest to Canadians and Americans, it is announced, will receive special attention: The present issue contains among other attractions, "On the South Coast," by A. C. Swinburne; "Children in Theatres," by Mrs. Jenne; "Ceylon," by Sir J. F. Dickson; "English Girlhood," by Mrs. Molesworth; "Wagner at Bayreuth," by G. Bernard Shaw; "The Ring of Aniasis," by the Earl of Lytton, begun in this number to run as a serial. The illustrations are numerous, artistic and finely finished. The *English Illustrated* merits a cordial support.

THE NEW ENGLAND MAGAZINE. (Boston: New England Magazine Co.)—This magazine for October presents a varied and attractive table of contents. Many of the articles are devoted to subjects relating to education. Mr. Albert P. Marble, the retiring president of the National Educational Association, and other eminent educationists contribute important papers. There is a long and fully illustrated article on the Educational Institutions of Nashville. It is the first of an important series, in which the *New England Magazine* proposes to present the enterprising cities of the New South in a completer way than has been done before. Dr. Holmes, whose eightieth birthday has just been celebrated, receives liberal attention in this number. The frontispiece is a portrait of Dr. Holmes, from a recent photograph. There is an illustrated article, "Dr. Holmes at Four-score," by George Willis Cooke; an article on "Dr. Holmes' Pilgrim Poems"; and interesting facts about the poet among the editorial notes. Professor Hosmer's story, "The Haunted Bell," is continued, and there are some short stories. Mr. Mead's study of the question, "Did John Hampden come to New England?" is finished. There is a brief article on John Boyle O'Reilly; and a long and thorough one by William Clarke of London, on Parnell.

Choice Literature.

NEAR THE ROSE.

BY WILLIAM HENRY BISHOP.

(Concluded from last issue.)

Urania explained in tears, that it was only a friendly word of parting to Lysicrates whom it did not seem fair wholly to neglect, even though he had behaved so badly. Nor was there much more than this in the contents, but it was an indication of a wavering mood, and vigilance was redoubled.

This episode would seem to have put an end to all possibility of correspondence, but on the morning of the ceremony itself, Lysicrates found means of sending Urania a communication by means of her little brother, Pericles. This urchin, enjoying more freedom than usual, in the excitement of the occasion, ran out to gaze at one of those small street processions made in honour of the first day of a young Turkish boy's attendance at school. While he was shouting *huzza* with a gusto at the youthful hero of the festival, going by on a gaily-bedizened donkey, Lysicrates slipped the note, with the present of a handsome penknife, into his hand and arranged to have him bring him back the answer under a neighbouring archway.

He magnanimously offered to forgive all; he begged her to fly with him, and, to that end, to make some pretext for coming down to the confectioner's or even to her own doorway, as if for a breath of fresh air. He would have a carriage there and snatch her away, if need be, by main force. The answer was all the most ardent lover could desire; but this wild plan had no opportunity of being put in execution, for by accident Pandeli Panjiri happened upon his infant son and heir just as he was delivering the reply, and he endeavoured to seize it. The two men had a struggle over it in which Lysicrates succeeded; but, so far as discovery was concerned, it was just the same as if the result had been the other way.

In a little while Lysicrates Stauros came storming at the door of Pandeli Panjiri, almost beside himself, but he could obtain no admittance, and he had sense enough to know there was nothing he could accomplish there. His next resource was Agob Oglou, and he stormed even more violently at the door of the Armenian merchant.

"Admit him," said Agob Oglou, to his staid porter, Yusuf.

With his own hands he was putting the finishing touches to the bridal chamber, and to give an additional point of grim irony received the visitor there. The sight of these preparations, the modish upholstery, the little tables inlaid with ivory and pearl, the mirrors framed in gold and colours, the brazen-columned couch with its bespangled draperies, all of the freshest and costliest that money could buy, served to rob the luckless youth of any small vestige of self-control he had brought with him.

"We must fight! We must fight!" he exclaimed. "One of us must die to determine to which Urania shall belong."

"You overlook the trifling circumstance that she already belongs to me," returned the owner of the mansion, quite coolly. "She has chosen me of her own free will, and we are to be married within the hour."

"Here is her letter; read her opinions; and the clerk thrust the missive in the merchant's face with so much violence that the latter started back in much alarm.

On reading it, he bowed his head; he even beat his hand against his forehead, in his great surprise and dejection.

"It seems to interest you. Now will you give her up to me?" said the clerk sneeringly, recovering a certain coolness, and standing by like fate, with folded arms.

"Upon her own head be it—upon her own head be it!" almost screamed Agob Oglou. "Why did she not draw back while it was still time? Unhappy jade that she is, she shall go on to the bitter end. Am I to be made the laughing-stock of all Pera? All the devils in Eblis shall not take her from me now."

The proverb cautions us against the wrath of a patient man, and Agob Oglou was at the end of his patience. He called his servants and they quickly thrust Lysicrates Stauros out of the house. There the police intervened in the affair, as being now within their province, and marched off the disorderly looking figure they laid hold upon to the station-house.

Meanwhile Urania had set up in open rebellion. "*Patera* and *Mitera* [Father and mother]," she cried, "I will not marry Agob Oglou." She repulsed her maids, refused to allow herself to be dressed, and the fine scheme seemed wholly at an end. But the assurance that, no matter what became of Agob Oglou, she should never see Lysicrates again, the commands and appeals of her parents, even the noise of the controversy, her physical fatigue and something imperious—a naturally amiable character—in the fixed hour of the ceremony so rapidly approaching, at last prevailed with her. Almost more dead than alive, she dried her eyes and suffered her wedding garments to be put upon her.

She was conveyed to the bridegroom's house in a sedan-chair, followed by her ten bridesmaids, also in sedan-chairs, with gentlemen walking beside them. She was the saddest of all brides, yet very lovely, too, in her rich white silk robe, over which hung a veil of loose silver threads, as if she were some nymph of the fountain seen through its shining spray. Agob Oglou received her at the door of his house, and led her to the seat of honour in the principal parlour above. She rose to salute each guest in turn, as etiquette demanded. The archimandrite pronounced his benediction, the *combaro*, or best man distributed *bon-bons* among the guests; and thus, while Lysicrates Stauros (having been soon rescued from the lock-up) was tossing like a lunatic on his bed in his own chamber, under the guard of vigilant attendants, she was made hard and fast the wife of Agob Oglou.

Now, according to all good romancers, a tragedy of some sort should be here recorded—a fatal combat between the two men, or at least an elopement. But, whether former romancers have sometimes made mistakes or whether this was a very exceptional case, nothing of the kind happened. On the contrary, after no great while, Urania showed every appearance of being wholly cured. She made Agob Oglou a most excellent wife. There was really nothing against him but his looks, and we know how easily we get over objections on that score. Perhaps she had an unusually strong sense of duty, or an un-

common feminine talent for yielding; perhaps even the invincible obstinacy Agob Oglou had shown in carrying her off in spite of herself may have won him her regard; and no doubt the soothing influence of the ample luxury into the lap of which she had fallen had something to do with it. Tradition states, to be sure, that she once fainted away when her husband had taken her to the terrace *cafe* at the great artillery barracks of Schallil Pasha looking down over the Bosphorus, and when Lysicrates unexpectedly came in. She moped, too, when she heard from the gossip of some families she met at the *hammam* that he had lost all his savings in a desperate effort to get rich. But these, if correctly reported, were small episodes at best, without enduring influence. She grew buxom and comfortable-looking, her wonted smile returned, and when she had children to enlist her attention, it is probable that a score of Lysicrates could not have shaken her allegiance in the least.

Now the healing influence of time seemed even more remarkable in the case of Lysicrates himself. What! not that Lysicrates who had written despairing verses, who had wandered in the woods at Buyukdere, which nourish the springs of the capital, and along the side of Satan's Current at Bebek, meditating suicide, who had called upon gods and men to witness his misery, and had for a while left the country? Oh, no, that we cannot believe. Very well! but the proof of the statement is and probably little more is needed—that within three or four years he became a suitor for the hand of the next oldest daughter, the charming Olympia. Can it be possible that Lysicrates desired to marry another of the daughters of Pandeli Panjiri? Yes, it is true. He had given over his wildness and made by no means a bad start in the business way of late; time had thrown a haze over the old disturbance; he conciliated Panjiri, apparently dismissing all resentment, and the astute shipping-agent, who had always had some little compunctions about the past, met him half-way, and—now that things were looking up with him—thought him a very good fellow.

What is more, Lysicrates even went to Urania to induce her to aid him with her sister. She involuntarily sighed a little over such fickleness, but she felt that compensation was justly due him, and was glad if she might now have some small part in bringing it about. Agob Oglou was absolutely set against her having anything to do with him at first, but finding out what the object was he countenanced it, and many visits were necessary on this score.

"But you were so—there was so much trouble about you and my sister, how can you be in love with me?" replied the fair Olympia to his addresses, "I do not understand that?"

"Oh, those things get exaggerated! You must not pay attention to all you hear. Did I not bring you fig-paste? Was I not always looking forward to your growing up? You are the perfect type of which any predecessor could only have been the faint indication."

Now, as Olympia was not more averse to being complimented than any other of the fair sex at Constantinople, and he was almost her first serious admirer, and her father made no interference, it is quite possible that had she fewer distractions in other directions, things might have taken quite a serious course. But she was going to ambassadors' balls with her sister Urania and going out in her *caique* at Prinkipo in the summer—there were ten rowers, in suits of white Broussa silk, with red caps and sashes—and from these diversions she was suddenly rapt away by a gallant colonel of some foreign army and there was the end of that.

At a little tremor showed itself in Lysicrates' investments in the stock market after this event, but they were all on the right side, and he went on and became a rich man.

Once more he returned to Urania.

"I am madly in love with your adorable sister, Thekla," he said, "will you not help me with her?"

Some scorn mingled with his confidante's sympathy this time.

"Have you no memory?" she asked.

"I have a heart, and it is crushed by the divine Thekla. Recall, I pray you, all the good you can think about me in the past and tell it to her to forward my cause."

Urania smiled at him, but with no great malice as yet.

"I shall not be averse to having you as a brother-in-law; I will do all I can for you," she said.

"You do not love me; it is not possible," the sprightly Thekla replied to his wooing.

"Did I not bring you lemon-drops? Was I not always delighted to sit by your side even when you were a child?" he argued. "You are the perfect type—"

"Oh, yes, of which nobody else could ever have been more than the dim indication," she cut in mockingly. "I know, you told that to my sister."

Pandeli Panjiri not only consented in the present instance but, since Lysicrates had become such a desirable *parti*, he was even delighted. Now, however, by a curious alteration of roles, it was the daughter that was intractable and obdurate. She coquetted with him just the least bit in the world, and then danced off with a handsome young Russian secretary of legation, and there was the end of that also. Lysicrates was as cruelly gored upon this horn of the dilemma as he had formerly been upon the other.

Urania was the recipient of his expressions of disappointment in this affair as in that of Olympia; and many more visits were necessary, though Agob Oglou by no means looked upon them with the same favouring eye when they were connected with defeat as with hopeful advance. However, Agob Oglou was suffering of late from over-zealous devotion to business, and his doctors did not permit him to give all the attention to current matters he was in the habit of doing.

When Lysicrates proposed to the next sister, Yessamina, Urania still bore with him, though distantly, but when he proposed to Aspasia, she crossed him off her books entirely. It had then become ridiculous, and a discourtesy, almost an insult to her. Yes, as the successive daughters of Pandeli Panjiri arrived at woman's estate, Lysicrates laid siege to all of them in turn, and he was by one and all rejected. Aspasia was in some respects the most fascinating of the younger set, but all were fashioned upon a most charming pattern and fortunate was she who belonged to it. Anais was black-eyed, Yessamina gray-eyed, Olympia was more-plump, Rumania the most tall and slender, Aspasia the most rollicking and Calypso the most sedate, but all had nearly the same taking ways, the same complexion and hair, the same roundness of contour, the same half-mischievous smile hovering about the corners of their amiable mouths.

Lysicrates wooed with a gallant intrepidity; he sent sonatas

to the musical one, whole parterres of symbolic flowers to the sentimental one, and illuminated prayer-books to her who had a religious streak. But his task became increasingly difficult. The sisters naturally communicated with one another, and he was hard put to it for new expressions of tenderness and a plausible accounting for his former infatuations. Any one with a less persistent nature would have given it up long before. The later comers upon the scene laughed at him to his face, as the earlier ones had been forced to do behind his back. His compliments of a past generation had a positive mouldiness in their venerable antiquity. Who could have believed this wrinkled, over-amorous old fellow had once been, as reported, a handsome, dashing young man?

These young women were so fair and flower-like that it was not possible any of them should remain long on the parent stem. Some aspirant, more or less worthy, plucked off one after another. Even the urchin Pericles, very much grown-up, had a wife and family of his own, and was established in a flourishing export trade.

At last even Calypso—she that had been baby Calypso in her nurse's arms—was wed. Then, and then only did Lysicrates Stauros abandon his long and vain pursuit, a quest which was in some respects pathetic, even while amusing. Great recklessness marked his next speculations on the Stock Exchange, and he lost most of the last gains he had acquired. Nor did he stop here; he gave full head to a general eccentricity that had more and more gained upon him. He abandoned all pretence to be a conventional member of society. He let his beard grow down to his waist, till he resembled a dancing dervish, and even got so low that the boys followed him mockingly in the street. At length he took a hut and small bit of land at Piscaldi, and led a hermit existence. He alternated this with wandering among the Cypress groves of the cemeteries all about the city, or might even be found sitting on some turban-crested Moslem tomb in the distant cemetery of white and many-domed Scutari on the Asiatic shore.

Meanwhile Urania had crossed him off her books utterly, and perhaps hardly even knew whether he was alive or dead; for her it seemed as if he had never existed. But Agob Oglou's maladies went on increasing and he died, leaving her free. There is no telling just when Lysicrates, in his lonely way of life, heard this news. He went no more prominently into public on account of it, but, from that time he began to be more particular in his dress, and to make an effort to recover something of his former dignity, as if there were now a tribunal to which a regard for appearances was due, even though he cared nothing about it himself.

Urania's husband might have been dead a year and a half and she was living in a state of philosophic seclusion when Lysicrates presented himself at her house.

"This is of no avail," he said.

"I do not understand you," she stammered. She could not but feel sorry for him. She had hardly known him at first. His well-made black coat hung very loosely about his attenuated form, and a late removal of the bushy beard that had so long hidden his face from the sun, gave his complexion a peculiar pallor; he was like an apparition.

"Who is going to pay me for my wasted life?" he demanded quite sternly, "Of you I ask it—you, Mademoiselle Urania Panjiri."

"It was not my fault," she returned, still confused. "You wrote me that release, you?"

"Ay, yes, you say one thing, I say another. Well, what is the use? Providence wished it so," he interrupted. "But why does He not content us with our lot when He breaks down our most dearly cherished hopes? I wanted nothing but what was worthy and good."

Urania essayed no reply to reasoning that must have been indulged in by all of us.

"However, I have a plan," extending his hand with a certain briskness, "I am going away."

"Where will you go?"

"To America."

"You will not go to those desolate wilds," expostulated Urania, starting in genuine sympathy and horror. "You will not face an inclement climate, ferocious animals, the savage red men of Fenimore Cooper at your age? How can there be any need of anything so dreadful?"

"What difference can it make?" he replied, as with a sneer for his own luckless fate. "I shall not lack money; my savings have notably accumulated during my hermit life. It is very far away, that is the main consideration, and there at last perhaps I shall forget. I will live with my illusions, the children of my heart in a realm of shadows, I wanted but one thing in this world, one face, one form, and, failing that, nothing could satisfy me. All the years of my life I have tried and it is now too late to succeed."

"Why do you say that? Did you not court Olympia, Yessamina, Thekla, Calypso—every one of my sisters as well?"

He looked at her with a singular gaze, mournful but penetrated with the old fire.

"I cast them out of my heart"—he dashed his hand away from his breast, as if actually doing so—"they never had any real hold there. But you always remained; you know it very well, Urania Panjiri. I saw only you in them—as I can now see them faintly in you. At a certain age there was always one who approached you so nearly that I could imagine I saw your reflection in a dim mirror. But not one of them all ever equalled you nor ever can; you are peerless; you are still the most queenly, the loveliest of them all."

This was not quite true, for age had begun to tell upon Urania, but so flattering a view, even when misguided, was none the less pleasant to hear.

"Why do you think I have haunted you all these long years? Why did they please my fancy?" the lover went on. "You know our old saying, 'If one cannot have the rose, he yet wants to be near it.' That is the reason."

Urania remained silent, but continued to look at him with a very relenting air. A little while after this she said:

"Do not go to America! I will tell you something, though my sisters, when they hear it, may think it strange. I did my duty well by Agob Oglou. Since you still find me beautiful, I will still think you very good and brave. We may even yet have all the world before us."

A THREE weeks' special evangelistic services have been held in Trinity Church, Glasgow. Dr. Moxey conducted the meetings during the first week and in the last two Major Whittle led, assisted by Dr. Moxey and also by Miss Whittle; the latter contributed not a little to the success of the meetings by her impressive singing of solos.

PRESIDENT WOOLSEY.

This private worth this is hardly the place, even were space left, to speak. His scrupulousness was so punctilious that he has been known to decline to use, in completing a personal payment, a small portion of a sum of money in his possession belonging to others, although able to replace the unauthorized loan within five minutes. On one occasion a foreign labourer, through ignorance of our language and travelling usages, found himself carried by the train beyond his point of transfer, and compelled to find quarters over Sunday, a stranger in a strange city. The man's evident distress moved the compassion of his fellow-travellers seated near him; but Dr. Woolsey, on alighting from the train, was observed to track him through the crowd, and give him the means of meeting his extra outlay. Over a temper naturally vehement President Woolsey had acquired a degree of mastery which to his intimates was often a marvel; and he exhibited sometimes a heroic silence which was more than "golden"—was saintly. His unselfishness was ideal. No man, it may be asserted fearlessly, was ever taken to task by him for slighting, either in reality or in appearance, his claims or merits.

In religion, as in everything else, he abhorred pretence and insincerity of every sort. To him Christianity was consummate rationality. Loyalty of heart was in unison with liberty of intellect. Though by constitution and training the whole set of his mind was towards conservatism, his truth-loving study of the Bible brought him to such views of its nature and of its relations to faith that he was bold where many Christians are timid, and discreetly reserved where the average dogmatist is downright. He held, for example, many of the numbers given in the Old Testament to be untrustworthy, the Book of Jonah to be an apologue, etc., years before the Biblical scholarship of his communion could look on such opinions with any allowance. Though a thorough Puritan he took little interest in ecclesiastical peculiarities or denominational proselytism. On being presented once before a mixed assembly as the representative of Congregationalism, he opened his remarks with a qualified disclaimer. But he had an intense love of all goodness, a keen and subtle sympathy with consecrated souls of all the ages. The thorough naturalness and simplicity of his piety made it especially effective with the more thoughtful young men. One who wandered far and long in scepticism, after regaining his spiritual equipoise, confessed that "there was one thing which, all through, he could never quite get away from, and that was President Woolsey's prayers." His lowly estimate of himself, combined with his lofty conception of Christian possibility and obligation, resulted at times in a self-depreciation which struck the easy-going Christian as almost morbid. On one of the annual days of prayer, his class was taken by surprise when he arose and, instead of uttering words of exhortation, simply asked their intercessions on his own behalf.—*Joseph Henry Thayer in October Atlantic.*

FAITH'S CHARGE AGAINST PHILOSOPHY.

I—says Faith to Philosophy—have nourished and brought you up, and you have rebelled against me! From the old traditions of the race you received those primal truths which you now claim as the birthright of human reason. Greece had them from the Orient, where they were cradled; Germany from the Gospel it has renounced. You have always been an ingrate, denying your very parentage. You have always been a rebel defiant of authority; you have always been a sceptic doubting the best accredited facts. Aiming after unity, you are facile to deny the obstinate facts; seeking for universality, you call partial knowledge universal. The real unity and universality are found only in God, whom you banish from your systems. Of all heresy and division you with depravity have been the fruitful parent; from the times of the Gnostics to the times of the Germans you have vexed the Church with irrelevant questions, which no man is able to answer. Strong only in undermining, you have never been able to make a system which could survive the "shock of time, the insults of the elements," the providence of God, and the might of His Church. Your towers have been as Babel on the plains of Shinar, and the act of building has been ever followed by the confusion of tongues. From pagan lands unilluminated, you came in the name of Aristotle, and brought subtle sophistries and in the name of Plato, ideal reveries, and substituted these for the simplicity of the Gospel. Into the depths of Materialism you have seduced the heaven-born soul; in the heights of idealism you have carried men, borne on visionary pinions, and in the depths you have found only a sepulchre, and from the heights discerned only an unfilled and trackless void. In the pride of reason you forget the reality of sin, you weave around man a labyrinthine web, and leave him there without a clue, to die without a hope. Nature you rob of its vital energy, instead of a kind providence you give us only an un pitying law; instead of a Redeemer an abstract system which has neither life nor love. Under your iron, icy reign, crushed are the heart's best affections, unsatisfied its deepest wants; gone, forever gone, its most needed consolations. All the glorious forms with which grace environed us, you have touched with your magic wand and they have shrivelled, like the leaf before the frost; you leave us only this poor shifting world.—you leave us in despair.—*Prof. J. B. Smith.*

HOW DR. GUTHRIE PREPARED FOR THE PULPIT.

I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother tongue of my hearers. I studied the style of the addresses which the ancient and inspired prophets delivered to the people of Israel, and saw how, differing from dry disquisitions or a naked statement of truths, they abounded in metaphors, figures and illustrations. I turned to the Gospels, and found out that He who knew what was in man, what could best illuminate a subject, win the attention and move the heart, used parable or illustrations, stories, comparisons drawn from the scene of nature and familiar life, to a large extent in His teachings, in regard to which a woman—type of the masses—said: "The parts of the Bible I like best are the 'likes.'" Taught by such models, and encouraged in my resolutions by such authorities, I resolved to follow, though it should be at a vast distance, these ancient masters of the art of preaching, being all the more ready to do so as it would

be in harmony with the natural tone and bias of my own mind. I was careful to observe by the faces of my hearers, and also by the account the more intelligent of my Sunday class gave of my discourses, the style and character of those parts which had made the deepest impression, that I might cultivate it.

After my discourse was written I spent hours in correcting it, latterly always for that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity and narrative parts more graphic, throwing more pathos into appeals, and copying God in His work by adding the ornamental to the useful. The longer I have lived and composed I have acted more and more according to the saying of Sir Joshua Reynolds, in his lectures on "Painting," that God does not give excellence to men but as the reward of labour.

LIFE'S DIAPHRAM.

Harp of the soul, thy magic strings
I sweep with fingers tipped with fire;
Thrilling thy chords a music rings
Sweet as the voice of Eolian lyre—
Timbre of Orphean witchery,
Soul of seraphic symphony!

Time, it is but the pulse of life,
Life, it is but the soul of song;
Pain is the sad, discordant strife
Of jarring notes, of right and wrong:
Pleasure, a rhythmic rhapsody,
Love, an harmonious ecstasy.

Peace to thy passions, O my soul!
Listen to Nature's pulses beat:
Ripples of mystic music roll
Through ev'ry atom 'neath thy feet—
The voiceless music of the stars
Untimed by measured beats and bars.

Each star a note of purest tone
Breathes on the ether sea of space:
Throughout immensity, alone
It wanders on, nor leaves a trace—
But deathless as eternity
Its sad and soulless threnody.

How sweet the murmur of the rills
Up-springing in the human soul—
They sing of far-off hidden hills
Whence parting streams of music roll—
Ah, could the heart forget its sadness,
Then were all its music gladness!

The heart of man is but a lyre
And passion plays upon the strings;
Once touched and it can never tire—
The heart that feels, forever sings.
What varied voices have these rills,
Yet 'tis a single breath that thrills!

—*Ruyter S. Sherman, in The Week.*

DANGERS OF RIDICULE.

As a weapon of theological controversy, ridicule is not so common, yet it is evidently coming into wider use. The religious journalist is not unknown who puts on motley and flings about his merry jests at all who chance to differ with him; in the rough horse-play in which he delights, dragging sacred things promiscuously about. He keeps his readers so on the grin that when he essays, at rare inter, vale, a serious word, they think that it is the best joke of all and laugh the heartier at the wit which must be there though they cannot see it. The theological professor is not so isolated as he was who throws his classes into roars of laughter as he depicts the delicious absurdities of theories opposed to his own. In the alembic of his ridicule the substance of other men's systems dissolve and disappear at once to the credulous eyes of his students, and it is not till they stumble upon some man applying the same solvents to his system, or run upon some mighty jester who splits his sides over all theology that they see how dangerous the method is. There is certainly no harm in a good laugh, and truly it is not forbidden to a jester to speak the truth. Yet the laugh must have the right ring to it. Socrates laughed, and Voltaire laughed, as Thomas Erskine remarked; yet, as he said, what a difference in the laugh of the two! And the man who laughs all the time will not know what to do when the hour for weeping comes. The laughing philosopher is a very shallow philosopher or else a very shallow laugher. An awful gravity which comes from a man taking himself too seriously is a thing which irresistibly invites a tweaking of the nose; but a ridicule which beats and splashes on all sides and at all times, fixing its pasquinades nightly on the statues of our national heroes, smirking in the presence of names and thoughts that ought to be shrouded in sacred reverence, is one of the things that no right soul can abide.—*Christian Union.*

Notes on Art Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the new decorative work with our Art Wash Silk, now so popular for home fancy work. It also contains a table of sending for flowers and birds, and much interesting, valuable and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Belding, Paul & Co., Silk Manufacturers, Montreal.

British and Foreign.

It is proposed to reconstruct Greyfriars Church, Aberdeen.

MR. WATT, minister of Fetteresso for forty-five years, has intimated his resignation of his charge.

DR. JOSEPH PARKER has been preaching to crowded congregations in the Isle of Wight.

DR. BOYD, of St. Andrew's, according to rumour, is to be the next Moderator of the General Assembly.

IT is expected that all the stipends in the Victorian Presbyterian Churches will henceforth reach \$1,500.

THE Rev. Wm. G. Macfee, after a ministry of four months, has resigned the pastorate of Wilton Church, Hawick.

PRINCIPAL CUNNINGHAM will introduce the question of the Sunday opening of museums at the Art Congress in Edinburgh.

THE late Miss Jane Winlaw, of Aberdeen, has bequeathed \$10,000 to the Jewish and Foreign Missions and \$37,500 to local charities.

A GRANITE fountain is to be unveiled on the 28th inst. at Alva as a memorial of Dr. John Eadie, who was a native of that Stirlingshire village.

EDINBURGH Free Church Presbytery recommends all the congregations within its bounds to contribute to the relief of the sufferers by the Penicuik disaster.

DR. KENNEDY MOORE has given notice in London Presbytery of a motion in favour of bringing the Church into closer relations with the Church of Scotland.

DR. SOMERVILLE is survived by three sons and two daughters. The eldest daughter is the wife of Rev. George Knight, of Bearsden; the younger is married to General Keer, Toronto.

AN auctioneer levying distrains for tithes in a Flintshire Parish was locked up in a room at a farm-house and on escaping through a window was pelted with addled eggs and stones.

THE Rev. Mark Guy Pearse lectured to an overflowing audience at Dundee. His visit to Scotland has attested the growing popularity in the north of the author of "Daniel Quorn."

MR. THOMAS GILRAY, of the University College, Dundee, has been selected from over forty British candidates to fill the Chair of English Language and Literature in Lunedin University.

MR. LUNDIE, M.A., is about to move in Liverpool Presbytery for the restoration of the Central Board in place of the District Boards which at present distribute the Home Mission Funds.

OVER 150 years have elapsed since the first patent for a type-writing machine was taken out in England by Henry Mills; and in 1841 a second and still unsuccessful attempt was made to introduce the machine.

THE foundation-stone of the old Barony Church was disinterred lately by the workmen digging out the lower part of the walls; the glass bottle in the cavity contains a copy of the Glasgow Courier of June 25, 1799.

THE Rev. Roderick Macgregor, who studied under Chalmers at Edinburgh, and was ordained at Canisby, Caithness, in 1851, has died in his seventy-first year; his eldest brother was at one time member for Glasgow.

THE Rev. John McNeill is to speak, along with Dr. MacLaren and Mr. Spurgeon, at a great convention in the Metropolitan Tabernacle on the 15th October, the object of which is to stir up the young men to missionary enthusiasm.

THE monument to King Alexander III. at Kinghorn is familiarly known in the locality as "Shaw's Monument," on account of the activity as treasurer of the fund for its erection of Rev. Charles Shaw, now pastor of St. Andrew's, Dundee.

DR. DONALD FRASER officiated at the marriage of the second daughter of Sir Donald Currie to Mr. Percy A. Molteno, a young barrister whose father was the first prime minister of the Cape Colony. The ceremony took place in the drawing-room of Garth, Aberfeldy.

A CONFERENCE of the non-conformist ministers of London has been held to consider the spiritual needs of the metropolis and to establish an organization which will economize their efforts by preventing the needless multiplication of chapels in one district, while others are neglected.

GENERAL MACLEAN, agent for the Indian Government on the Perso-Afghan frontier, during his recent sojourn in the island of Coll, attended the Gaelic services. He is a descendant of the ancient proprietors of the island and has been the guest of his aunt, Mrs. Campbell, Clabach, who has passed her ninetieth year.

MR. G. W. ALEXANDER, M.A., of Earliston, who acted for some time as assistant in Ayrshire but who was compelled by a throat affection to give up pulpit work, has been appointed secretary and registrar of the college and the technical institute of Dundee. He is a native of Nova Scotia and about twenty-five years of age.

THE Rev. John Ross states that the opium pipe is as generally employed in China in transacting business as whiskey in Scotland; and to the same vicious and senseless custom which binds commercial travellers to give or take strong drink is to be traced the use of the opium pipe by the commercial agent in China.

MR. SHARPE, of Carstairs, went the other Sabbath evening to preach in a parish near his own; and his fame had brought together a large congregation. But the committee responsible for the arrangements had neglected to procure the consent of the parish minister; so the people had to disperse without hearing Mr. Sharpe.

LADY MARY DALRYMPLE, daughter of Lord Stair, who died lately in her thirty-seventh year, was a constant teacher in the Sabbath school connected with the parish church of Inch, along with other members of the family, and found her greatest happiness in visiting the poor-house and the homes of her humble neighbours.

MR. WHEATLEY, the discharged prisoners' friend, says that no man who wants to reform need miss his chance. He has placed thousands in a position to earn honest livings, and many of them have done well. There are over 200 employers of labour in England who will take men on his recommendation. His work is twelve years old.

Ministers and Churches.

THE Rev. Mr. Martin, of Exeter, occupied the Presbyterian pulpit at Regina the other Sunday.

INFORMATION has been received that Mrs. Robertson, wife of the Rev. Hugh Robertson, missionary at Eromanga, is dead.

THE Rev. W. G. Wallace, of Toronto, conducted the sacramental services in the Presbyterian Church, Georgetown, on Sunday week.

FOURTEEN new members were admitted to the Presbyterian Church in the Gravenhurst Presbyterian Church at the communion Sabbath week. Unfermented wine was used for the first time at the sacrament.

THE Rev. James Bryant, formerly of Bradford, is acting as pastor of the Presbyterian Church, Sumach Street. At present he is conducting nightly Gospel services, in which he is assisted by Mr. W. Scrimger, evangelist.

THE Rev. Dr. Warden, Montreal, desires to acknowledge with thanks the receipt of one hundred dollars from a lady (S.R.) on behalf of the Pointe-aux-Trembles schools in response to the appeal, "the ass that the Lord hath need of."

THE Rev. Dr. Laidlaw last week preached the anniversary sermon to the Christian Endeavour Society of St. Paul's Presbyterian Church. There was a large attendance, and the impressive discourse on holding aloof from the appearance of evil was thoughtfully received.

THE Woodstock *Sentinel-Review* says: The Rev. Mr. Goldsmith, formerly of Hamilton, delighted two large congregations at Knox Church yesterday morning and evening with two powerful and eloquent discourses. He also addressed the Bible class in the afternoon.

THE Hon. and Rev. Mr. Moreton preached in Erskine Presbyterian Church, Montreal, Sabbath week morning and evening, and assisted the pastor at the communion service in the morning. He has been giving a series of Bible readings, which have proved very interesting and instructive.

IN connection with the Bible Class of the Presbyterian Church, Collingwood, the Rev. Dr. Campbell announces a series of lectures on the "Pilgrim's Progress." From the ability of the lecturer and the attractiveness of the subject a most successful and profitable course of religious instruction may be confidently expected.

ON the occasion of his marriage, Mr. A. Strachan, son of elder Thos. Strachan and honorary precentor and librarian of Knox Church, Brussels, was presented by the congregation with a clock, cruet, china set and a purse. Complimentary addresses were delivered by elder G. G. Deadman and the pastor, Rev. G. B. Howie, L. A.

THE Rev. Henry Norris, Presbyterian minister at Glenallen and Hollin, is recovering from a very severe attack of pleurisy. It is not expected that he will be able to take his regular work for two months or more. Several members of the Presbytery are supplying the pulpit, one Sabbath each.

THE Rev. D. J. Macdonnell conducted missionary services in St. Andrew's Church, Chatham, Sabbath week, and was greeted at both services with large congregations. The discourses were able and practical, and thoroughly appreciated. Since the settlement of the present pastor, Dr. Battisby, twelve years ago, 677 have united with the congregation.

THE Manitoba *Free Press* says: The Rev. Mr. Wright's special sermon to young men in Knox Church, Portage la Prairie, last night, was listened to by one of the largest congregations ever assembled in the building. His remarks were full of words of kindly advice, and the sermon throughout was listened to with the deepest attention. It is becoming quite evident that Knox Church will have to be enlarged at an early date.

THE anniversary services in connection with the re-opening of Cooke's Church took place last Sabbath. Dr. Parsons preached at the morning service, taking for his subject "The Building of Houses," and drawing a telling analogy between it and the building up of Christian character. In the evening Rev. Wm. Briggs preached upon the vast possibilities for silent unknown work for God in the Christian life, even for those who have been denied great talents.

THE following is from a late issue of the *Shelburne Economist*: The pulpits of the Presbyterian Church at Horning's Mills and Primrose which now form one pastoral charge have been supplied on the past four Sabbaths by the Rev. W. Anderson, M.A., of Oakville, with very great acceptance to the congregations of both churches. Mr. Anderson's sermons are clear, Scriptural and impressive, they are rich in Gospel truth presented in such a form as cannot fail to instruct and edify.

WE would call attention to the Prison Sunday Movement inaugurated by the National Prison Association. On this day clergymen of all denominations are requested to call attention to the work of Prisoners' Aid Associations and to the cause of prison reform. Next Sunday, the 20th inst., has been selected as Prison Sunday for this year. We trust this appeal will meet with a hearty response. Literature on the subject can be obtained off the agent of the Toronto society at their office, 150 Simcoe Street, corner of Richmond Street.

THE first regular meeting of the Knox College Missionary Society was held on Tuesday evening week. The president, Mr. P. J. McLaren, B.A., occupied the chair. Reports from two of the fields taken up during the past summer were received. Mr. A. Stevenson told about his work among the lumbermen of the Serpent River, Algoma, and Mr. J. S. Davidson of his labours in Essex. It was decided to conduct services during the college session at the Old Women's Home and the Children's Hospital, and also to send a number of students to teach in the Central Prison.

THE Knox College Literary and Metaphysical Society's first regular meeting on Friday night was attended by an enthusiastic audience. The president, Mr. John Crawford, B.A., was in the chair, and with his opening remarks impressed upon the students the advantages of regular attendance at the society's meetings. Mr. Gauld, B.A., gave a reading, and Mr. F. O. Nichol rendered a song, followed by Mr. A. N. Smith with a reading. The subject of debate was: Resolved, that an itinerant is preferable to a stationary missionary system. The affirmative was led by Mr. A. Stevenson, B.A., and the negative by Mr. W. H. Grant. The decision was in favour of the negative. Mr. D. M. Buchan was appointed treasurer of the *Knox College Monthly* in the place of the late W. C. Ewing. For the curators of the society, also rendered vacant by the same sad case, Messrs. E. A. Harrison and W. R. Johnson were nominated.

THE Rev. R. D. Fraser, M.A., of St. Paul's Church, Bowmanville, is giving a series of three fortnightly lectures on "Sundays Abroad," confining himself to those spent on the ocean and in Britain during his recent six months' vacation. He began the series by stating that the first object of his long holiday was rest, and that this had been kept constantly in view, and especially on the Lord's Days: so that there were many things of interest that he did not see. He would speak only of what had come under his own observation. The object of his lectures was to point out what might be learned from these Sabbaths abroad, calculated to encourage in Christian services and to lead to the setting of a higher value on the Lord's Day and to the keeping of it more sacredly for the Lord and His work. Mr. Fraser is much improved in health by the rest, which was found indispensable.

THE extensive improvements in Knox Church, Perth, have been completed and the handsome building has been re-opened for divine service. Sabbath week the re-opening services were held when the Rev. A. H. Scott, of St. Andrew's, the sister congregation in Perth,

preached an edifying and appropriate sermon from Psalm lxxxvii. 2. Rev. Dr. Laing of the Baptist Church occupied the pulpit in the afternoon, taking for his subject Isaiah xxviii. 16, and 1 Peter ii. 6. The pastor of the Methodist Church preached from Psalm xlvi. 4. On the following evening a tea meeting was held at which the Rev. Mr. Ross, pastor of the congregation presided, and addresses were delivered by Rev. Messrs. Cooke, Smiths Falls; Stuart, Balderston, D. Laing, A. H. Scott. Mr. McLeod, one of the oldest members, read a summary of the congregation's history from its beginning in 1844 to the opening of the present church building in 1854. The financial results of the re-opening services were highly satisfactory. Under the able and devoted pastorate of Mr. Ross, this historic congregation has enjoyed much spiritual and temporal prosperity. The outlook is most encouraging.

THE Owen Sound *Times* says: The third anniversary of the opening of the new Division Street Presbyterian Church was observed by that congregation on Sabbath week. Services were conducted both morning and evening by the Rev. Dr. Cochrane, of Brantford, to large and interested congregations. The reverend doctor preached two fervid and impressive sermons with all the fervid eloquence for which he is so well known. In the morning service his theme was Psalm xxiv. 7-12, in which he described the appropriateness of this glorious advent hymn to the various stages of Christian progress from earth to heaven. His evening discourse was from John's first epistle iii. 2: "It doth not yet appear what we shall be." For over an hour the preacher held the rapt attention of the congregation while he depicted in glowing language the glories awaiting the "Sons of God," and closed with an earnest appeal to those who are not such. The collection was liberal, amounting to about \$233.

THE opening services in connection with the dedication of the new Presbyterian Church at Pike Bay, took place on a recent Sabbath. Some disappointment was felt owing to the absence of Mr. Ross. The Rev. Mr. Carson, of the Methodist Church, and Mr. McGregor, missionary at Mar, preached suitable sermons to good congregations, morning, afternoon and evening. The tea-meeting on Monday evening was well attended by friends in the neighbourhood, Lion's Head, Spry and Mar. At the house of Mr. Burgess a well furnished table exhibiting the bounty, skill and taste of the ladies of Pike Bay, received prompt and appreciative attention. Adjourning to the church building Mr. McGregor took the chair. Good music was furnished by an impromptu choir under the leadership of Mrs. Spence, readings and recitations by the lady teachers of Mar and Spry, and by pupils of the Mar school. Appropriate addresses by the Rev. Mr. Parker, of Lion's Head, Mr. Carson, White Church, and Mr. Bolton, of Warton, made up the programme. Before the proceedings closed a sufficient sum was raised to pay off the expense of the building as far as it is completed.

THE Rev. F. M. Dewey, of Stanley Street Presbyterian Church, Montreal, in a recent sermon stated, that it was three years since he was inducted as pastor of the Church, and by the united efforts of the members of the congregation and himself about two hundred names have been added to the roll of membership and a number of families had been added to the congregation. He said that according to his text every member of the Church had Christ's command to work, to go out to the highways, streets and lanes of the city and seek out the poor, the halt, the lame, and the blind, and to compel them to come in and receive the blessings of the Gospel; especially at this season of the year, when so many strangers were coming to our city either for business or to attend our schools and colleges, was it our duty to hunt them up and give them a cordial welcome to our families and social circles, and thereby keep them from the bar-room and other places of questionable amusement. He hoped that during the present year the members of the Church would unite with him in carrying out the commands so plainly set forth in the text.

THE following contributions have been received for the building fund of the North Presbyterian Church, Winnipeg, which the pastor, Rev. John Hogg, gratefully acknowledges: Messrs. John Hallam, G. T. Ferguson, James Gunn, J. S. Playfair, E. H. Bauld, James Brown, \$10 each; John Kay, Son & Co., \$20; Alex. T. Fulton, John Crosby, George T. Alexander, I. T. Kirkland, a friend, Kilgour Bros., J. K. Macdonald, M. Gowans, S. F. McKinnon, John Scott, Hon. Oliver Mowat, Joseph Gibson, A. T. Crombie, R. Donald, R. J. Hunter, Thos. Dunning, A. A. Allen, Wm. Mortimer Clark, Hon. Geo. W. Ross, John Kerr, \$10 each. Wm. McLean, \$25; D. McKay, \$10; Robert Crean, \$10; L. M. Livingston, \$25; A. M. Smith, \$10; J. C. Hamilton, \$4; James Knowles, \$5; Hamilton Cassels, \$5; James Thruburn, \$1; Charles Rogers, \$2; Ino. Young, \$2; Robert Hay, \$5; Rev. Wm. Reid, D.D., \$2; R. Barron, \$5; D. Gunn, \$5; J. Leckie, \$5; Fred Mowat, \$5; S. C. Duncan-Clark, \$5; R. Merryfield \$5; P. Campbell, \$2; George P. Dickson, \$5; W. B. McMurrich, \$5; H. B. Gordon, \$5; H. Graham, \$5; John Wanless, \$5; W. W., \$2; Gordon Crean, \$2; Miss Jessie Brown, \$5.

SOME two years ago an influential committee of the Presbyterian Church was appointed to inquire into and report as to the localities where it might be desirable to establish missions or churches. The result has been so far fairly satisfactory. No committee can, however, do work which belongs to individual members of a religious body, and so it came to pass that the people of Chester have themselves undertaken the work of organizing a Presbyterian Church. Some two years ago a few earnest men met and talked the matter over and waited a few months, but waiting brought them no further aid. Early this spring they set to work, secured several promises of support, and purchased for \$5,000 a plot of land on the west side of the Chester road, about two hundred or three hundred yards from the northern terminus of Broadview Avenue. The site is an excellent one, large enough for a spacious church, schools, and a parsonage, when the congregation feels able to erect these buildings. For the present a pretty looking little church, built entirely of wood, and having somewhat the appearance of a Swiss cottage, has been erected on the site. The inside is beautifully finished in stained pine. The windows are all of coloured glass, which gives to the interior a comfortable and most pleasing appearance. The cost has been about \$3,000. The seating accommodation is about 200, and can easily be increased. The new Church starts with about twenty members, and the Sabbath school and Bible class are likely to be very large. The opening services were held last Sabbath evening, when Rev. G. M. Milligan, M.A., preached an appropriate sermon to a congregation which crowded the church in every available spot. Alderman E. A. Macdonald has taken an active part in the enterprise.

IT is well known that the east end of the city of Hamilton is growing rapidly, much more so than any other portion of the city, and it is a matter for congratulation to know that the church accommodation is keeping pace with the requirements of the population. St. Matthew's Church was recently enlarged and improved. St. John's Presbyterian Church congregation is building a large and handsome new edifice on the corner of King and Emerald Streets, and now the congregation of Wentworth Presbyterian Church, on the corner of Barton Street and Smith Avenue, has found it necessary to build an addition to its already neat and comfortable building. Under the pastoral care and pulpit ministrations of Rev. James Murray, B.A., B.D., the popular and hard-working pastor, the church has been exceptionally prosperous and a large congregation now regularly attends the services of the church. Steps were accordingly taken to have the church building enlarged, and contracts were let the end of last week. The addition will be made to the south end of the building, and its dimensions will be sixty feet by forty feet, the wing projecting ten feet on each side of the present building, which will then be of a cruciform shape. The seating capacity will be increased to about 750. The work will be completed in eight or ten weeks, but ser-

vices will be continued as usual during the alterations, a temporary wall being erected. A commodious basement for Sabbath school uses will be provided. The work is already under way.

THE ladies connected with the Presbyterian Church at Hespele, held a harvest home festival recently which did them a great deal of credit. A splendid repast was given in the Temperance Hall adjoining the church, and the good things there presented were much enjoyed by all present. Tea being over, everybody adjourned to the church, which was most tastefully decorated with festoons of evergreens, together with sheaves of grain, vegetables and fruits of various kinds—emblems quite in keeping with the name, Harvest Home. The respected pastor, the Rev. Mr. Haigh, called the meeting to order and moved that Mr. D. McDougall, of Berlin, take the chair, which was unanimously agreed to, and the duties of which he discharged in his usual happy manner. An excellent programme of readings, music by the choir and kindergarten songs by the little folks was rendered and appeared to be highly appreciated by the audience. The Rev. Mr. Beattie, of Guelph, gave two readings in excellent style and was warmly received by the audience. Dr. Cornish, of the Methodist Church, delivered a short but appropriate speech, in which he congratulated those who had furnished such an excellent entertainment, and in a praiseworthy Christian spirit closed his speech by wishing the pastor and congregation all spiritual and temporal blessings. The musical talent of the Presbyterian Church at Hespele is of a high order, and their performances on this occasion added greatly to the evening's enjoyment. Hearty votes of thanks were passed with applause to the speakers, the chairman, the choir, the ladies, and all who aided in getting up the festival. The meeting then closed shortly after ten o'clock by Dr. Cornish pronouncing the benediction.

THE *Peel Banner* says: The Rev. Mr. Gandier, the newly-inducted pastor of the Presbyterian Church, preached his first sermon to his new congregation recently. At the morning service he took for his text Acts x. 29, "Therefore came I unto you without gainsaying as soon as I was sent for; I ask, therefore, for what intent ye have sent for me?" Latter part of verse 33, "Now, therefore, are we all here present before God to hear all things that are commanded thee of God." Also 2 Cor. v. 20, "Now then are we ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The preacher in commencing showed that his call to Brampton resembled the coming of Peter to Cornelius and his friends—the call was made by faith in both cases; it was expected, yet, as in the case of Peter, it came at the particular moment when he was best prepared to receive it favourably. Some of the false conceptions that are abroad concerning the duties of a minister were then dealt with, and it was shown that a minister is not a priest to stand between God and man, and to look after the people's religious interests; he is not one who is paid to please those who have engaged him; he should not waste his time during the week and expect his sermon to come to him on Sunday. The real duties of a minister are to make known to the people the will of God; to deal with the besetting sins of those under his charge; and although he should be interested in all that has to do with the people's welfare, yet, in order to the proper discharge of these, he should be much alone with God; and Mr. Gandier therefore asked that he be allowed to have his mornings for the duties of the study, and that he should not be disturbed early in the day unless it was absolutely necessary.

PROFESSOR CAMPBELL presided at the opening of the Presbyterian College, Montreal, and there was a large attendance of students and the general public. After devotional exercises, Principal MacVicar delivered the inaugural address, the subject of which was "How to Meet Unbelief." In commencing his remarks the speaker referred to the iconoclastic tendency in the present age, and maintained that, notwithstanding this, nothing essentially belonging to Christianity had ever been shown to be false. All attempts in this direction had proved completely abortive, and had only served to illustrate the unfairness of those by whom they were made. Having instanced some of the forms of unbelief, he said it was essential that the sceptic should be required definitely to declare his position as a pantheist, materialist, idealist, or anything else he liked, so that he might be fairly met on his own ground. It was the duty of the Church to confront the unbelief of the present age by earnest, unceasing belief in prayer. He then went on to speak of some of the causes of unbelief, and particularly mentioned in this connection that persons were classified in the very pews of the sanctuary according to their social position and disposition as determined chiefly by the possession of money. This cultivation of caste was driving thousands of young men into pure secularism and away from Christ. The remedy was plain. Let the persons of high degree come down from their lofty pedestal in the manner of the late Lord Shaftesbury and show something of the kindness, humility and willingness to serve manifested by the Son of God. In conclusion he said that much of the scepticism which existed in the church and the world was due to the parsimony of Christendom in the prosecution of missionary enterprise. Let there be a full manifestation of true Christian liberality, and let multitudes run to and fro proclaiming the message of mercy and love to both Jew and Gentile, and soon the discordant voice of unbelief would be lost in the shout of victory from the lips of the servant of the Lord of Hosts. A collection was then taken in aid of the library, after which the benediction was pronounced and the meeting separated.

TWENTY-FIVE years ago, on the 28th of this month, says the *Montreal Gazette*, the first Presbyterian Church, Sherbrooke, was established here by the induction of Rev. Joseph Evans, in St. Andrew's Church. The silver wedding of the denomination was celebrated by the dedication of a substantial new brick church on the corner of Peel and Factory Streets. The new church is the greatest contrast possible to the building which was the cradle of Presbyterianism here. That was a wooden structure, originally used as a Congregational church, then as an immigration shed, next as a concert hall and theatre, until it was finally secured by the Presbyterians as a place of worship, and improved by them from time to time. The new church is a substantial brick building of considerable architectural beauty, with a capacity for seating 600 people, thus illustrating in itself the wonderful growth of the congregation in the last quarter of a century. During that time the church has been presided over and guided on to success by Revs. Joseph Evans, C. A. Tanner, Peter Lindsay, A. F. Tully, J. C. Cattanaach and the present incumbent, Rev. A. Lee. The work of preparation for the new church only began two years ago, although its need had been felt for ten years back, yet the church was opened to-day with a large share of its cost already defrayed. Twenty thousand dollars will be the total cost of the building, site and furnishings, and the collections for the day, at the three services, which amounted to \$344, of which \$714 was taken up at the morning service will form a substantial nucleus for a fund to defray the balance remaining to be paid. The dedication services were three in number, and were all attended by large congregations. In the morning Rev. Principal Grant, D.D., of Kingston, Moderator of the General Assembly, preached an eloquent sermon from Philipians iii. 8, then followed the solemn dedication ceremony conducted by Rev. Principal Grant, assisted by Rev. Prof. Scrimger, of the Montreal Presbyterian College, Rev. Archibald Lee, and Rev. Mr. Eldridge, the Methodist pastor, whose church was closed that morning in order that his congregation might attend the dedication of the Presbyterian Church. In the afternoon Rev. Professor Scrimger preached, taking his text from Romans xiii. 8-10, and in the evening Principal Grant again occupied the pulpit, riveting the attention of the large congregation present by a discourse on his text from Mark vi. 14. Appropriate hymns and anthems were rendered by the choir. At both the morning and evening services the church was crowded

to excess. Last Sunday the formal opening services were conducted by Rev. George H. Wells, of the American Presbyterian Church, Montreal. A supper and entertainment was held in the large lecture room, when addresses were delivered by Rev. James Barclay, of St. Paul's, Montreal; Rev. A. F. Tully, of Mitchell, Ontario, and others.

THE reopening services of the Central Presbyterian Church, Galt, were held on Sabbath week, and attracted large congregations at the three diets of worship. Rev. Dr. Mackay, of Montreal, preached in the morning to a congregation numbering about one thousand. He took for his text Judges vii. 1-7—the sifting of Gideon's army, whereby it was reduced from thirty-two thousand to three hundred. The Rev. Dr. is a powerful and eloquent preacher and his discourse was a very able effort. He claimed that the test which was adopted by Gideon could be applied with profit to the Christian Church to-day. Of Gideon's army twenty-two thousand were utterly inefficient and weak-kneed, whilst nine thousand seven hundred lacked the courage and determination to go through the fight; while there were only three hundred possessed of the necessary enthusiasm and zeal to prosecute the work of the Lord successfully. The preacher said that so it was in the Church—what was wanted was quality more than quantity. The great cry with our modern churches was for members—a large membership roll. In this way there was much undesirable material, and the Church suffered in consequence. In one Church where he (Dr. Mackay) had preached this sermon, an officer told him after the service that the three hundred men in their Church were all women. In the afternoon Rev. Mr. King, of the U. P. Church, preached to a fair-sized congregation, being assisted in the services by Rev. Mr. Cunningham, of the Methodist Church. The preacher took for his text, Luke ii. 18, "And the angel said unto him, Fear not; for behold I bring you good tidings of great joy, which shall be to all people," from which he delivered an interesting and profitable discourse. Long before the hour of service in the evening the church was crowded and large numbers were unable to obtain even standing room. The draw seats as well as chairs were called into requisition, and it is estimated that there must have been very close upon two thousand people present. Rev. Dr. Mackay preached a splendid sermon from Prov. iv. 18, "But the path of the just is as the shining light that shineth more and more unto the perfect day." Professor Vogt, organist of the Jarvis Street Baptist Church, Toronto, presided at the organ on Sabbath, and the musical part of the services was most creditable to the choir and the organist. The collections at the various services were: Morning, \$173.50; afternoon, \$34.91; evening, \$79.65—making a total of \$288.06. In the neighbourhood of eight hundred people attended the organ recital and sacred concert in the church on Monday evening week, and enjoyed a rare musical treat. Rev. Mr. Dickson presided, and a most attractive program was presented. Professor Vogt and Mrs. Agnes Thompson, along with other cultured musicians, took part. Dr. Mackay also delivered an address.

PRESBYTERY OF KINGSTON.—An adjourned meeting in Cooke's Church, Kingston, was held on the 8th inst. A call from the congregation of Glenvale, Harrowsmith and Winton in favour of the Rev. George Porteous was sustained and accepted. Induction appointed to take place at Harrowsmith on Tuesday the 22nd inst. at half past one o'clock in the afternoon. Mr. E. N. B. Millard's resignation of the pastoral charge of Lansdowne, Fairfax and Sand Bay was accepted, to take effect on and after the first Sabbath of November ensuing, the pulpit to be declared vacant on the second Sabbath of November; Mr. Gracey of Gananoque, to be interim Moderator of the Session during the vacancy. Mr. James Rattray, B.A., was ordained, and inducted to the pastoral charge of Melrose, Lonsdale and Shannonville on the 10th inst. The next meeting will be held in Belleville on the 17th December, at 7:30 o'clock p.m.—A. YOUNG, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 1st of October, Rev. Walter Amos, Moderator. A letter was read from Mr. A. McMurchy, thanking the Presbytery for their minute of sympathy with him in regard to his late domestic bereavement, as also for their kindly recognition of the personal worth and devoted services of one who was much loved and is now greatly missed. Messrs. John A. McKenzie, Thomas Bell, John R. Sinclair and Albert D. Camp, all of them certified members of the Church, offered themselves for examination with a view to their being admitted as students at Knox. A committee was appointed to examine and confer with them. And as afterwards recommended by said committee, they were ordered to be attested to the Senate of said College. As Convener of the committee appointed at last meeting to organize the people who meet for worship in St. George's Hall, Rev. W. Frizzell reported that he had written to representatives of said people, proposing a meeting for the purpose named, when he was given to understand that such organization was not desired in the meantime. The report was received, and the committee was continued for a term longer. It was then reported by Rev. R. Hadlow that he had acted on the appointment assigned him at last meeting, and that owing to exertions made by the ladies of Omagh congregation the amount due to their late minister from said congregation was duly promised, and would probably be paid within a week. An application was read from the congregation of St. Mark's Church, Toronto, requesting the Presbytery to take steps to moderate in a call, and promising also that a guarantee for the payment of an annual stipend of \$1,200 will be ready on the day of moderation. In support of this application Messrs. Hudson, Joss and Dale appeared as commissioners, and were severally heard. The prayer of the application was granted, and Rev. D. J. Macdonnell was appointed to moderate at such a time as he might arrange for. The committee appointed at last meeting to organize a regular congregation at Seaton Village reported through Rev. A. Gilray that they had held a meeting with the people referred to, and had constituted forty-two members in that locality a regular congregation under the jurisdiction of the Presbytery, and further, that the people so organized wished to be known henceforth as the congregation of St. Paul's Church, Toronto. The report of the committee was received and adopted; and the wish of the congregation as just stated was also conceded; moreover, on motion made and agreed to, the brethren composing the committee were appointed to act as an interim Session. As Convener of the Presbytery's Committee on Sabbath Schools, Rev. J. Neil submitted a number of statements ament the Assembly's syllabus for higher Christian instruction in such institutions, and advised that the Presbytery heartily commend said syllabus to the different congregations throughout the bounds. The Presbytery agreed to commend accordingly. There was read a copy of a resolution adopted by the congregation of Charles Street Church, Toronto, instructing the Moderator of their Session to ask authority from the Presbytery to borrow from \$30,000 to \$40,000, with a view to the erection of their new church on Bloor Street East. The Moderator of their Session was heard thereon, and authority was given in accordance with the terms of their resolution. It was reported by Rev. J. A. Grant that after due intimation he had met with those of Mimico and its neighbourhood who had previously petitioned for church organization, that from sixteen of these he had received certificates of church membership, that with two others of them he had dealt in the way of examination, and that these eighteen persons he had organized as a mission congregation under the jurisdiction of the Presbytery. The action of Mr. Grant was approved by the Presbytery, and an interim Session was also appointed. A paper was then read from said congregation, setting forth an application to the Presbytery for leave to borrow \$1,000 for the purpose of erecting a church. Wherefore it was moved by Dr. McLaren, and agreed to, That the Presbytery express satisfaction with steps taken by the congregation

at Mimico for the erection of a church, and agree to grant leave to the congregation to mortgage their property as soon as they have secured a deed for the same. A schedule of apportionments for the Foreign Mission Fund was submitted and read by Rev. Dr. Kellogg; another for the Augmentation Fund, by Rev. D. J. Macdonnell, and another for the College Fund by Rev. John Mutch; which schedules were adopted by the Presbytery. But several other schedules, which were not ready, will have to be added to those aforesaid, in order to provide a full exhibit of what sums will be asked within the bounds as contributions to the Schemes of the Church. The next ordinary meeting of Presbytery was appointed to be held in the same place on the first Tuesday of November, at ten a.m.—R. MONTGOMERY, Pres. Clerk.

HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee of the Presbyterian Church met Tuesday morning week in the lecture room of St. Andrew's Church. Rev. Dr. Cochran, of Brantford, convener, occupied the chair, and Rev. Dr. Warden, of Montreal, acted as secretary. There were also present: Rev. Drs. Robertson, Laing and Campbell; Messrs. McDonald, Moodie, Gilray, Tolmie, Sumner, Farries and Findlay, ministers, and Mr. Robert Kilgour, elder. A large part of the day was spent in considering and passing claims for Home Mission stations and augmented congregations, amounting to upwards of \$30,000 for the past six months. A communication was received from the Presbytery of Stratford, asking for a grant of \$200 per annum for the Harrington congregation. After consideration the matter was deferred until the full meeting of the Committee in March next. The Convener read a letter from Rev. Mr. Jansen, of Gore Bay, to the effect that he had received a call from the congregation of Allou Craig and Carleton, but was willing to remain in his present field at Gore Bay if the Committee thought it best in the interests of the Church at large. The Committee unanimously decided that Mr. Jansen should remain in his present field. A list of the catechists, licentiate and ordained ministers, applicants for work during the winter months, was made up, also a list of the number of men wanted by the different Presbyteries of the Church from Quebec to British Columbia.

In the evening a joint conference was held in Knox College between the Home Mission and Foreign Mission Committee and representatives of the Woman's Missionary Society for the purpose of considering in terms of the instruction of last Assembly, whether the constitution of the Woman's Missionary Society should not be altered so as to include home missions as well as foreign. Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, occupied the chair. Rev. Dr. Cochran introduced the members of the Home Mission Committee, and indicated in general terms the reasons why such a course should be taken. He was followed by Mr. McDonald, Dr. Warden and Dr. Robertson, who at length stated the reasons why it was proper and necessary that the ladies should aid the home mission work of the Church. On the part of the ladies, Mrs. Harvie, Mrs. Dr. McLaren, Mrs. Robertson and Mrs. Campbell were heard, and a resolution previously prepared by them was read, declaring their willingness to broaden the constitution so as to admit all Home Missions. Rev. Dr. McLaren, Mr. Barclay, Mr. A. D. McDonald and Principal Grant afterwards spoke on the part of the Foreign Mission Committee, taking in the main the view adopted by the ladies. It was understood that the Foreign Mission Committee would send a delivrance to the Home Mission Committee, and that the latter should report to the next General Assembly the results of the conference. At the close Rev. Dr. Cochran tendered a vote of thanks on behalf of the Home Mission Committee for the courtesy extended to them by the ladies and the Foreign Mission Committee in meeting with them to discuss this important matter.

The following mission appointments were made to the Presbyteries, etc., named: Mr. A. McFee, Ottawa; Rev. E. B. N. Millard, Algoma Mills; Mr. R. Thompson, Montreal; Rev. R. Fairbairn, Saugeen; Mr. H. D. Currie, Mr. J. D. Smith, Mr. W. Morden and Mr. James Lochore, Bruce; Rev. A. Magee, Owen Sound; Rev. R. C. Hunter, Quebec; Mr. R. T. Mullen, Barrie; Rev. J. L. Robertson, Sundridge; Mr. G. W. Logie, Barrie; Rev. M. Turnbull, Medonte; Rev. H. Knox, Barrie; Mr. Menzie, Mr. A. Nelson and Mr. M. Wilson, Lanark and Renfrew; Mr. J. S. A'lan, Barrie; Mr. M. McGillivray, Chatham; Rev. T. C. Gilmore, Magnotta; Mr. J. H. Courtney, Ottawa; Mr. T. Harrison, Barrie; Rev. W. E. Wallace, Little Current; Mr. John McGregor, Rev. J. Ferguson, Bruce; Mr. W. Smith, Mr. J. G. Jackson, Barrie; Rev. R. C. Tibb, Toronto; Rev. J. S. Stewart, Brockville; Rev. J. A. Birrell, Ottawa; Mr. A. McCartney, Barrie; Rev. W. McKinlay, Ottawa; Rev. J. B. Duncan, Paris; Rev. J. Turnbull, British Columbia; Rev. W. Robertson, Peterborough; and to Synod of Manitoba, Rev. J. McEwen, Rev. D. Hickell, Rev. R. Munroe, Rev. D. McMillan, Mr. Wm. Finlay, Mr. D. Lamont, Mr. W. Fraser, Rev. Dr. Burrows, Rev. C. W. Gordon, Rev. Arch. Brown, Mr. James Laing, Mr. A. J. McGillivray, Mr. James Patterson, Rev. A. Campbell, Rev. T. J. Barron and Mr. J. D. Jeffrey.

The committee agreed to invite Rev. W. J. Day to take charge of the Sudbury field.

The Rev. Dr. Laing was appointed to visit the Presbytery of London in connection with East Williams and grants to other augmented charges.

An application from the Presbytery of Montreal as to the appointment of a missionary to meet and direct immigrants arriving from Europe was referred to Drs. Warden, Campbell and Rev. Mr. Farries. Steps are being taken, and that with fair prospects of success, to raise sufficient to wipe out the Home Mission and Augmentation Fund deficit.

The following extract minute of the General Assembly was read: "In order to secure the co-operation of women of the Church in the Home Mission work, the General Assembly instructs the Home Mission Committee, instead of taking action in the direction of Young Women's Home Mission societies, as sanctioned by a previous General Assembly, to confer with the Foreign Mission Committee, and with the Executive Committee of the Woman's Foreign Missionary Society, with a view to widening the basis of said society, so as to include the Home Missions in its operations."

The Home Mission Executive met in the evening in Knox College. There were present to confer with them the members of the Foreign Mission Committee and also representatives of the Executive of the Woman's Foreign Missionary Society, who had been invited by the Foreign Mission Committee to the conference. Members of the Home Mission Executive made certain statements regarding the desirability of Home Missions being included in the work of the Woman's Foreign Missionary Society. Thereupon the secretary of the Foreign Mission Committee read the following resolution, adopted by the Board of the Woman's Foreign Missionary Society at a meeting held on the first day of October, 1889: Resolved, that the Board is not unwilling to confer with the Home and Foreign Mission Committees if such conference should be arranged; that the Board thinks it has very strong reasons for remaining in its present relation to the Foreign Mission Committee and continuing to work for Foreign Missions only.

Representatives of the Woman's Foreign Missionary Society were heard in support of their views. Several members of the Foreign Mission Committee thereafter expressed their minds in opposition to the proposed change, resting their opposition chiefly on the resolution of the Woman's Board. The conference then closed.

The Committee adjourned at six p.m., to be called again if necessary by the Convener, prior to the regular half-yearly meeting to be held about the end of March, 1890.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 27 } 1889. } **SIN, FORGIVENESS AND PEACE.** 1 Psa 2:1-11. **GOLDEN TEXT.**—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

SHORTER CATECHISM.

Questions 45-48.—The first table includes the second. If we love God, we must love each other. And the first commandment necessitates and embraces all the rest. If we glorify God as our God, then we must render proper worship, and must reverence His name and day. The form of the questions emphasizes the fact that these prohibitions include the requirement of corresponding duties. Let us bear this in mind. We are commanded—(1) To have but one only object of supreme love, obedience and worship. There is, in fact, but one God (Deut. vi. 4; Isa xliii. 10; Jer. x. 10; 1 Cor. viii. 4, 6). (2) To know this one God as He has revealed Himself, as the God of nature, the God in covenant, and especially in His latest and clearest manifestation in Christ Jesus, the Saviour and final Judge. (See the preface; Matt. xi. 27; John i. 14; 1 Tim. iii. 16; Heb. i. 3.) (3) To acknowledge Him as our God by open confession and in acts of obedience and worship (Deut. xxvi. 17; John x. 27; Rom. x. 9, 10). (4) to worship Him in adoration, prayer and service (Isa. lii. 23; Rom. xii. 11). We are forbidden (1) To neglect, delay or qualify these duties. (2) To take part in the worship of any false god (Hos. iv. 12; Rom. i. 25). (3) To invoke angels, saints, Mary, the pope or priests as objects of worship or as intercessors with (God) Col. ii. 18; Rev. xix. 10) (4) To consult directly or indirectly the spirits of men or of devils, or to seek from them the knowledge which belongs only to God (Lev. xx. 6; 1 Sam. xxviii. 7-20; 1 Cor. x. 20; Rev. ix. 20). All this is enforced by the fact that disobedience is a personal insult to God and in His presence ("before Me"), and that He will punish it.—A. A. Hodge, D.D.

INTRODUCTORY.

Great and good as David was, he was not perfect. He fell into deep and grievous sin. The Bible does not hide the faults of the good. It always speaks the truth, whoever suffers from the exposure. The falls of the good remind us of our frailty and liability to sin, therefore to keep a watch over ourselves; the sins of the good are recorded as a warning, and also to point out to us the way of escape from sin, and the nature of true repentance.

I. David's Sin.—It was one of the most grievous that he could commit. He was guilty of the double crime of adultery and murder. He yielded to temptation, and then to evade the consequences of his guilt he sent Uriah into the front rank of the battle that he might be killed. Such crimes were not uncommon among the heathen nations. But with the people to whom God had given His moral law, both crimes were directly and positively forbidden. David was not ignorant of the law of God. He sinned against light, the light of God's plainly-revealed law, and the light of his own conscience. The indelible wrongs inflicted on others by his wickedness was an aggravation of his guilt. It was also an act of deepest ingratitude towards God. After all the special blessings he had received, after the wonderful degree of prosperity vouchsafed to him, this was the return he made! Even in the depth of his sinfulness God did not forsake David. He mercifully sent His servant Nathan to make known to David his transgression. This he did in a most striking manner by the apologue of the ewe lamb, and culminating in the saying which, like a well-aimed arrow, pierced his conscience, "Thou art the man!" The exalted position to which David was raised was also an aggravation of his guilt. It used to be said in former days, The king can do no wrong, and the evil example of wicked rulers has been freely followed by many who wanted an excuse for their evil deeds. So even still people are found to quote David's example as an excuse for their transgressions. Not every one who imitates the wickedness of David takes him as a pattern in the matter of sincere and heartfelt repentance.

II. David's Repentance.—When once David was aroused to a full sense of his guilt, he resolved to continue no longer in that state. He abhorred his sin and he abhorred himself. How deeply he repented and how very keenly he suffered may be learned from the account in Samuel and also from Psalm li., which is David's confession of sin. The repentance of David was deep and sorrowful, but it was also genuine. Many people are sorry for the consequences of their transgressions, but they continue to transgress. That is not repentance, for it implies the confession and forsaking of sin. No repentance that does not include this is genuine or availing. Another that ought not to be overlooked is that sin, even when it is repented of, leaves certain consequences behind that cannot be stayed. The child was dead, Uriah was dead. A sore wound had been inflicted on the conscience that David's repentance and forgiveness could not undo. Sin may be repented of and forgiven, but it leaves scars behind it.

III. God's Forgiveness of David.—In Psalm xxxii. David gives expression to thankfulness for God's forgiveness. Sin is spoken of here under three aspects: transgression, doing what God has forbidden; sin, not doing what God requires; iniquity, doing what is unrighteous, unjust. Forgiveness is represented under three aspects: The guilt of sin is removed; covered, blotted out of the book of God's remembrance; not imputed, no longer to be charged against him who has repented of his sins. The forgiveness of sin is therefore a precious blessing. From the description that follows it will be seen how greatly it was valued by David. All the while his sin was unconfessed and unrepented of, he was miserable beyond description. He was crushed under his load of guilt. Day and night he felt the hand of God upon him. He suffered constantly both in mind and body. When David approached God in the spirit of the humble penitent he confessed his sin and found mercy and forgiveness. "Thou forgavest the iniquity of my sin." David's errors should be a warning to teach others to beware of sin, his repentance and experience of God's pardoning mercy should be an encouragement to every godly one to turn to God. Then all who experience God's forgiveness and trust in His grace will be kept secure. When temptations assail, God will shield them, he says, amid the difficult pathways of life. "I will guide thee with Mine eye." God guides all His children by His love, not by force. The horse and the mule have to be governed by bit and bridle. In any case God will govern, but to be governed by love is very much preferable to being driven by force. The lesson closes with a striking but very true contrast. "Many sorrows shall be to the wicked." It cannot be otherwise. Sin and sorrow are inseparable. They that trust in the Lord are surrounded by God's mercy. Instead of the groaning and the wailing caused by sin, the result of God's forgiveness is joy and peace. The peace of God, which passeth all understanding, keeps the heart and mind of the upright.

PRACTICAL SUGGESTIONS.

Sin ever and always brings misery and suffering along with it. We can only be freed from the misery and the guilt of sin by God's forgiveness.

The way to obtain the forgiveness of sins is by repentance and confession.

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THE MISSIONARY WORLD.

JAPAN, THE SUNRISE KINGDOM.

God gave to the United States the privilege of unlocking the doors of this island empire, after they had been bolted and barred for centuries. In the middle of the sixteenth century Francis Xavier, the "apostle of the Indies," visited the Sunrise Kingdom, and conversions to the Papal Church were reported in vast numbers, even Japanese nobles and princes being among the converts. In 1582 the Catholic converts sent an embassy to Rome bearing letters and presents to the Pope in token of their allegiance to the supreme Pontiff. Their return was the signal for new conquests over the natives, and in two years 12,000 more were said to have been baptized. The haughty disdain with which the Portuguese merchants treated the Japanese, their lordly assumptions and arrogance awakened distrust on the part of the natives. Portugal and Spain were at that time united; and a Spaniard, when asked by Taiko Sama how his king (Philip II.) had managed to possess himself of half the world, replied: "He sends priests to win the people; he then sends troops to join the native Christians, and the conquest is easy." Such an unwise answer acted like a wind to fan the fires of distrust already kindled. In 1587 Taiko decreed the banishment of the missionaries; the edict was renewed by his successor in 1596, and the next year twenty-three priests were put to death in one day at Nagasaki. The Roman converts, instead of seeking to conciliate, defied the Government and attacked the religion of the islands, destroying both fanes and idols. Persecution kindled her fires, and in 1612 and 1614 many converts were put to

death, and their churches and schools laid in ruins, and their foreign faith was anathematized as treason both against their gods and the Government. Again, in 1622, a fearful massacre of native Christians took place; and when, fifteen years later, a conspiracy was detected between the Japanese, Portuguese and Roman Catholics to overthrow the imperial throne, and erect the Papal See upon its ruins persecuting violence swung to its last extreme. Edicts forbade the Japanese, on any pretext to quit the country, or any Christian, or even the Christian's God Himself, to set foot on the islands.

The exact form of this ancient edict is worth preserving: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with His head."

By the close of 1639 the Portuguese were expelled, and their trade was transferred to the Dutch, who, as their enemies and the enemies of Roman Catholicism, were tolerated. In 1640 the native Christians openly rebelled, seized a fort, and were only subdued by the aid of the Dutch. When their stronghold fell, thousands within its walls were indiscriminately slaughtered; and henceforth Japan would have no intercourse with foreigners, and even the Dutch were confined to the island of Desima.

The ports of Japan remained shut even against vessels of commerce, until the middle of the present century. In 1852, in consequence of complaints as to the treatment of American seamen wrecked on the Japanese coast, the United States sent Commodore M. C. Perry with an expedition to demand protection for American ships and their crews and secure a treaty for purposes of trade.

In 1853, on the Lord's Day, he, with seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, from an open Bible he read the 100th Psalm, and then, with his crew, sang Kethe's version:

All people that on earth do dwell, etc.

It was the signal of a peaceful conquest, without firing a gun or shedding a drop of blood. Commodore Perry delivered a letter from the President of the United States to the Emperor; and on March 31, 1854, negotiations were concluded and the treaty signed, followed by similar treaties with Britain, Russia and Holland.

During these thirty-five years the progress of Japan toward the civilization of the Occident has been without precedent or parallel. Between thirty and forty millions of people within the average lifetime of a generation have changed in everything. Intellectually, socially, politically, religiously; in government, education and religion; in individual life and family life; in trade and manners; in army and navy, finance and political economy they are scarcely recognizable. A young Japanese convert, a student in Johns-Hopkins University, said lately in Bethany Church, Philadelphia, that "nothing is left as it was thirty years ago except the natural scenery;" that "the Light of Asia is fading and waning; but while it is at its sunset, the Light of the World is rising on that island empire."

The Mikado is showing himself one of the most progressive sovereigns in the world, and the people do not lag behind. In building ships and machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in cultivating mind and soil; in postal system and political economy; in banishing feudalism and disestablishing Buddhism; and in a hundred other radical changes and giant strides, Japan is astonishing mankind. If it be true that the newspaper is an index of civilization, Japan thirty years ago had not one; now she has more than Russia and Spain combined or all Asia besides.

Meanwhile Japan is going everywhere. The sea, no longer her "bulwark" is now her "pathway," and at every European capital are Japanese representatives. Caste distinctions are giving way to democratic ideas, and the old cumbersome alphabet to Roman characters; there are new coinage, new tax system, new social life. In 1881 the total of literary publications was about 5,000, and in one year the total increase of pupils in schools was 200,000.

At the beginning of the year 1886 the old ministry with its privy council gave place to the modern "cabinet," and the Mikado decreed the intelligent reorganizing of the whole administration. The new Cabinet embraces eleven new departments: The President and Premier, the Minister of Foreign affairs, and the head of the Department of Education are believed to be the most progressive men in the

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empire. Official orders decreed the organization of the Imperial University at Tokio, with five colleges of law, medicine, engineering, letters and science, and branch institutions in four other cities. The people accepting the new regime are to choose a constituent assembly in 1890.

The calendar of Christian nations has displaced the pagan, and since 1873 A.D. determines all dates. In 1876 the national "fifth day" gave way to the "one day in seven" as a day of rest. The ancient edict against Christians is a dead letter; editors, orators, authors and statesmen openly advocate absolute toleration, and as a measure of political economy advise the acceptance of Christianity as a State religion. Mr. Fukuzawa, who some years ago publicly urged that Christianity be not even tolerated, now with equal vehemence urges the adoption of Christianity by the Japanese; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan ethically and socially.

Dr. Gracey says: "Japan is ripe for the Christian religion as no other country is on the globe, and may become Christian by royal decree in a day."

About thirteen years ago the first Protestant Church was formed with sixteen members; now there are 250, with 25,500 members. In five years the number of Protestant missionaries in Japan has increased from 240 to 443. The number of native ministers from fifty to 142; of licentiates and helpers from 160 to 287. But best of all, the church members, in five years, from 1883 to 1888, grew more than fivefold, from 5,000 to 25,514! Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are now expended, and an ex-daimio sent \$500 and a chandelier as a present to the mission church at Sanda at its tenth anniversary.

We were recently favoured with a most eloquent address from a native Japanese, Rev. K. S. Kurahara, a graduate of Auburn Theological Seminary, who gave most startling and vivid views of the marvellous progress of Japan. He mentioned, however, four difficulties needing prompt consideration:

1. The indifference of the upper classes to religion.
2. The hold of Buddhism as an ethical system.
3. The necessity of the alliance of political and governmental matters with the future religion, whatever it shall be.
4. The present activity of sceptical scientists and philosophers in influencing the awakening minds of the people.

Never was such opportunity presented to the Church of Christ; and woe be to us if we come not up to God's help in this juncture.

Japan remarkably illustrates the sudden subsidence of obstacles and barriers. Such a preparation as was there found for the Gospel no other land ever, perhaps, presented to the same extent; and it could not be traced to man, for Japan had been for centuries a hermit nation, shutting herself in and shutting others out. There was every reason why, according to all human expectations, the institutions and character of this exclusive people should have been found, after over two thousand five hundred years, petrified and fossilized into impenetrability and immobility. Yet God had gone before His people, and, in advance of their approach, thrown down gigantic barriers. Here was a people tired of a dual government, an oppressive feudal nobility, and a dead State religion. Revolution had paved the way for political reformation and social regeneration. A nation by temperament aggressive and progressive, divinely prepared for a new order of things, waited for a day dawn. Just at this critical, pivotal era in Japan's history, the foremost of Christian nations' peaceably knocks at her doors and asks entrance. A great republic and a great monarchy, both Protestant and evangelical, approach for trade, and bring the Gospel. This awakened nation finds at once a better model of Government, a higher type of civilization, a loftier plane of education, and a purer form of faith; and with incredible rapidity is taking on the complexion and character of Christian nations. Was not God in this subsidence of obstacles? Was not this another example of the coming of the fullness of His time? He struck while the iron was hot, and only He could know when it was hot.

Yes, God not only chose His own way, but His own time, for opening the doors of Japan. At the very crisis of affairs, when the dual government of seven centuries was overthrown, and the Tycoon and his divided followers surrendered to the Mikado as the sole ruling power, at this providential juncture of affairs, when the various elements of Japanese life were in a state of fusion, ready to be moulded anew, God provided a matrix in which the new Japan should take shape.

Foreign commerce was knocking loudly at the long-shut gates, bringing with it western thought, enterprise and manners. It was not only easy, but natural, to accept the new order of things; and consequently revolutions have taken place, intellectually, socially and religiously, that centuries have not wrought elsewhere, which astonish not only all outside observers, but the Japanese themselves.

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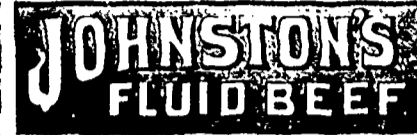
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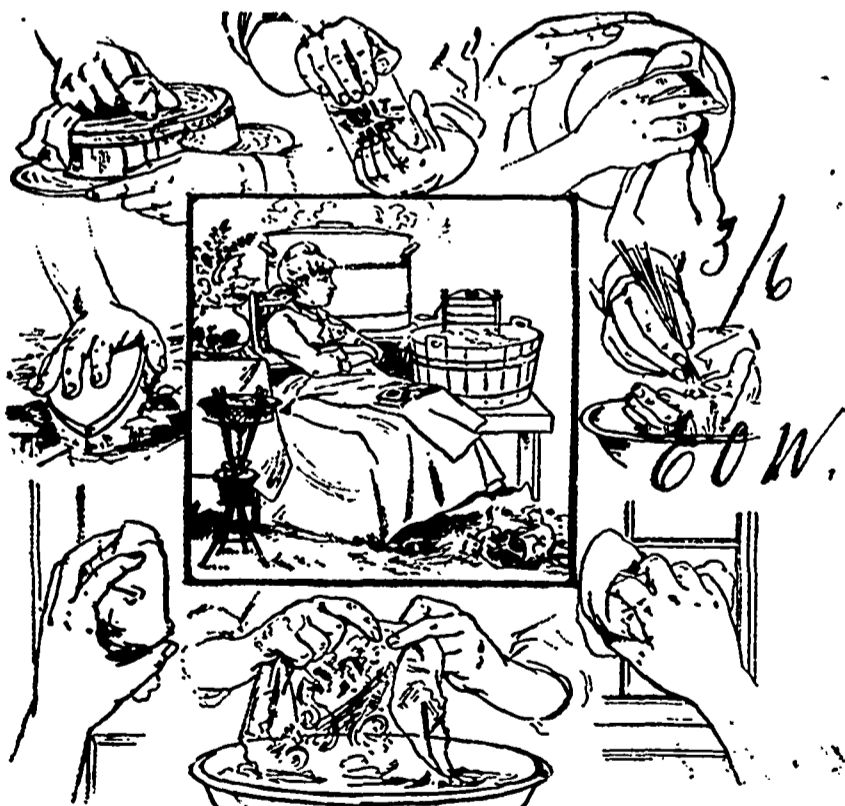
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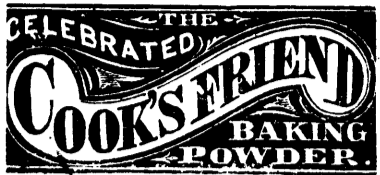
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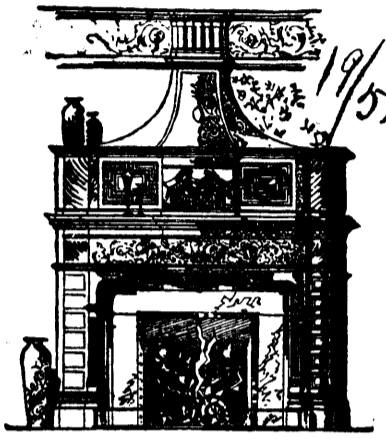
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MARRIED. At the Manse, Huntsville, on the 1st October, by the Rev. J. C. Smith, B.D., Guelph, uncle of the bride, assisted by her father, John Dawson Reid, of the "Arrow," Burk's Falls, to Elizabeth Helen, daughter of the Rev. James Sieveright. On Thursday, 10th October, in St. Andrew's Church, Whitby, by Rev. I. Abraham, Rev. Andrew Shaw Grant, B.D., Almonte, Ont., to Carolyne Alberta Wetherald, only daughter of the late John Wetherald, Richmond, Indiana.

DIED. At the house of her son-in-law (Robert Hay), 43 St. George street, on the 8th inst., Elizabeth Dunlop, in her 86th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 26th November, at 11 a.m.

GUELPH.—In Knox church, Guelph, on Tuesday, 19th November, at 10.30 a.m.

HURON.—At Clinton, on the 12th November, at 10 a.m.

LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, Dec. 10, at 11.15 a.m.

MONTREAL.—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at 11 p.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on Tuesday, December 17, at 7.30 p.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

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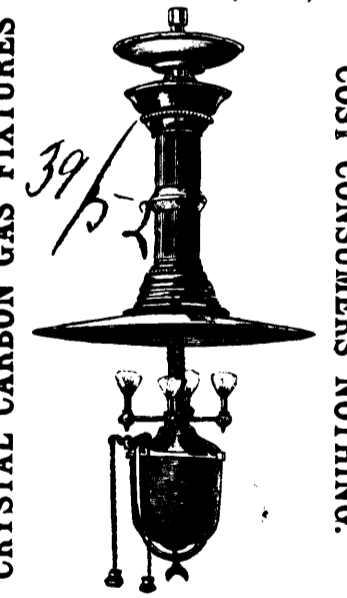
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