

The Canada Presbyterian

Vol. 18.—No. 39.
Whole No. 920.

Toronto, Wednesday, September 25th, 1889.

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Notes of the Week.

DR. AIRD, the ex-Moderator of the Free Church General Assembly, deploras the doctrinal errors which are stealthily increasing in the Free Church. The inspiration and infallibility of the Bible are, he says, denied, and the fundamental principles of their religion are assailed. He specially bewails the action of the General Assembly in recently appointing to one of its professorial Chairs a man who is in full sympathy with, and a leading promulgator of, these erroneous views.

DR. HAMILTON MAGEE, of Dublin, who has studied Irish affairs keenly for many years, believes that the effect of the Persico incident on the Irish Roman Catholics will be neither trivial nor temporary, and that it will probably take its place in history alongside the perfidious betrayal of their country by Pope Adrian IV., which all Irishmen have learned to execrate. "It affords an extraordinary proof," he adds, "of the almost incredible selfishness and tyranny of the great ecclesiastical despotism at Rome."

THE Ulster Protestant journals, both Tory and Liberal-Unionist, express the belief that the aid which the Government would receive from the Parnellites in attempting to endow a Roman Catholic university would be more than neutralized by the alienation of their chief supporters in England, Scotland and Ulster. Rev. Dr. Kane, Grand Master of the Belfast Orangemen, denounces the programme of the Government regarding Irish education and declares that it will meet with the most determined opposition of the Irish Protestants.

PRINCIPAL CAIRNS, at the conference of Good Templars in Edinburgh, counselled them to introduce into their proceedings more and more of the devotional element. They could not of themselves make a man a total abstainer any more than they could make him a Christian. They should try to get people to join the lodge. He himself derived more satisfaction from the remembrance of any convert he had been instrumental in gathering in than from any speech he had ever made. It was a total mistake, he added, to think that they were doing no spiritual good when they limited themselves to temperance reform.

NOT all sea-beach preachers are, as described by the *Daily Telegraph*, "gloomy Jeremiahs of the sands" and "hopelessly illiterate Solomon Eagles." Dr. C. F. Harford-Battersby, conductor of the Children's Special Service Mission at Eastbourne, wrote to point out, as rebutting evidence, that he holds three University degrees and the diplomas of the Royal Colleges of Surgeons and Physicians, that his college at Cambridge was Trinity, that he holds an appointment at one of the largest London hospitals, and that he is assisted by two clergymen, by two graduates and two undergraduates of Cambridge, and an undergraduate of Oxford.

THE congregation of Chalmers Church, Dunedin, resolutely uphold the decision of their elders and deacons to put a clause in the title-deed of the building proposed to be purchased excluding instrumental music and hymns from their service. The deputation to the Presbytery emphatically affirmed that they had put their foot down and were determined to stand. Several members of Presbytery thought the step a most disastrous one; but others held the opposite view, and the Presbytery ultimately approved the deputation's report. Many Highlanders in Dunedin, it seems, who have been estranged from the Church by various causes, will now rally round this standard; and it is hoped that Chalmers Church will soon be filled.

THE Nun of Kenmare says, and says sensibly: I may add here that I think far more good could be done by the plain statements of the teaching of the Roman Catholic Church than by sensational narratives. The former are not so attractive to the general public as the latter, but they are of far more value because they cannot be denied. Many Romanists are in utter ignorance of the teaching of

their own Church, and it would be amusing, if it were not so very sad, to see their indignation when I make statements which I have simply taken from the very books which sisters, and all the teaching Orders of the Roman Catholic Church, including, of course, the Jesuits, are obliged to teach those whom they educate.

By the death of Rev. Alexander Rentoul, M.A., of Sandy Mount, Dublin, the Church has sustained a more than ordinary loss. Mr. Rentoul belonged to a family which has for generations supplied distinguished ministers to the Presbyterian Church, first to the Secession Synod, and, since the union with the Synod of Ulster, to the General Assembly. He was the son of the late Rev. J. B. Rentoul, D.D., of Garvah. In evangelistic efforts, and in the higher education of the people, he took a deep interest, and the fine High School which has been established at Sandy Mount is a monument of his persevering zeal. A short time ago he had an attack of hemorrhage of the lungs, which obliged him to retire from all active work, and for a little while he seemed to be recovering, but the hopes that were cherished were soon blasted, and he died at Howth recently.

THE *Christian World* says: On his way to Ireland Mr. Carvell Williams called at Hawarden, and had a long talk with the ex-Premier on Mr. Balfour's announcement in regard to the establishment and endowment of a Roman Catholic University in Ireland. We have reason to believe that Mr. Williams left with the impression that Mr. Gladstone's views are such as might have been expected, and that they will not be considered unsatisfactory by Nonconformists. Mr. Gladstone, we believe, anticipates that the proposal will encounter the strongest resistance from the Nonconformists. There can be no doubt about that. The Committee of the Congregational Union has already arranged for a resolution on the subject to be moved at the Hull Assembly. Other Nonconformist bodies are certain to follow the example of protest against a proposal that violates their most sacred principle.

THE poor, the miserable, the vicious, the degraded, says Archdeacon Farrar in the *Contemporary Review*, can never be reached except by the spirit of sympathy. Benefits scornfully flung to them, as we would scarcely fling a bone to a dog, will neither improve their lot nor touch their hearts. No deep and abiding good will be wrought by those who abandon the stimulus of hope. Socially there must be a far greater awakening to the sense of duty. At present the few are magnificently liberal; the many are shamefully uncharitable. It has become a question of the day that the rich should more and more feel the guilt of a purely selfish luxury unaccompanied by either public munificence or private generosity. Let them—and let all—look well to it that they have no share in the interests of crime, no investment in gains derived from the causes of human misery. If each one swept thoroughly his own door the streets would be clean.

OVER 300 delegates attended the British Conference of Young Men's Christian Associations in Dublin lately. A very cheering reception was given in Metropolitan Christian Buildings at the General Secretaries' Conference. At Howth it was agreed, on the proposal of Robert Burn, Aldersgate Street, to form a secretarian society for common objects. Mr. G. Williams presided over the opening business meeting. Mr. Newett, Manchester, expressed the delegates' sympathy with Mr. Williams upon a recent severe bereavement. Mr. John White, London, read a paper upon the presence and power of the Holy Spirit in the work. He urged that though utterly powerless themselves in presence of unconverted young men, there was no limit to the power of Christ in them if, after His own divine example, their lives were at all times and everywhere freely open to the inflow and outflow of the Holy Ghost.

DR. PENTECOST'S open air meetings in Scotland have been in progress for ten weeks, and have been attended by crowds varying from 2,500 to 10,000 and 12,000, as the weather has permitted. It is said by old citizens that there have never been such meetings held in Edinburgh. The interest in them is not only unabated, but continually on the increase.

In the meantime, Dr. Pentecost's services in Free St. Andrew's Church are increasing in interest and power each Sabbath. Long before the hour of service the Church is crowded in every part and all standing-room taken, notwithstanding 300 extra seats have been put in the church. Dr. Pentecost continues his work in Edinburgh till September 15, and then begins his regular mission work in Dundee on September 22, and thence in following centres through the autumn and winter in Airdrie, Coatbridge, Broughty Ferry, Newport, Greenock, Paisley, Ardrossan, and other places.

ON the proposed Irish Catholic University the Belfast *Witness* remarks. The public mind has been most anxiously exercised over the chief secretary's announcement as to the proposal to do something to satisfy the clamours of the Irish Roman Catholic Hierarchy in the matter of university education. It came upon the country with such suddenness, and coming from Mr. Balfour was so unexpected, and, besides, it is as yet so shapeless and undefined, that people scarce know what to think or say, or do about it. There are abundant signs, however, that anything of the nature of a proposal to establish a Roman Catholic university will meet with the most determined opposition. Notices of motion on the subject have already been given in the Belfast Presbytery, and nothing is more certain, so far as the whole Presbyterian Church is concerned, than that such a proposal would be fought against with the utmost strenuousness. But we must wait to hear what is really proposed before we can do anything. It is not easy to fight with a shadow.

DR. ANDREW THOMPSON of Edinburgh, writing to Rev. John Parker of Sunderland on the incongruity and injury of intruding amusements into the midst of religious services, so much so as at times to extrude the religious element or to cast it into the shade, says: When meetings are held to begin with religious exercises and to end with dancing or theatricals, the religion will be looked upon as a kind of penance leading the way to amusements which are regarded as giving the real enjoyment. Mr. Parker has published in pamphlet form the overture on the subject which he moved in the Newcastle Presbytery in March last, along with extracts from a sermon on the same subject by Rev. Richard Leitch of Newcastle. Mr. Spurgeon writing to Mr. Parker says: I have often spoken about these wretched amusements. Indeed, this was a main point of the Down-grade controversy—frothy doctrine and silly amusements seem to go together. I hope Presbyterians will keep right, but the spot is seen here and there. I am sorely troubled by seeing defection where one could not have expected it.

THIS is the *Christian Leader's* comment on the reception accorded the Equal Rights delegation to the Governor-General: In his elaborate reply to the large and exceedingly influential delegation which waited on him with petitions urging disallowance of the Jesuit Estates Bill, the Governor-General of Canada merely repeated the arguments of the ministry at Ottawa which had been already thoroughly refuted. It was with unfeigned astonishment the deputation learned that no case would be submitted to the Supreme Court to obtain its opinion upon the validity of the Act. After they had bidden Lord Stanley farewell the delegates, who were headed by Principal Caven, at once proceeded to hold a meeting at which they decided to urge the continuance and the extension of the movement throughout the entire Dominion. This was the reply to the impertinent lecture with which they were favoured by Lord Stanley on the duty of being tolerant, and of following the policy of live, and let live, "like our great neighbour." The French Canadian press is, of course, jubilant at this triumph; and the Jesuits must be chuckling over the eulogy pronounced on them by the Governor-General, who declares that he has not found them less loyal or less law-abiding than others. That the Government and the Governor-General of Canada have violated fundamental principles of the British Constitution does not admit of a doubt; and we trust the people of the Dominion will never rest until the Act has been repealed which recognizes the right of the Pope to interfere in our civil affairs in a way which is derogatory to the supremacy of the Queen and menacing to the liberties of the people.

Our Contributors.

STUDENT PREACHERS AND MINISTERS' WIVES.

BY KNOXIAN.

A Free Church minister's wife writes an interesting article in the *British Weekly* on "My Student Preachers." It is a companion article to one recently published by another minister's wife on "My Probationers." The good lady seems to have found the students rather nice young men and the duty of entertaining them somewhat pleasant. But let her tell the story herself:

When I was about to take up the role of entertaining preachers, I was warned to take good care of them, as the receptions at different manses were sometimes the subject of gossip next week at college. I have tried to keep this in mind, and have never found it a difficult task to make friends with those who were filling my husband's place. I think where the minister's wife is left behind during a prolonged holiday, it is a welcome break, as the days go on monotonously, to have a temporary head to the house and priest of the family during one or two days each week.

The good lady does not say who gave her the warning, but whoever it was, he knew something about the talents of students at college. It is a fact we believe that divinity students do sometimes rest themselves after heavy work at Home and Hodge by a little pleasant talk about their receptions at manses and other hospitable places. Why shouldn't they? Older people, yes, even grave Doctors of Divinity, do occasionally so far forget their dignity as to make remarks about how they are treated in places they visit. Not long ago we saw a Superior Court judge in a "state of mind" because he had been put into a cold room. Why should an over-worked divinity student not be allowed to make a casual observation if he is half-frozen to death in the north-east room of the house? This minister's wife was a good sensible woman, and she took good care that when her student preachers got back to college they would have a favourable story to tell.

We cannot pass from the foregoing extract without noticing the domestic duties that devolve upon the student preacher in Scotland. Besides supplying the pulpit he is supposed to act as "temporary head of the house and priest of the family." When Principal Caven wishes a student to take an appointment he may perhaps address the young man in this way: "Mr. A., would you kindly go out and supply for Dr. Boanerges and act as "a temporary head to the house and priest of the family."

The students who visited this lady's manse were fairly attentive at table. That is to say they were not more inattentive than most ministers are which may be a rather doubtful compliment:—

Ministers, as a rule, are rather absent-minded at table. I find, and now and then need to be reminded to attend to the wants of their neighbours, but the students are not more inattentive in this respect than the older brethren, and some bright exceptions cannot have this fault laid to their charge at all.

And they were not very hard to please in the matter of diet only one giving any trouble on that line:—

They are not fastidious in their tastes generally; and wisely, too, since they are visiting Free Kirk manses. Only one, that I remember now, was at all troublesome with his diet, but, as I consider that they need all possible indulgence, because of the nature of their work on the Sabbath and their newness to it, I did not look on the extra trouble as so very dreadful after all.

Reading between the lines here we think we find a suggestive question which members of the clerical profession might take into consideration. Why should a minister's work on Sabbath entitle him to give people extra trouble any more than the work of a lawyer or doctor, or any other man entitles him to give trouble? Is it because the typical minister is supposed to be so soft, so effeminate, so delicate, that he needs to be cooked and coddled before he can conduct an ordinary service?

The young men who visited this excellent lady's manse made good use of Saturday evening and Sabbath morning:—

Most of my friends—wisely, I think—take advantage of a good deal of quiet time in the study on Sabbath morning and at lunch time to go over their work for each service, but few are so shy or studious on Saturday evening as to prefer the study to a friendly chat at the dining-room fireside. They generally make use of this to learn something of the people they are to address next day, as well as to get a few hints about the usual order of the service when the minister is at home.

But none of them were as confidential as the probationer who told the manse lady about his engagement:—

Some of the reserved, studious youths I have entertained were not very communicative as to their history, but others were happy to talk of their own home life, or of their experiences in lodging; while all could find some topic of conversation—sometimes in their work at the New College, or often in some ecclesiastical news gleaned from the last number of the *British Weekly*. I have never yet, however, been made the confidante of any of their love stories, perhaps because my visitors are too wise to entangle themselves in engagements before the Manse and the Sustentation Fund are sure to them.

There is not much use in discussing the question of engagements in the abstract. Most students and other young men will get engaged when they feel like it if the other party is willing, whether the step is a wise one or not.

The closing words of the article should suggest some serious thought not only to ministers' wives but to a good many other people:—

I think that ministers' wives should feel an interest in the future of any of these student preachers whom they have had under their care; and possibly, in this way, when a few years have passed, we may be able to claim acquaintance with some of the rising stars of our Church. I think, if we know anything of our husbands' work, we must have learned that, even after years of experience in the work of the ministry, it is no light matter to face a congregation twice on the Sabbath. How much more, then, must this be true with

young fellows—some of them but "beardless laddies"—who can count the times they have donned the gown, and most likely have been working hard at their own private work in quite another direction from the subjects they are to discourse from on Sabbath! I think, as a rule, they need all the sympathy that the mistress of the manse can offer them; and, for my part, I am generally ready to stand up for most of my student visitors against any adverse criticism from their audience which may reach me during the following week; and I can do this quite honestly, because I get to know the best of them from meeting them privately too.

May all minister's wives and other good people imbibe this excellent lady's spirit and imitate her example. If they do the life of the student preacher will be relieved from several inconveniences—to put the matter mildly.

THOUGHTS ON PRAYER.

BY A CONVERTED BRAHMIN.

My child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near to her. Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends. After each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls, who forget themselves for others. Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affections thou wouldst regain.

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell Me simply how proud thou art, how sensitive, egotistical, mean and indolent. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me, and little by little their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind—for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

To-day what wilt thou have, My child? If thou knewest how I long to do thee good! Hast thou any plans that occupy thee? Lay them all before Me. Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me, hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends who perhaps have forgotten Me? Bring me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Who hath caused thee pain? Tell me all, and thou wilt finish by adding that thou wilt pardon, thou wilt forget; and I will bless thee.

Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care, I am here. I see everything. I will not leave thee.

Hast thou not joys to make known to Me? Why dost not thou let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. An unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtest thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received? I have prepared it all for thee. Thou canst show thy gratitude, and give me thanks.

Art thou resolved no longer to expose thyself to this temptation? Not to finish this book which excited thy imagination? No longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee? Well, my child, go now, take up thy work; be silent, humble, submissive, kind; and come back to-morrow, and bring Me a heart still more devout and loving. To-morrow I shall have more blessings for thee.

A SCOTTISH LETTER.

MR. EDITOR,—Perhaps a few of the impressions I have received on my present visit to Scotland, after a five years' residence in Canada, may not be unacceptable to the readers of THE CANADA PRESBYTERIAN. On all sides there are signs of growing prosperity during the last five years. The average range of comfort has risen. Not only are the middle classes more wealthy, but the working classes seem to enjoy a higher scale of comfort than before. Railway travelling has developed considerably, and the custom of families leaving home for the summer has become much more common. There is one dark feature in the otherwise bright picture, however. The depopulation of the country districts has grown apace. Farmers are, in many places, giving up their farms, the peasantry are moving in large numbers to the towns, and a large proportion of the arable land is going out of cultivation. This state of things is deplored by many of the more thoughtful minds, and while it is admitted that free trade has been the main cause of the wealth and growth of the commerce in the country, it is feared that free trade has seriously injured the prospects of agriculture at home and has tended to lessen the number of the farmers and peasantry, who are the bone and sinew of the nation. Thus, while it is admitted on all hands, that the old days of Protection are gone never to return, there are not wanting those, especially of the more thoughtful, who advocate the adoption of a moderate revenue tariff.

I spent about a week in Edinburgh, which seemed more beautiful than ever in the lovely August weather. Travelling, even amid the fairest scenes, only opens one's eyes to see new

attractions in this charming city. A good many changes have taken place in the city during the last five years. The University buildings have now been completed by the addition of the dome, the Free Library buildings, presented by Mr. Carnegie, and the National Portrait Gallery, presented by Mr. Finlay, one of the proprietors of the *Scotsman*, are now approaching completion.

Unfortunately most of the clergymen were from town, but on the Sunday I spent in Edinburgh, I heard the Rev. Mr. Williamson, of St. Cuthbert's Church. His text was John xiv. 2. "In my Father's house are many mansions," which he treated in the old graceful manner and with the sympathetic voice which have won him such popularity.

In the evening I attended the service in St. Giles Cathedral, which was filled to the very door. Here the growing desire on the part of many Presbyterians in Scotland for an ornate service was fully gratified. The prayers were all read, and the service of praise was very beautiful. The voluntary played by Mr. Hartley on the grand organ at the opening of the service was very fine. I do not know what the music was, but it seemed to me like a storm among the mountains, the tempest sweeping through the valleys and the thunder rolling in the distance.

The sermon was preached by a stranger and was in some respects disappointing. The subject was "The Rewards of Religion—spiritual not material," which he dealt with in a very clever but rather abstract way. I felt while he was preaching and making point after point, that it was a clever essay that might have been written by a student of Carlyle, but it was hardly the food with which to feed the hungry souls of men and women. At the time, Dr. Pentecost was concluding a series of meetings in Edinburgh which had proved eminently successful. By his simple preaching of the Gospel he had drawn large numbers of earnest worshippers, and I believe he has left great blessing behind.

In Edinburgh a new religious movement, a development of Christian Socialism has arisen. Wealthy individuals, and in some cases wealthy families have taken up their abode among the poorer people among whom they associate and carry on classes both secular and religious. Thus Christianity is proving the true means of solving the social problems of the day.

The congregation of Free St. George's Church in Edinburgh seem to be much divided over the question of the appointment of an assistant and successor to the Rev. Dr. Whyte. An influential portion of the congregation desire to appoint the Rev. Geo. Adam Smith, author of the *Expository Work on Isaiah* which has been so highly praised by Dr. Marcus Dods. Others again in the congregation think that the views expressed in that very clever work are too advanced, and they desire a teacher who will keep to the old lines.

Last Sunday I spent in St. Andrews, the old Cathedral, City by the sea. The Rev. Dr. Boyd, author of "The Recreations of a Country Parson," preached in the evening, in St. Mary's Church. The ritualistic character of the service had become more pronounced than was the case five years ago. The prayers were all read, the passages of Scripture were intoned, and the congregation repeated after the preacher the Lord's Prayer and the Creed. It seemed to me a very unsatisfactory service in a Presbyterian Church. Surely the desire for an ornate service might be gratified on the old lines. If improvement is required in the devotional service let it become more spiritual; if improvement is desired in the service of praise, let the hymns be more sincerely sung; but that mixing of Episcopal and Presbyterian forms of worship seems to me to be the reverse of pleasing. The text on which Dr. Boyd preached was "The Captain of our salvation made perfect by suffering." The principal idea wrought out by the preacher was that Christ's faculty of sympathy was developed by suffering. The sermon was able, but the delivery was rather wanting in force. The heart of the preacher seemed to be in the preliminary services rather than in his words of exhortation.

Two movements are apparent in the religious life of Scotland at the present time in the Church of Scotland towards the improvement of the Church service, in the Free Church towards freedom of religious thought. There has been quite a development in this direction on the part of many thinkers in the Free Church of Scotland. Whether for better or worse her theology is widening, and the breach between the orthodox highlanders and the advanced theologians threatens dispeace in the near future. Alongside of these movements, however, there is another quite as powerful and as far-reaching as the other two, I mean the movement towards deeper spiritual life and more earnest spiritual work which is apparent in all the Churches. There can be no question about the fact that the Christian life and work of the churches especially in the large centres, has grown apace.

CHAS. B. ROSS, B.D.

AN OPEN LETTER TO CARDINAL GIBBONS.

BY REV. SCOTT F. HERSHEY, PH.D.

CARDINAL GIBBONS: MY DEAR SIR,—You will permit me, sir, to say that your apparent course, in some things of late, seems (I say seems) so far in advance of the historic policy of the Roman Catholic Church, that I am at a wonder, to know how it can be reconciled thereto. And I am at a loss to know if we are to consider that you give a correct interpretation of the spirit and purpose of the Catholic Church, or if we are to take the policy as set forth in late papal utterances, and the actions of late Catholic Congresses in Europe.

For instance, Doctor, if you will permit me to be more explicit, I have been wondering if your late sermon, (if correctly reported) so warmly advising Catholics to read the Bible is truly indicative of the universal papal policy. I at first am inclined to say that it is not. But I readily see that you could not as a loyal subordinate to the Head on the Tiber, put yourself in such a dilemma. So I am of the opinion that you would claim that your advice to the members of your Church to read the Bible is the advice of the Pope. If so, I should like to ask you how it occurs that the Pope has ordered that distinguished Frenchman, Henry Lasserre, (I write the name from memory,) who was publishing the Bible in popular form for his countrymen, to deliver the plates and all copies on hand to the inquisition for heretical books, and was threatened with pontifical displeasure if the order was not obeyed forthwith. Although this particular Bible bore on its title page the benediction of the Pope which of course made it a Catholic Bible, how is it that the Bible which you recommend in America is declared by the Roman pontiff to be an heretical book in France? I suppose you have it in mind that the Pope had, some three years ago, given his blessing to this same Lasserre, when he began his work on a Bible for the French people. And certainly you remember sir, that the French people were in danger of resenting papal interferences, as they became familiar with the pure word of God. Look out, Cardinal, the American Catholics will much sooner resent the Pope's dogmas if they once begin to feel the pure air of the Bible in their souls, and you will find yourself under papal displeasure. I should again like to ask you, if the Catholics here in America are asked to read the Bible, how is it that the bishops of this same Church are destroying that same Bible in Brazil, and anathematizing the people for reading it in Mexico? Candidly now, Cardinal, do you not honestly believe (though I hardly should ask you to confess it) that if your Church had the power in America, which it had in France at the time of the Huguenot persecution, and which it has now in Brazil, would you not be expected to order the burning of the Bible, rather than advise its reading. Cardinal, you may piously wish in your heart, that your Church should be a Bible reading and Christ-serving Church, rather than a Pope-serving Church, and if you did preach such a sermon as reported, you may have done it in sincerity and with prayer; you may piously wish that your people would read the Bible, and you may devoutly hope for the speedy coming of a day, when your people shall take the Bible, instead of a man, for the ultimate rule of their faith and practice; you may earnestly preach and you may prayerfully counsel your people to make the holy Scriptures of God the man of their counsel; you may even have the outspoken desire (of course you would not speak it,) that your priests should preach the Bible to the people rather than theological doctrines, many of which were formulated and forced into canon law by the most immoral and selfish men who ever sat in the papal chair; you may in your heart pray God (not Mary, or the saints) to inaugurate a reform, in matters of faith and practice, in your Church; you may conscientiously feel that, should it be God's will, you are ready to become His instrument to this end, but, after all this, honestly now, do you not believe that when the root of the tree is rotting in poison it is useless to try to pick the worms out of the body? Do you not candidly believe you will be as unable to introduce any permanent and truly scriptural reform in this century as Luther was in the sixteenth? Like him, had you not better declare yourself out with the hierarchy? Do you not feel that you are astride the horn of a dangerous compromise? Are you actually in line with the historic truth of the Catholic Church? The question with which I am concerned, as an American, is this: Is the policy of the Catholic Church of the sixteenth century in Europe, to be the policy of the Catholic Church in America in the twentieth century?

Washington, D.C.

A BIT OF BRITISH COLUMBIA HISTORY.

A correspondent sends an extract from a British Columbia newspaper of the early days, containing a correspondence between the then Governor of that colony and our pioneer missionary, which may prove of interest to some of our readers, and perhaps worth noticing by our Historical Society:

NANAIMO, March 13, 1867.

MAY IT PLEASE YOUR EXCELLENCY,—It is with the greatest reluctance I yield to my convictions of duty, by most respectfully calling your attention to a statement in the message to the Legislative Council on Education, dated February 28.

Your Excellency is reported to have written these words, namely: "The Government has not undertaken to prove to the Jew that the Messiah has indeed arrived; to rob the Roman Catholic of his belief in the merciful intercession of the Blessed Virgin; to give special support to the Church of England; to mitigate the acidity of the Calvinistic doctrines of some Protestant believers."

It is well known that the term "Calvinistic" is commonly employed to designate the distinctive doctrines of the Presbyterian Church. The doctrinal standards of one of the Established Churches of Great Britain—in which her Majesty the Queen frequently worships—are Calvinistic. "Acidity" is a term of reproach used by our opponents to stigmatize these doctrines. We do not, of course, admit the truthfulness of such a charge. We hold it to be a misrepresentation made either in ignorance or malice.

There are many residents in this colony who consciously hold these doctrines very dear to them, and who are greatly surprised and grieved to have them thus held up to ridicule by your Excellency in your capacity as Governor.

What seems to us to be your censure appears not only to be very unusual, but very invidious. To have treated all alike your Excellency might have written of the "idolatry" of the Roman Catholics; the "popery" of the Church of England; and the "infidelity" of the Jew. This would be doing to them what you have done to Presbyterians, namely, applying to them the language of their enemies.

I trust, therefore, that you will not consider me unreasonable when in my own name and that of the Presbyterians of British Columbia, I now respectfully but firmly request an explanation or withdrawal of what we cannot but regard as a most offensive description of our religious tenets.

Your Excellency worthily represents our gracious Queen in this colony, but I cannot conceive of her Majesty using any language which would directly or indirectly wound the feelings of one of her subjects, the matter of their religious belief, however personally distasteful, or however erroneous it might be in her estimation.

I have the honour to be
Your Excellency's obedient servant,
ROBERT JAMIESON.

To His Excellency Governor Seymour.
NEW WESTMINSTER, March 27, 1887.

DEAR SIR.—I think you have attached too much importance to my hurriedly-written message on Education.

I agree with you that in a document professing the most unbounded religious toleration, the word "acidity" should not have found a place. I might likewise have spoken more respectfully respecting the religious convictions of Roman Catholics.

The message, however, states that I shall not try to influence others by my own belief. Yours truly,

FREDERICK SEYMOUR.

The Rev. Robert Jamieson.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

MR. EDITOR,—The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, Nov. 8, and continues through the 12th, with meetings of special interest on the Sabbath Day. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. That their view of this reform is very broad is proven from the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal and the Department of Organization. Through their influence, scientific temperance instruction has been secured by law in all the territories, in all schools supported in whole or in part from the United States Treasury (namely: West Point, Annapolis, the Indian schools, army post schools, etc.), and in twenty-seven states the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. They have a publishing house in Chicago which sends out about sixty millions of pages annually, and prints the *Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their Gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called special attention to the securing of laws for the protection of women, and to the equalizing of the standard of an upright life, making it the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every state and territory will be in attendance at the coming convention. Your influence, by way of good will and good word, is hereby respectfully asked, to help make this convention a success, and your presence will be most cordially welcomed.

Will you be so kind as to enlist the interest and sympathy of those societies of which you are a member, that they also individually or in their corporate capacity, as may seem best, may signify the friendliness of their attitude toward this society, wholly constituted of and organized and conducted by women?

These facts are stated to you for the reason that current journalism has given the impression that we are nothing if not Third Party Prohibitionists and women's rights agitators. On these two subjects we have nothing whatever to conceal and beg you to come and find out for yourself our position; but we wish you to know how much wider is the scope of this heaven-ordained movement of the home-makers, than the general public has been led to suppose. Its motto is, No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and home and native land. Yours for the protection of home,

FRANCES E. WILLARD, *President*, Evanston, Ill.
CAROLINE B. BUELL, *Cor. Sec.*
Office of the National W. C. T. U. 161 La Salle St., Chicago.

FRAGMENTARY NOTES.

The holidays have drawn to a close but the weather keeps warm and fine, and many who were obliged to return to their homes sincerely regret having to leave their favourite summer resorts. The sunburnt faces, the elastic step, and buoyant spirits indicate in an unmistakable way the good results of a well-spent holiday.

In most cases ministers have returned to their congregations strengthened in body, and refreshed in spirit, and whilst in every instance the so-called holiday was not altogether an idle one, still the good effects will be far-reaching, and we are quite satisfied that congregations will receive good interest for the small sum invested in giving their ministers a holiday

KINGSTON.

In this good old city Presbyterianism is making steady growth. The present watchmen on Zion's towers are alive to her interests, and are keenly observant of the movements of the enemy.

The utterances of Bishop Cleary have given serious offence to Protestants, and unless this gentleman, who has now become notorious for excitable speeches and outspoken attacks on his Protestant brethren, learns to charm his tongue, there is likely to be bad feeling in the neighbourhood. The Equal Rights Association has taken a firm footing here, and is likely to be heard from at the approaching elections. The sermon preached by the Rev. Mr. Mackie, of St. Andrew's Church, was a powerful exposition of Protestant principles and your readers do not require to be told how it was received in the Derry of Canada.

In this city two new churches are approaching completion, one for the congregation of Chalmers Church, of which the Rev. M. Magillivray is the pastor. The building is a handsome one and will be worthy in every way of this wealthy congregation. The other is for St. Andrew's congregation of which the Rev. Mr. Mackie is pastor. It will be remembered that some time since the substantial old building was destroyed by fire, but soon afterward the cry was heard "Let us arise and build. It is thought that even these churches will not overtake the increase in the Presbyterian population. Kingston is the seat of Queen's University, which under the administrative ability of Principal Grant is making rapid strides and her students are being invited to fill some of the most prominent pulpits in Canada and the Old Country. So far, declining to enter the Federation has given unbounded satisfaction, and as years roll past the benefits of an independent institution will more and more appear.

MONTREAL.

A number of the ministers have resumed work. The Rev. James Barclay was to preach the opening sermon in St. Paul's Church, which closed a time for repairs, but now is renovated and painted. A fine manse beside the church is almost ready for occupation, which no doubt will strengthen the ties that already bind pastor and people. During Mr. Barclay's absence in Europe he preached before the Queen. This may be regarded as a high compliment to our Canadian ministers, who I think, were they more frequently given the opportunity, would do credit to Canada. The suburban districts of Montreal are being looked after; the summer resorts have been supplied with preaching. Valois, a visiting summer resort, was supplied last season and this season by Rev. Professor Murray, of McGill College. The services held in the new boat house have been well attended and were much appreciated by the visitors who represented all denominations. Messrs. A. S. Ewing, Prowse and Childs, are the Church Committee and it is unnecessary to say that the business is well looked after.

Montreal, Sept., 1889.

FRED'S SOMERSAULT.

Fred and Bertie, two little black-eyed boys, were visiting their Aunt Susan in a beautiful country village. The large, old-fashioned house, under a giant elm-tree, was full of wonders to them; but their greatest delights were in driving the old gray horse, or feeding and petting an Alderney calf which their Uncle Harry was raising.

This "baby-cow," as little Bertie called her, was kept away from its mother, old Clover, most of the day, and tied to a cherry tree in the side yard. The boys named her Buttercup. They were allowed to feed her with meal and water; and she grew so tame, that they could pat and caress her as much as they pleased.

One day, Fred found an old saddle in the stable; and he proposed to Bertie to help him put it on the calf, and have a ride the length of her rope. They succeeded in fastening it upon Buttercup's smooth back; and Freddie exclaimed with delight, "Now we will have a first-class circus."

They brought a chair from the house, and placed it by the side of Miss Cow, she looked wonderingly at them with great round eyes. The boys both stood together in the chair, and Fred said, "Now I will count, and when I say four, we must spring upon the saddle. One—two—three—four;" and on they went. But, before they could have said "five," Miss Buttercup's heels were in the air, and her head went down so quickly, that Master Fred felt a sudden chill, and found himself in a tub of rain-water that stood under the eaves of the woodshed; while Bertie went head-foremost into a pan of meal and water.

Did they get what they deserved? Not quite, for they knew it was wrong to trifle thus with the calf, without permission from their parents. But perhaps the lesson, though a mild one, may help them to remember not to interfere without first asking permission.

Pastor and People.

SPEAK KINDLY.

BY REV. JOHN DUNBAR.

Speak always kindly, whatsoever is said,
And cultivate this loving winning power,
For heart's impressions, even though quickly made,
May live and last, even to a dying hour.

Speak always kindly, for the human heart
Has much to do and bear, both night and day,
With kindly words your counsels then impart,
To lighten grief, or wean from wicked way.

If one should err, O do not jibe and jeer,
Or even nurse a harsh unkindly thought,
But rather let true sympathy appear
And ever be with loving-kindness fraught.

Or if one's racked with pain, or deeply grieved
Because a loved one sickened has, and died,
Speak kindly to the suffering or bereaved,
And cheer and comfort those so sorely tried.

O, never bruise the heart that's bleeding now,
Or breaking 'neath the burden of its woe,
Whatever be the cause, the where, the how,
Your kindest fellow-feelings ever show.

The time may come, and O, it may be near,
When you of sore heart's grief may have to share,
O, how you'd then prize soothing words of cheer,
If so, help now another's ills to bear.

THE LATE DR. HORATIUS BONAR.

Horatius Bonar's funeral sermon was preached by the Rev. R. H. Lundie, M.A., from which the following interesting extracts are taken :

Still more interesting is it to trace their earthly source—for their true fountain-head was not of this world—the streams of sacred song which filled deep channels and fertilized distant lands. When superintendent of his Sunday school in Leith, Mr. Bonar began with the simple aim of putting into the lips and depositing in the hearts of the children Gospel truth in a clear and attractive form. Beginning in Leith, the hymns were multiplied in Kelso. The first seems to have been, "I was a wandering sheep;" the second, "I lay my sins on Jesus;" the third, "A few more years shall roll." Leith and Kelso children loved them. The children of Scotland and of England heard and loved them. Our sons in the colonies and our brothers in America heard and loved them. And now children and old people too, on the continent of Europe, from Spain to Russia, find in them, as rendered into their own tongues, fitting utterance for their spiritual longings. Hymn succeeded hymn, and some of them are scattered over the globe in millions. Like the richest of our Scottish songsters, which

Trills her thick warbled note
The summer long,

the singer ceased not to pour his lays. In joy they welled up, not without a shade of pathos in them, from the fountains of a thankful heart. In sorrow, as they flowed tenderly and touchingly, they assuaged the keenness of his woe.

As he tells us in that exquisite fragment of poetic autobiography, his preface to "My Old Letters"—

Thou art the lute with which I sang my sadness,
When sadness like a cloud begirt my way;
Thou art the harp whose strings gave out my gladness,
When burst the sunshine of a happier day,
Resting upon my soul with sweet and silent ray.

The sickle thou with which I have been reaping
My great life-harvest, here on earth; and now
'Mid these my sheaves I lay me down unweeping—
Nay, full of joy, in life's still evening glow,
And wipe the reaper's sweat from this toil-furrowed brow.

A somewhat silent man in private life, and markedly reticent as to his own feelings and experiences, he had less to gain than many from human sympathy in his unspoken heartaches, so God gave him the solace of His ever-present lyre, which yielded sympathetic response to his lightest touch. He recognized, as years ran on, that his "life-harvest" was being widely reaped by means of the same tuneful lyre.

It may be pardoned if, as a son of the manse that nestled by the banks of the Tweed, I venture to add this thought—Dr. Bonar's early settlement and twenty-eight years' ministry in the old border-town that lies so sweetly near the spot where Tweed and Teviot meet, with richly-wooded banks, and pasture fields aglow with the gowan and the buttercup; while the gray old abbey, in the cloistered sleeping-place of the dead, towers tall and solemn over all, and tells the story of eight hundred years, to one of the fairest scenes in all fair Scotland—surely this has not been without its influence in tuning the lyre he loved so well. In the same spot, to which in after years he led her back, was born and nurtured the gentle partner of his life, whose sensitive nature was keenly alive to the beauty of her father's and her husband's home, and who, at the same fountain, herself also drank some draughts of poetry and song. Well, it is over now; and the two lives are re-united, where no shadow rests upon the green pastures, and where the two harps shall never again be attuned to strains of grief. "I'm but a stranger here" fitted he land they have left; it does not fit the shore they have

reached. In heaven there are no strangers. And now, both can join in the jubilant acclaim of the poet's partner:

Farewell, mortality,
Jesus is mine;
Welcome eternally,
Jesus is mine;
Welcome ye scenes of rest,
Welcome ye mansions blest,
Welcome a Saviour's breast,
Jesus is mine.

But to return. One cardinal feature of Dr. Bonar's hymns is that they are not merely sacred poems, but hymns indeed; that is, they contain such expression of adoration, confession, aspiration, as is fitting in the devout worshipper. And while they express they lend intensity to his thoughts. It needs no effort to interpret them; a child may understand them; they flow limpid as the mountain stream. Yet they sparkle with the graces of imagination and felicities of expression.

The Church of God has not been slow to discover that they ministered to her devotion, and met her spiritual need. Some of them are found scattered in the hymnals of all lands. Fifty years of sacred song give large opportunity for selection; and there are doubtless yet others of the hymns that will receive the stamp of general acceptance. They were written in very varied circumstances; sometimes timed by the numbers of the tinkling brook that babbled near him; sometimes set to the rude music of the railway train that hurried him to the scene of duty; sometimes measured by the silent rhythm of the midnight stars that shone above him.

There are few honours on earth equal to that of giving harmonious, elevating, enkindling utterance to the deepest devotional thoughts of the children of God. A sermon does its work and passes. But a true hymn is sung and sung and sung again by souls humbled, animated, inspired by its breath in countless assemblies of the faithful, in various lands, through many generations. That honour have not all the saints. That honour God has given to your late lamented pastor.

The stir of strife did not suit Horatius Bonar, the din of controversy was distasteful to him; his weapons were not fashioned for such employ, and so—

In days of public strife, when, sharp and stinging,
The angry words went daily to and fro,
Friend against friend the polished missiles flinging,
Each seeking who could launch the keenest blow,
I went to thee, my harp, and bade thy numbers flow.

When many a keen controversy of the nineteenth century shall be over and forgotten, "I lay my sins on Jesus" and kindred strains shall utter and shall swell the devotion of God's united children. We are not all fitted for all work; and that he felt himself. But which of us is fitted for his work?

It would be interesting to know the poet's preference and his judgment about his own hymns. One little guide to this we are enabled to contribute. When a friend one day said to him, "My favourite among all your hymns is 'When the weary seeking rest,'" he replied: "I think that is my own favourite, too; it has less of poetry in it than some of them; but I like it." And well he might. Its swell and sweep of tearful compassion for sorrow under every form, and its successive bursts of passionate pleading on behalf of the sorrowing, may well give it a foremost place in the worship of the suffering sons of men. Perhaps the next hymn in the poet's own esteem was:

I heard the voice of Jesus say.

And on this point the judgment of the Church will hardly differ from the judgment of the author. Bishop Fraser, of Manchester, thought this hymn the finest in the English language. The breath of Dr. Bonar's poetry has wafted the message of salvation to many who do not hear it in sermons, and who might not welcome it in tracts, or in ordinary books. The history would be voluminous, and of tender interest, could it be written, of the dark souls enlightened, the troubled souls comforted, the dying souls revived by repeated or remembered verses of Horatius Bonar's hymns. One present at the funeral told Andrew Bonar that the hymn beginning "I hear the words of love" had led him into clear light. How many others could bear such testimony? We mourn to-day that the voice of the sweet psalmist, not of Scotland, nor of England, but of the Church of God, "the sweet psalmist of Israel," will be heard no more.

Of his last long illness I will not say much. In its earlier stages, before prostration and uneasiness became extreme, his sufferings seemed to quicken all his sympathies. He was compelled to lie stretched out at full length in search of ease. In that recumbent posture the sick man used, night and morning, to conduct family worship. His children listened to the outpourings of his heart. Thoughts and feelings which he never breathed otherwise, in human hearing, he poured into the ear of his God, till he seemed to forget the presence of earthly listeners. Family matters were referred to in detail with the mention of the names of his children and others. His petitions were particular and minute. For his loved congregation he always poured out his supplication, mentioning tenderly by name persons in affliction. His prayers reflected his own frames, sometimes coming out of the depths, and sometimes rising into songs of deliverance. Taught by his own sufferings, he would say: "Oh! how many people are in pain; I never knew how to pray for them enough before." At that time his parallel New Testament lay by him all day long, and satisfied him.

Darker days came, and physical uneasiness and pain engrossed him more. The effort of continuous thought became too much for him, and his spiritual nourishment was supplied in broken snatches of truth, or in single texts. Listening

fatigued him, and it was easier for him to repeat brief portions of Scripture which, from life-long familiarity, still clung to his memory. "Have mercy on me, for I am weak; O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but Thou, O Lord, how long? Lord, help me to bear this." If refreshed by quiet sleep, he would say: "Oh, what a mercy to be free from pain! Let us say the 103rd Psalm." Even at this time he would repeat it correctly from beginning to end. Through life it had been his habit to read this Psalm, on the occurrence of any joyful event; and when the end drew near, the Psalm was still his song. In his later weeks he scarcely spoke but from necessity. And so the way-worn pilgrim fell on sleep, to awake where there is no more pain, for the former things are passed away.

What a city, what a glory,
Far beyond the brightest story,
Of the ages old and hoary;
Ah! 'tis heaven at last.

Christ Himself the living splendour,
Christ the sunlight mild and tender,
Praises to the Lamb we render,
Ah! 'tis heaven at last.

Now at length the veil is rended,
Now the pilgrimage is ended;
And the saints their thrones ascended;
Ah! 'tis heaven at last.

Broken death's dread bonds that bound us,
Life and victory around us;
Christ the King Himself hath crowned us,
Ah! 'tis heaven at last.

Denique Coelum, thus beautifully expanded by the soaring and sanctified imagination of the sacred poet, was the motto of his family—a family identified with the ecclesiastical and spiritual history of Scotland, and enshrined in its grateful memory. Let us think of him, now that he is gone, not in connection with the parting shadows, but with the greetings of the open gate above. *Denique Coelum*; Heaven at last.

PIOUS PROFANITY.

Young Christians, learning to pray in public, are apt to fall into the habit of repeating the name of God so frequently and in such quick succession as not only sounds ridiculous, but is in violation of the commandment that forbids the taking of God's name in vain. In that short but most comprehensive prayer which the Saviour gave us as a model, He uses the name of the Father but once. To have used it oftener would have been using it in vain. Such careless and unnecessary use of the name is not only profane, but, if done mostly to fill up, would be letting it down to the level of a sort of wadding or packing material to fill in the vacant space where ideas or words run short. Thus to use the name of God as a substitute for words to make up the volume of a prayer, or to give time to think up something else to say, is tantamount to turning it into a sort of verbose crutch or wooden leg on which to keep along in lingual lameness until the tongue can move on again in its wonted way, and is irreverent, as well as inadequate and ugly. Some good and well educated young ministers of the Gospel sometimes err in this particular without knowing it, and their friends feel a delicacy in calling their attention to the fact. And to avoid this error it is necessary to be careful as to how we use God's name in either praying or singing; and from a want of this reverent care, there is seemingly much pious profanity in prayer-meetings and æsthetic church choirs.—*Uncle John, in St. Louis Presbyterian*.

OUR SAFE FRIEND.

There is our safe friend for every maiden. It is her mother. Whom should you trust, in whom repose confidence, if not in her? No one else loves you so unselfishly, and no one else has loved you so long. It is a pity when girls are not confidential with their mothers. There are times when every young woman needs an old woman to guide and help her, and her mother is at these times her natural counsellor and guardian. If she has no mother, let her pour her troubles and unfold her perplexities to some motherly woman, aunt, sister, friend, in whom she can believe. Many a heartache would be soothed, many a vexation rolled away, and many a mortification saved, if girls would remember that they have not the wisdom of Solomon nor the dignity of Deborah as yet on their unwrinkled brows. Situations which baffle them would be plain to more experienced eyes, and they would be guided over bad places.

PARENTAL PRAYERS.

Surely among all prayers that go up to God none are dearer or more prevailing than the intercessions of parents for their children. They are the hallowed breathings of the purest, tenderest love. Such prayers, if persistent, believing, and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin, and it seems that the mother's supplications are unheard or unavailing. But she faints not; she will not give him up; she refuses to be disheartened. For many years her son wandered far from God, farther and farther, but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last all her intercessions are answered in one hour, when Augustine falls down at Jesus' feet in submission, and instantly turns all the wealth of his splendid life into the service of his new Master.

Our Young Folks.

JEANNETTE AND JO.

Two girls I know—Jeannette and Jo—
And one is always moping;
The other lassie, come what may,
Is ever bravely hoping.

Beauty of face and girlish grace
Are theirs for joy or sorrow;
Jeannette takes brightly every day,
And Jo dreads each to-morrow.

One early morn they watched the dawn—
I saw them stand together;
Their whole day's sport, 'twas very plain,
Depended on the weather.

"'Twill storm!" cried Jo. Jeannette spoke low,
"Yes, but 'twill soon be over."
And as she spoke the sudden shower
Came, beating down the clover.

"I told you so!" cried angry Jo;
"It always is a-raining!"
Then hid her face in dire despair,
Lamenting and complaining.

But sweet Jeannette, quite hopeful yet—
I tell it to her honour—
Looked up and waited till the sun
Came streaming in upon her.

The broken clouds sailed off in crowds
Across a sea of glory;
Jeannette and Jo ran, laughing, in—
Which ends my simple story.

Joy is divine. Come storm, come shine,
The hopeful are the gladdest;
And doubt and dread, dear girls believe,
Of all things are the saddest.

And ye who fret, try, like Jeannette,
To shun all weak complaining;
And not, like Jo, cry out too soon,
"It always is a-raining!"

—Mary Mapes Dodge.

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, B.D.

THE GODLY MAN'S CARE FOR OTHERS.

- Doing good to the least is doing good to Christ, Matt. xxv.
- He thinks of their health, 1 Tim. v. 23.
- " spiritual welfare, Phil. ii. 20-30.
- " moral welfare, Titus iii. 8, 14.
- He warns them of snares that lie in riches, 1 Tim. vi. 17, 18, 19.
- " consenting to false teaching, 2 Thess. iii. 6; 2 John x. 11.
- " association with men whose lives deny their profession, 2 Tim. iii. 5-7.
- " the indulgence of fleshly passions, 2 Tim. ii. 22.
- " hasty speech, James i. 19, 20; James iii. 2.
- " uncharitableness, James iv. 11, 12.
- He seeks not what they have, but what they should be, 2 Cor. xii. 14.
- That they may stand perfect in the will of God, Colossians iv. 12.
- His love to them is not measured by their love to him, 2 Cor. xii. 15.
- He urges them to serve one another by love, Gal. v. 13.
- " provoke one another to this, Heb. x. 24.
- And this work shall not be forgotten, Heb. vi. 10.

JOHN AND BYRON.

John was a negro boy, full of fun and frolic. Byron was a large, white horse. Both lived and worked on Grandma Hudson's farm.

John had a habit that Byron disliked. While he was eating his supper of sweet hay and golden corn, John would stand in front of the stall and tease him, by making all sorts of ugly grimaces.

John thought it fine fun to see Byron get angry, and try to bite him through the bars of the stall.

Uncle John had often reproved John for this naughty habit telling him that the horse would hurt him sometime, if he continued his insults.

One day, when Uncle George was away, John went into the stable to bridle Byron, and lead him to the well. But as he was reaching up to take hold of his mane, Byron opened his mouth, seized John by his thick curly hair, lifted him from the floor, and walked leisurely into the barnyard.

Grandma heard a loud scream, and ran to the kitchen door to see what was the matter. There was Byron, with John hanging from his mouth, marching across the yard; he was not trying to hurt the boy, but only giving him a vigorous shake now and then, to show him what he could do if he had a mind to. When he had punished him sufficiently, he dropped him on the ground and trotted away to the well. In this novel way, John was taught to abandon the cruel and dangerous habit of teasing animals. We all thought Byron's trick a very smart one for a horse.

John never ventured to play any tricks upon him again, and there was no further trouble between them. All that Byron wanted was to be treated with proper respect.

BIBLE STORIES.

Edna and Mabel are sisters, and being nearly of an age, Edna eight and Mabel three years younger, they are constant companions. If Edna is at school Mabel thinks the day long and tiresome. She tries to play, gathers buttercups and daisies, and have a good time, but it is all of no use, the hours pass so tediously; nothing makes up for the big sister's absence. And if Mabel is missing, Edna looks very sad, as if she had not a friend in the world. "It's no fun playing croquet or anything else without Mabel," she says. And so it is where one leads the other follows, for they have long since learned the lesson that a pleasure shared is twice as enjoyable as when selfishly kept for solitary gratification.

But to them no play is even comparable with the delight felt when, seated close to their good mother, they listen to the beautiful Bible stories.

"What!" some child may ask, "would they rather hear a Bible story than one of Grimm's fairy tales, or something from the 'Arabian Nights?'"

Yes, though they enjoy hearing these stories, too, and like to listen to "Alice in Wonderland" and "Little Lord Fauntleroy," and many other interesting tales. But none of these, to Edna and Mabel, has the fascination or teaches the lesson that do the stories from God's Book, and when their mother reads Bible stories, these children give most thoughtful attention. She tells them of our first parents, Adam and Eve, who lived in the garden called Eden; and of Cain, the wicked son, who slew his brother Abel; and of Joseph, the beloved of his father; of his coat of many colours, and all his wonderful history. She tells of the beautiful Rachel; of Miriam, the good sister, who watched the ark in the bulrushes which contained her little brother Moses, and later, with timbrel and dance, led all the women in the song which said, "Sing ye to the Lord, for He hath triumphed gloriously." This was in honour of the Israelites escaping from the Egyptians, Miriam's brother Moses having been their leader, and through God's instrumentality thus far conducting them safely on their journey to the land of promise.

One day while the mother read of Elijah, and of his translation to a better country; of his not having to enter the valley of the shadow, but ascending in a chariot of fire to the New Jerusalem, she noticed that Edna's eyes were filled with tears, and on enquiry came the answer:

"I'm thinking, mamma, I'm thinking, mamma," she repeated amidst broken sobs, "that the happiest and most beautiful thing that could happen came to man; that the Bible does not tell half so good a thing of any woman as just now I have heard of Elijah."

Then the mother answered by telling the story of the infant Jesus, of His birth in Bethlehem of Judea, thus showing that the greatest honour that could be given the human race came to the Virgin Mary. It was also to Mary Magdalene, out of whom Jesus had cast seven devils, that He first appeared after leaving the sepulchre. The Bible is full of joy, and hope and forgiveness for woman. And the Bible stories touch on every phase of human existence, and are instructive and interesting to all. Whether we read of David, or Samuel, or Ruth, or Esther, or Nebuchadnezzar, or Daniel, or Jonah; or, coming over into the New Testament, we read of Elizabeth and John the Baptist, and the woman of Samaria, and the two sisters, Mary and Martha, of one of whom Jesus said: "She hath chosen the good part which shall never be taken away from her;" or of the beloved disciple who in a vision saw the holy city the heavenly Jerusalem, prepared as a bride adorned for her husband, and who tells us that "there is no night there, for the glory of God doth lighten it, and the Lamb is the light thereof"—wherever we read we obtain aid, guidance and comfort.

These words of inspiration are thrice more than any story outside of God's Word, no matter how beautiful in construction, or satisfying to our imagination.

Therefore, wise is the mother who teaches her children so that they are anxious to hear the beautiful Bible stories; by so doing they will soon love the Book of books, and will know that Jesus says: "Suffer the little children to come unto Me." Thus they will learn to obey His wish, and early give their hearts to the King of kings.

A CONVENIENT SEASON.

"Adeline, have you been to see Mary Dale?" asked Lucy Dearborn of her schoolmate, Adeline May: "You said you would go to see her, and take her some flowers. She loves them so much—more than ever—now that she is shut up with a broken leg—and they haven't so much as a rose-bush in that little bit of a place."

"No, I haven't been," said Adeline, calmly; "I've meant to go, but it wasn't just convenient."

"But you have such heaps of flowers, and none of us has so little to do at home as you have," continued Lucy, who was a persistent little thing. "Why couldn't you do it?"

"Well, I don't know. Monday I had an interesting book I wanted to read; and Tuesday I didn't exactly feel like it; and Wednesday I didn't seem to have any time, some way, and Jane came for me to walk in the afternoon, and so it's really not been convenient to do it; but I mean to do it some time."

"I'm going down to see Mary now," said Lucy. "If you'll get me the flowers, I'll take them."

"O, I can't now; I want to go in and work on my cushion. It's all done but putting in the beads."

"It won't take more than five minutes," pleaded Lucy.

"O, I can't now. It really isn't convenient," said Adeline; "but I will some time," and she went into the house.

"Convenient!" said Lucy to herself, as she walked away. "It's never convenient for Adeline to do anything for anybody but herself."

The words were severe, but they were true enough. As Adeline was as a schoolgirl, so she was as a grown woman. She was born to health, and had all that money could buy—plenty of servants to do her work, horses and carriages; but she never found it "convenient" to use any of her good gifts in the service of God and her fellow-creatures.

"It wouldn't be convenient," was always her excuse; and the idea that she could incur any inconvenience for the sake of others never seemed to enter her mind.

There was always some lace or trimming wanted for her dress, some picture or ornament for her fine house, which was reason enough for refusing her money, and she always had something to do for herself which made it "inconvenient" to attend personally to the wants of others.

To every opportunity for good she continued to repeat, "Go thy way, and when I have a convenient season I will call for thee." The convenient season never came.

THE FAWN CHASED BY DOGS.

A fawn is a young deer. I will tell you a true story of one. On a bright summer day last year, a fawn lay nibbling the tender grass on the border of a wood in Oregon. She lay there at ease, as if there was no cause for fear; for the birds sang on the trees, and under the blue skies floated the clouds, with their white shining folds turned out to catch the rays of the sun. All at once the little fawn started on her feet and pricked up her ears. What did she hear? Ah! It was something more than the sweet twitter of birds; it was the barking of dogs, who had scented her track, and were in full pursuit.

Off started the little fawn, and it was perhaps well that she ran swiftly, for soon three fierce dogs that had strayed from a farm near by rushed from the woods into the clearing, and by their fierce barking made her heart beat. From the clearing she ran into a grove where the trees grew high and thick; but the dogs follow close behind her, and she saw that they were gaining on her fast.

Now it happened that Silas Mason was at work, squaring timber, near his log hut on the edge of the grove. As his raised axe descended into the timber he heard the barking of dogs, and looking up he saw the beautiful fawn galloping towards him. The next moment the three dogs made their appearance.

Seizing a stout stick, Silas beat them off; and as soon as they were out of sight he turned and saw the fawn standing by the timber, her dark eyes sparkling, and her neck outstretched, as if to be sure that her enemies had gone.

By a strange instinct the fawn seemed to know at once that Silas was her friend, and that but for him she would have been torn to pieces. She let him come to her and pat her on the head, and watched him curiously as he brought water to her in a pail. She took both water and food from his hands, and did not seem at all afraid.

See what kindness will do, even to an untamed animal. For the rest of the day the fawn stayed near her protector, and seemed happy in his presence. But the next morning she had disappeared. Perhaps she went to see her brothers and sisters in the woods.

Some one said to Silas, "Why did you not shoot her for venison?" "What!" said Silas, "betray the confidence of a poor dumb animal; of one who had to run to me for help from her enemies? No! I would sooner have gone without my dinner for a week, than have harmed the little fawn after she had asked me, with her looks, to protect her. No good man will betray confidence."

WHICH IS WORSE?

A little girl came running in from her play one morning, and going up to her mamma, said:

"Which is the worst, mamma, to tell a lie or to steal?"

The mother replied that they were both so bad that she couldn't tell which was the worse.

"Well, said the little one, "I've been thinking a good deal about it, and I think it's worse to lie than to steal. If you steal a thing you can take it back, unless you've eaten it; and if you've eaten it you can pay for it. But—" and there was a look of awe in the little face—"a lie is forever."

What do you think of it?

FOR HIS SAKE.

Anything done for Christ is great, and it will be sure to bring a great reward. The greatness of him to whom the service is given makes the service great. Sir Walter Raleigh cast his cloak into the muddy street for Queen Elizabeth to step upon. The act, which if done for another, would have been thought trifling or ridiculous, was commemorated in history and romance as great and honourable in him, because it was done for his sovereign. So the smallest gift you bestow the humblest work you do, the feeblest talent you employ in the service of Christ is made excellent and glorious by the infinite greatness and glory of Him whom you serve. Because you cannot do a great thing do not sit down idly and do nothing. Because you cannot startle the world with your benefactions, do not fail to give anything.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES - Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 25th, 1889.

THE *Herald and Presbyter* is, so far as we know, the first to come down to particulars and say what it wants in the way of revision. For one thing it wants to make chapter 10, section 3, read thus:

All elect persons, who are incapable of being outwardly called by the ministry of the word, are saved by Christ, through the Spirit, who worketh when, where and how He pleaseth. This change would be universally understood as including infants and idiots, they being the only persons incapable of being called by the ministry of the word.

AN exchange says:

There is no more effective way to close the door of the heart of the unconverted against the appeal of the pastor than by speaking disparagingly of him in their presence.

True, and yet it is no uncommon thing to hear elders and even ministers speak disparagingly of sermons, not only in presence of unconverted neighbours but in presence of their own unsaved children. That disparaging remarks tend to harden the heart is a sad truth which has many a time been sadly illustrated. If people must make disparaging remarks about the means of grace they might surely find some way of doing it that would not imperil the salvation of their own children.

CITIES like individuals and families, have their bright and their dark days. While Toronto was unusually lively last week and thousands of Ontario people were enjoying themselves in their Provincial capital, one of the most heart-rending calamities befell the sister city of Quebec that has ever occurred in Canada. Not even the great fires that have at different times laid large portions of the old city in ashes are to be compared with this terrible visitation. The fires were over and the worst known in a short time. Buried beneath this fallen cliff human beings lay mangled and dying for many hours but no human power could bring relief. Men hunted among the ruins for their wives and children and more terrible than death itself was the agony of looking upon their mangled bodies covered with fallen rocks. We hope it is needless to say that the sufferers of the ancient capital have the profound sympathy of all Christian people in Ontario.

THERE is at least one man in the world who is quite satisfied with the day of his birth. In a recent conversation with Mr. Depew, of New York, Gladstone said:

If I had to select from the beginning of the world down to the present time and so on to its close, the fifty years in which I would pass my active life, I would choose the half century in which I have lived, because, in that half century there has been the emancipation of the slaves; there has been the emancipation of the restrictions on the Catholics; there has been the emancipation of all the restrictions upon the corn law; there has been the emancipation of the voter from restrictions upon suffrage. It has been fifty years of emancipation and the only half century of which that can be said.

If the people who never tire of denouncing the present age,—some of whom consider such denunciation evidence of very superior piety—knew as much history as Gladstone knows, probably they would be more satisfied with the date at which this planet was honoured with their presence. We all know the drawbacks of our own age but only those who read history know the drawbacks of other ages. The same is true in regard to the advantages and disadvantages of different countries. We all know the disadvantages of our own country but only those who travel know what the people of other countries have to contend against. Ignorance is the mother of many quarrels with age and country. A tour through some other part of the world would be a means of grace to many a Canadian.

KEEN competition in the show business in Ontario led to the adoption of some "features" of doubtful propriety. Anybody might have known that this would occur. Shows cannot be "run" without money, and money cannot be obtained unless the people come in and pay at the gate. Hence the problem is to get something that will draw the crowd. Doubtful "features" are however, a mistake. The class of people who patronize the Industrial and other great shows will not continue to visit exhibitions that their wives and daughters cannot attend without seeing performances that are not in keeping with good taste, to say nothing of good morals. Nobody supposes that the directors of these shows take any pleasure in keeping so near the line of propriety that some of the performances are in constant danger of going over the line. What they want to do is draw the crowd, and, in common with too many other people in Ontario whose business it is to draw crowds, they may use means that personally they do not much admire. In our opinion there is altogether too much done in many lines in this Province to draw crowds.

DR. WARFIELD accounts for the agitation for Revision of the Confession of Faith in a manner not very complimentary to those who are working for Revision. He says:

Most of the presently urged objections [to the Confession] have arisen primarily in the minds of enemies of Calvinism, whose misapprehension or misrepresentation was a foregone conclusion, and have by dint of much proclamation, been conveyed from them to us—for the best of us are not proof against outside influences. We have tested assertions of this kind, not as we should, by grounded and consecutive study of the whole document, but by momentary adhesion to the passages especially attacked, with our minds full of the attack. And so we have seen the sense in them which we were sent to look for. The remedy is not in revising the Confession in the hope of rendering misapprehension of it impossible, but to revise our study of the Confession in the hope of correctly apprehending it.

That is pretty plain talk, but no doubt there is a good deal of truth in it. Too often we all get our primary impressions of men and things from people who speak against them. Then with our minds "full of the attack" we begin to form opinions of our own about the men and things. This is no doubt often done unconsciously but it is done all the same. It would be going too far to say that all who favour Revision got their primary impulse from the enemies of Calvinism, but perhaps more did than knew the fact. Impulses got in that way should be carefully watched. What the enemies of Calvinism want is to revise the book out of existence.

THE announcement made by Mr. Balfour during the dying hours of the parliamentary session that the Government were about to establish and endow a Catholic university in Ireland fell like a bomb shell into political and ecclesiastical circles. Mr. Balfour of course gave no particulars further than saying that something ought to be done to give a higher education to the Catholics of Ireland, but as he made this announcement in reply to a speech by Mr. Sexton, and as Mr. Parnell appeared to assent with studied civility, everybody knows what is meant. The plain English of the whole matter seems to be that the Government have come, or are about coming, to an agreement with the Catholic hierarchy, and that Parnell and his friends are a party to the agreement. The great question now is, What will everybody do? What will Gladstone do? What will the Liberal-Unionists do? What will the Radicals do? What will Scotland do? What will the Ulster Presbyterians do? What will the English Nonconformists do? Nobody need trouble himself asking, What will the Parnellites do? They will take the university or anything else they can get as the first instalment of Home Rule. The Protestants of Ulster who have stood by the Government almost to a unit, are certainly in a most unfortunate position. It is said, one knows not with what truth, that they were never informed, much less consulted, about the negotiations.

DR. SHEDD is not greatly impressed with what might be described as the "Weak-brother" argument in favour of Revision. He thinks the deficient evangelical knowledge and experience of the weak brother should not be set up as a type of doctrine. The Doctor put it in this way:

It is said that there are some true believers in the Lord Jesus Christ, who cannot adopt all the Westminster statements, who yet should not be, and actually are not, excluded from the Presbyterian Church; that there are tender consciences of good men, whose scruples are to be respected. But these cases are referred by the Form of Government to the

Church Session, and power is given to it to receive into membership any person who trusts in the blood of Christ for the remission of sin, although his doctrinal knowledge and belief may be unsatisfactory on some points. He may stumble at predestination, but if with the publican he cries "God be merciful to me a sinner," he has the root of the matter in him, and is a regenerate child of God. But why should the whole Presbyterian Church revise its entire creed, so as to make it fit these exceptional cases? Why should the mountain go to Mohammed? Why should a genuine but deficient evangelical knowledge and experience be set up as the type of doctrine for the whole denomination? These "babes in Christ" need the education of the full and complete system of truth, and should gradually be led up to it, instead of bringing the system down to their level.

Parallel cases would show that there is not much in the weak-brother argument. Would the Masonic Order, or the Order of Oddfellows, or any other prominent order change its constitution to meet the exceptional case of a man who did not like their forms? Would a total abstinence organization change its constitution for the sake of a weak brother who wanted to take an occasional drink. Would the Ontario Law Society change its constitution or by-laws to oblige a youthful limb of the law who did not like to take the obligations required of barristers and solicitors? To ask these questions is to answer them. Special cases can usually be met without changing the constitution of a society. If you keep on changing to meet everybody's wishes, there would soon not be any constitution to change. Revise the Confession to meet the wishes of every man who is too weak to accept Calvinistic food, and soon there would be no Confession. The weak-brother argument is weak.

HIGHER EDUCATION IN CENTRAL INDIA.

AS to the best methods of conducting Foreign mission work varied and conflicting theories are entertained. Of late the propounders of such theories have been somewhat numerous. From the time that smart reviewers aired their witticisms about "sanctified cobblers," the sending of "moral pocket-handkerchiefs to the heathen," down to the reports of self-sufficient and fussy tourists who do India with the rapidity with which a commercial traveller traverses his route, the cause of foreign missions has had its pronounced opponents. As the foreign missionary enterprise is one of the direct and most palpable of modern Christian evidences it is but natural to expect that hostility would be directed against this peculiar form of sanctified activity. From those who take an attitude hostile to evangelical religion little can be expected, and those who hold settled and deep convictions of the fundamental truths of the Gospel will be but little influenced by the jibes and sneers of such critics. At present something is to be apprehended from such friends of missions who attack the methods by which they are conducted. In some respects missions to the heathen are tentative efforts, and it is only what is to be expected that mistakes will occur. Those under whose directions missionary operations are conducted are not infallible. They may and do make occasional mistakes. At the same time they are representative and responsible men. They have been appointed to the positions they occupy by their respective churches. They enjoy the confidence and esteem of those who have invested them with their official standing in relation to the missionary undertakings in which their churches engage. For their own sake, and from the fact that they have been selected because of their deep interest in foreign missions, they will act under a deep sense of responsibility and will therefore do their best in the selection of those best fitted for missionary labour and in the adoption of the methods best calculated to advance Christ's cause in foreign lands.

Experience in foreign mission work has shown that uniformity of method is neither possible nor desirable. The methods best suited to African tribes would be out of place in India and China. In India itself local conditions and differences of race and religion have to be taken into account and the intelligent missionary must judge for himself what are likely the best and most suitable methods to be pursued in his particular field. One thing has been as good as settled by Dr. Duff and several of the earlier and most successful missionaries who have laboured in India. That is that education must form an important branch of missionary endeavour in that most interesting and hopeful field. The present condition of the people, the excellent results that have been produced in the past and the hopes that may most reasonably be entertained for the future, urge the importance of educational work by missionary agencies among the native races of India.

The Rev. John Wilkie, of Indore, at present in Canada on furlough, is deeply interested in the work of higher education in Central India. Amid the unwonted difficulties he had to encounter and the limited means at his disposal he was enabled to do some excellent educational work at Indore, and he is so firmly convinced of the importance and necessity of extended and concentrated effort in this direction that he has succeeded in obtaining the consent and approval of the Home Mission Committee in the prosecution of his educational work, and the General Assembly at its last meeting sanctioned it in the following terms: The General Assembly commends to the liberality of the Church the High School and College Work committed to Mr. Wilkie; and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite to the efficient carrying on of his work. In his appeal to the Canadian Churches Mr. Wilkie asks:

Can we allow all the educational interests of the young of the land to fall into the hands of anti-Christians, in the face of the religious revolution of the day in India, and the intense earnestness and activity of those opposed to us? The Government of India has now promised to leave higher education to aided private enterprise. Jesuits, infidels and Arayans are seeking to profit by this. Shall we, as Christians, allow them to seize all the advantages thus presented? Our General Assembly and Foreign Mission Committee have very decidedly said "No!" Will you endorse their position?

Mr. Wilkie's work commends itself to all who are interested in the progress of the Gospel. Never before has the work in India been so encouraging as it is at present. Many acquainted with the condition of things there assure us that educated natives are losing their belief in Buddhism, the common people are becoming listless in their devotion to idolatry, and there is a restless activity, all indicative that great changes are imminent. What is to be the future condition of India? That will largely depend upon the earnestness and energy with which the Churches take up and prosecute the work of Foreign Missions. Our Canadian Church has in the past done something to carry forward the evangelization of India. It is no time now to pause and hesitate. God in His providence is beckoning us onward. In connection with Mr. Wilkie's work a new opportunity is afforded for the consolidation and extension of our mission in Central India. Shall we not with zeal and liberality embrace it? It will be no slight honour to the Presbyterian Church in Canada to help in some degree to shape the future of a country inhabited by a fifth part of the human race. The best gift any nation can receive is the Gospel of the grace of God.

CONSECRATED WEALTH.

A FOOLISH young man in England, whose father in legitimate commerce had amassed much wealth inherited a large fortune and in two years lost it by gambling and in other reckless ways. This same youth has been persuaded to write a book in which he tells the world the story of his folly. This and many instances that will readily recur to the reader apparently illustrate Sydney Smith's witticism, "You see what the Almighty's estimate of wealth is by the kind of men he bestows it upon." In contrast with the reckless and selfish misuse of wealth it is pleasing to notice from time to time instances in which it has been wisely and beneficently used, and no less judiciously and liberally disposed of when its possessor had to leave it and all other things behind him.

The will of the late William Gooderham, just entered for probate, is an evidence that he wished to die as he had lived, an almoner to his fellow-men of God's bounty to himself. He did not live an eccentric miserly life, hoarding his resources till the last moment, after having arranged that they might be placed where his gift might do the most good for his posthumous glorification. He lived conformably to his social station without ostentation, and without singularity. It was a pleasure to him to give pleasure to others, and chiefly to those whose means of enjoyment were few. The helpless and distressed were never repulsed, and ingenious and considerate were his methods of friendly help to those in need. Providentially Mr. Gooderham had been blessed with large worldly means. In his later years he was conspicuously liberal and unsectarian in his disbursements for religious and charitable purposes, so that educational, philanthropic and religious organizations of various kinds profited largely by his generosity. It is said that he had expressed the opinion that his own immediate relatives were in circumstances independent of his benefactions and therefore the reproach that he diverted from his kindred to public charities the means that would have been helpful to them cannot be urged with justice against

the manner in which Mr. Gooderham has been constrained to dispose of his wealth. Sometimes the lustre of a rich man's memory is tarnished by niggardliness to his own relations and profusion to outside institutions. A course of procedure certain to give rise to cynical remark and to leave the generosity of the testator's benevolent and Christian feeling open to doubt. Mr. Gooderham's testamentary disposition is not open to adverse reflection. While in health and life he gave with profusion yet with a common-sense method that his business life had taught him. Eager as is the general pursuit of wealth, keen possibly to rapacity though money-making may be, would even the most sordid be prepared to say that William Gooderham did not in his beneficent disposal of it make the best use of his money possible?

As to individual legacies and gifts he has shown a considerate concern for those who would be most benefited by his posthumous benefactions. When complaints are frequent that the old relations between master and servant have well-nigh become memories of the past it is pleasing to see that faithful services rendered have been appreciated and acknowledged, and in several instances substantially rewarded. The following institutions and the sums bequeathed them show that his ideas of benevolence were neither sectarian nor penurious:

To the Upper Canada Bible Society, Toronto, the sum of \$10,000; to the Upper Canada Tract Society, Toronto, the sum of \$10,000; to the Young Men's Christian Association, Toronto, the sum of \$10,000; to Wycliffe College, Toronto, the sum of \$10,000; to the Boys' Home, Toronto, the sum of \$10,000; to the Girls' Home, Toronto, the sum of \$10,000; to the Home for Incurables, Toronto, the sum of \$10,000; to the House of Industry, Toronto, the sum of \$10,000; to the Superannuation Fund for Methodist ministers, Toronto, the sum of \$10,000; to the Infants' Home, Toronto, the sum of \$2,000; to the Hospital for Sick Children, the sum of \$2,000; to the Newsboys' Lodging, Toronto, the sum of \$2,000; to the Toronto Haven or Prison Gate Mission, Toronto, the sum of \$2,000; to the Women's Christian Boarding House, Duke Street, Toronto, the sum of \$2,000.

Testamentary benefactions to several other institutions are mentioned in a codicil as follows:

I give to the trustees of the Orphans' Home the sum of \$10,000; to the Fegan Southwark Home, to buy a property to erect a building in the city of Toronto to be held for the purposes of that Home, the sum of \$10,000; to the Salvation Army, to discharge the debt on the Albert Street building in the city of Toronto, the sum of \$15,000; I give \$10,000 for the purposes of erecting a building in the City of Toronto for a Young Women's Christian Association to be paid by my executors and trustees when in their discretion the undertaking will be accomplished by such payment. I give \$5,000 to the Mission Union of the city of Toronto, desiring that if in the discretion of the managers of that association it be well the debt should be discharged, that then it should be expended so far as it may be necessary in that way, but otherwise in the manner they deem best for the interests of that association. I give to the Prisoners' Aid Society of Canada the sum of \$2,000, the interest of which is to be annually used by the association in distributing in the Andrew Mercer Reformatory, the Central Prison and the Toronto jail such literature, books, papers and periodicals as they may think useful, more especially on or about Christmas or New Year of each year. I give to the Girls' Industrial Home the sum of \$2,000. I give to Adam Brace, now living in Toronto as Superintendent of the Boys' Home, the sum of \$1,000 as a mark of my regard for him. I give to the Toronto Willard Tract Depository the sum of \$5,000, the interest whereof is annually to be expended by the directors of that association in the free distribution of such literature as they think proper.

The largest bequest is made for the promotion of higher education in connection with the Methodist Church, the body to which the deceased belonged. Victoria College comes in for the handsome sum of \$125,000 for building and equipment, and \$75,000 for the permanent endowment of the institution. The bestowment of these sums is contingent on the removal of Victoria to Toronto, and as our shrewd Methodist brethren prefer certainties to contingencies it is just possible that the opposition to Federation will lose much of its strenuousness and speedily dissolve in a surge of restored fraternal feeling. A large legacy is a powerful solvent.

The Foreign Mission Work of the Methodist Church will also receive a healthy stimulus from Mr. Gooderham's generosity. To its funds is left the sum of \$30,000. Money in itself may be a thing indifferent; misapplied it will prove a curse, but wealth consecrated to the promotion of God's glory and man's good is an unquestioned blessing.

THE Putnams will begin this fall the publication of a series of "Literary Gems"—essays, poems, short stories, etc.—that have an established reputation as literature. The volumes will be small, bound in full morocco, and each will have a frontispiece in photogravure from an original design. The early volumes will be, "The Gold Bug," by E. A. Poe; "Rab and His Friends," by Dr. John Brown; "The Good-Natured Man," by Goldsmith; "Our Best Society," by George William Curtis, and "Sweetness and Light," by the late Matthew Arnold.

Books and Magazines.

THE London *Spectator* recently printed a long editorial on "American Magazines," which it finds decidedly better and much cheaper than English competitors.

THE STATESMAN. (Chicago: The Statesman Publishing Co.)—The great questions of public interest are ably discussed in this monthly publication by men of distinction.

MR. LEWIS MORRIS was intrusted to write the ode to Queen Victoria on the occasion of her recent visit to Wales. Morris is a friend of the Prince of Wales, and it is thought by some that he will succeed Lord Tennyson as poet laureate of England.

PROFESSOR GEORGE P. FISHER, of Yale University, will contribute to the *Century* during the present year a series of papers on "The Nature and Method of Revelation," in which he will touch upon a number of questions of living interest at the present time, in connection with Christianity and the Bible.

VICK'S MAGAZINE. (Rochester: James Vick.)—As almost every department of human industry and interest has its press representative, the delightful pursuit of gardening is not neglected in this respect. *Vick's Magazine* is one of the best published in the interests of Horticulture. Its contents from month to month are valuable and timely, and suited to a great variety of tastes.

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—This is an illustrated monthly magazine for mothers, primary teachers and Kindergarteners. It is thoroughly established and fully recognized by educators as the only organ representing Froebel's teachings. It aims to embody the most progressive methods in natural education. It presents each month typical, suggestive lessons of practical value to those who are seeking aid in child culture.

MR. JOHN HEVWOOD, of Manchester, will this season publish in two editions a selection of Hans Andersen's "Tales and Stories," in the series of "Literary Readers" for use in elementary schools. The selection and translation is by Mr. Alfonso Gardiner, and will include the most popular of these inimitable tales, together with others that are not quite so well known, but are equally pleasing and interesting. The book will be fully illustrated.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The August-September number of this useful and carefully-edited educational periodical is one of much excellence. Mr. W. J. Robertson, M.A., St. Catharines, opens the number with "A Comparison," in which he clearly traces the resemblance and contrasts in the British, Canadian and American constitutions. Mr. Libby, B.A., of Napanee, describes "An Easy and Efficient Method of Reading Examination Papers." A number of other interesting and useful papers, together with the technical departments, make up an excellent issue of this admirable educational monthly.

ON a subject of great practical importance the *Memphis Appeal* speaks these plain and timely words: Parents generally should understand that the present output of novels embraces many books of tendencies so immoral that it is quite worth their while to supervise current literature that may fall into the hands of their children. Many young people go to book-stores and buy novels innocently, because of titles which contain suggestions of the most unwholesome character, while in others may be found the bold advocacy of the most vicious doctrines and theories. The time is ripe for such public protests as will make the publishers of these books feel some sense of shame. A deplorable feature of the business is that some publishers who enjoy a high reputation for the excellence of their literature in the past boldly affix their imprints to the most degrading stuff. We repeat that it will not do for parents to permit their children to pick and choose of current fiction for themselves. A girl or boy, on purchasing a novel, should be required to submit it to the inspection of father or mother, and the bookseller should be made to feel the weight of parental displeasure if the book be unfit for the young to read. There is a law against selling liquors to minors, and there should be a law against selling novels of the kind to which we refer to children. And such laws will surely be enacted if these authors and publishers are not curbed very soon. These books make a mockery of marriage and a jest of the most sacred relations between the sexes. They instil a doctrine as absolutely fatal to the welfare of society as they are disastrous to the youthful mind.

Choice Literature.

AN UNSUNG HERO.

A PHYSICIAN'S STORY.

ADAPTED FROM THE GERMAN.

Night on the ocean; a gentle breeze swelled the white sails of the *Sea Gull* as she ploughed her way steadily southward over the restless bosom of the Atlantic. I lay stretched lazily upon a bale of sailcloth, my eyes fixed far overhead upon the delicate tangle of ropes and yards etched against the starry sky.

The waves, parted by the good ship's prow, dashed in measured beats against her sides; from the rigging arose at intervals a deep musical murmur, as from the strings of a gigantic wind-harp.

Beautiful and revivifying, after the fierce glow of day, is the summer night on tropic seas, and I was enjoying it to the full. We were bound for Rio, and the voyage was two-thirds over.

I was thinking, as I lay there under the stars, of many things—of the home I had left in search of health and distraction from painful thoughts, and perhaps in the hope of restoring my shattered confidence in human nature; for things had gone wrong with me, and I was indulging at the time in that sort of spurious cynicism which besets some men when life first presents itself stripped of shams and illusions.

All at once my reverie was disturbed by the wail of a child from the cabin below; I knew the sound. Among the passengers was a young woman in widow's weeds, accompanied only by a boy of four or five years. Nothing was known of her beyond the self-evident facts that she was young and beautiful, and that by the advice of physicians she was taking the boy—her only child—on this voyage, in the hope of restoring his strength, wasted by a long illness. A forlorn hope, indeed. It was plain to the most indifferent eye that the boy had been failing from the day we left New York, as it seemed, from sheer lack of vitality and consequent wasting of his tissues.

It was a sight to move the hardest heart—this fair young mother, worn to a shadow with long watching, her whole being absorbed by the passionate mother love that refused in the very face of despair to relinquish hope.

Urged on by sympathy for her sad and solitary state, I, like other passengers, had offered such services as suggested themselves; like the others I had been gently but firmly repulsed. To no one would the mother for a moment delegate the charge that was sapping her own life.

Shrinking from notice and avoiding all other companionship, she brooded over the fragile being who was slipping surely and all too rapidly from her clinging grasp.

The cry came up from the cabin again and again, shattering my reverie and filling me with uncomfortable forebodings. It was evident that the end was near, and, physician as I was, and cynic as I tried to believe myself, the thought of the young mother's despair disturbed and pained me.

With a selfish, yet perhaps natural, prayer that the child might live at least until land was reached, I rose on my elbow and by way of diverting my thoughts, addressed myself to the sailor who was on watch at that hour. He leaned against the foremast near me, a stalwart fellow, with handsome bronzed features, and a pair of blue eyes as frank and clear as a child's. By the light of the lantern swinging above his head, I saw that his face was overspread with a look of melancholy quite out of keeping with the rôle of jolly Jack Tar that belonged to him, and it was not the first time I had noticed this expression on honest Tom's countenance. It may have been that, coupled with other unusual characteristics, that from the first day had attracted me to the fellow; whatever it was, I had found pleasure in studying this sturdy type of man, and had enjoyed many a quiet chat with him during the long voyage, without however having made any attempt to pluck out the heart of his mystery, if such existed.

"A fine night, Tom," I began, by way of opening conversation.

"Ay, sir, a fine night!" answered Tom in his deep tones, saluting me respectfully.

"It isn't often that you make a better trip than this, is it, Tom?"

"Well, no, sir. But we ain't there yet," he answered significantly, giving himself the sailor's peculiar hitch.

"You are familiar with these waters, I presume?"

Tom gave himself another hitch and cleared his throat before answering.

"Wall, sir, to'able familiar. This makes my eleventh trip from New York to Rio."

"Indeed!" I responded. "You must have a special liking for these parts."

"As to that," said Tom, slowly, "it's pretty much the same to me where I go, so't I'm goin'. I'm restless an' oneasy on shore, sir; all sailors is that; but 'pears to me I'm a little more restless an' oneasy than most of 'em. Mebbe," he went on, his gruff voice softening a little—"mebbe it's along o' my not havin' any folks on shore belongin' to me. The ship is all the home I've had this many a year, sir. There was a time when it might a-been different, if so be."

At that moment some one hastily ascended the stairs leading from the cabin, and called my name.

"It's the doctor, sir: Dr. Claas," said Tom, touching his cap, and turning away.

Dr. Claas, the ship's physician, hurriedly approached the place where I was lying.

"Pardon me, sir," he said, extending his hand as I arose to meet him, and giving mine a hearty pressure, "but I believe you are a practising physician?"

As the doctor, a singularly grave and reticent man, had until now shown no desire to extend our acquaintance, I was unprepared for the cordiality of his greeting, but I answered at once in the affirmative.

"Then you are the only medical man besides myself on board, and I beg of you to consult with me in a most interesting case. I am not mistaken—you will do me this favour?"

As a young and comparatively inexperienced practitioner I could not but feel flattered by the doctor's manner, and answered without hesitation:

"Certainly, with the greatest pleasure."

"Then come, I beg," he earnestly said. "There is no time to lose."

As I passed Tom to follow Dr. Claas I noticed that he was leaning forward, as if listening to what we had been saying, and I fancied that I heard him mutter some indistinct words as he resumed his position.

A moment later I stood with my colleague at the side of the sick child. He no longer moaned, but lay motionless, and almost pulseless, upon his pillow. The mother sat by him, her dark hair falling loosely, her small hands lying listless in her lap, her face pale and tense with unutterable grief and pain. Physician though I was, and already inured to the sight of human suffering, I could not meet the look that was turned upon us as we entered. On examination of the little sufferer I agreed perfectly with Dr. Claas in his diagnosis of the case; the child, though under the influence of no organic disease, was perishing from inanition. His life's small taper was flickering faintly; in a few days at most it would go out in darkness unless—a sudden thought flashed across my mind, sending the blood bounding through my veins. I looked quickly up into my colleague's face and met his eyes full upon me; a glance of quick intelligence passed from one to the other, and at the same instant the same word passed our lips. That word was—*transfusion*! The thought had been simultaneous. To restore the child's almost extinguished vitality, the famishing *fræne*, deprived of nutriment by the incapacity of the organs of digestion and assimilation to do their work, must be supplied with fresh life material already prepared for assimilation. In other words, the warm, ruddy stream of life must be led direct from the arteries of a living, healthy being into the child's own depleted veins.

Only a physician can comprehend the glow of enthusiastic joy that pervaded our whole beings as this theory, then comparatively new and untried, presented itself before us with all its glorious possibilities.

The grave face of Dr. Claas fairly shone for a moment, then darkened again, and he shook his head gravely.

"A magnificent opportunity!" he said, in a tone of regret—"magnificent! But unfortunately impracticable. Being so near the end of our voyage we have not a living animal on board!"

A sharp cry interrupted my answer. In our professional zeal we had forgotten that the mother's ears were drinking in every word that was uttered. In an instant a slender arm bared to the elbow was extended towards us.

"I know what you mean," the little woman hurriedly said, her face flushing and paling again, "I have read much about it. I remember that it need not be an animal—a human being will do as well—even better!"

Even Dr. Claas was not proof against this. I saw his eyes grow moist as he took the extended hand gently in both his own. "It cannot be, madam," he said, as if speaking to a little child. "Compose yourself. We will retire and consider other means. Something may yet suggest itself."

It was very hard to convince her that not from her fragile, exhausted frame might flow the invigorating stream that should give new life to her dying child. But we left her at last, sitting in listless despair by the little couch, as before, and returned to the deck, where Dr. Claas joined me in a long discussion of the subject that had just been under consideration.

Tom, the sailor, was still on duty, pacing the deck at times, or leaning against the foremast, taking no apparent notice of our presence. At a late hour I bade Dr. Claas good-night, and retired to my berth, but not to sleep. The piteous face of that mother as we left her, having given the death-blow to her last hope, was constantly before me; her plaintive voice mingled with the monotonous plashing of the waves.

For what seemed hours I lay listening to every sound, longing for daylight, though it was not yet midnight, but finally eight bells sounded, and steps and voices overhead showed that Tom was being relieved from duty.

A moment later there was a knock at the door of my room, and in response to my astonished "Come in," it was opened and Tom himself, looking very awkward, and uncertain, stood on the threshold.

"Beg pardon, sir," he said in a husky whisper, fingering his cap like a bashful boy—"beg pardon, but I made sure you wasn't asleep, an' there was somethin' I wanted to ask ye right away, sir, if I may make so bold."

So far from being angry with Tom for his intrusion, I was glad of any interruption to my painful thoughts, and bade him enter and close the door.

"And now what is it, Tom?" I said, when he had done so.

"I wouldn't have ye to think, sir, that I meant to listen to your conversation with the doctor," he began, after much preliminary shuffling and hitching and clearing of his voice, "but bein' where I was, some words come to my hearin', sir, an' after that I couldn't but lis'n, feelin' an interest in the little sick chap myself. An' from what I heard I gathered as how there was somethin' that 'ould save his life, sir, if it could be had; an' because it couldn't be had, sir, the poor little chap must die."

Tom made a little halt here and then continued:

"I—I couldn't rightly make out what it was as was wanted, bein' a seafarin' man an' knowin' little of things as ain't in my line, sir, but feelin' sorry for the poor little chap—an' his mother, sir—she seems to hev' sot her heart on him to that extent—why, sir, I made so bold as to come and ask ye what it was that was wanted, and can't be had."

Tom's gruff voice trembled a good deal as he stumbled through his clumsy speech, and he shifted himself from one foot to the other a good many times.

It was impossible for me to feel either amusement or vexation at what might have seemed to some very like presumption. I did not hesitate to explain to Tom as simply and as clearly as possible the theory of transfusion, the obstacles in the way of its application in the present case, and the regret of Dr. Claas and myself at the loss of so fine an opportunity.

Tom listened breathlessly, leaning forward, his eyes fixed upon me, his lips moving in unconscious imitation of my own. When I had finished he straightened himself, putting one hand to his curly head with a perplexed air:

"Ay, ay!" he slowly said, "that was it: I wasn't sure as I got it right eend up, sir, but that was it: Ye see it has a powerful strange sound to a man like me; but jest let me once git my hearin', sir, so't I don't run agin no sunken rocks nor sand-bars, an' I'm all right, sir. You say that the blood of a livin', breathin', healthy animal, beast or human, pumped, so to speak, into the veins of a sick an' aillin' creatur', beast or human, will save life, sir?"

"May, Tom; no man can say, will."

"May, then;" repeated Tom. "Wall, sir," and drawing himself up, he bared for my inspection one magnificent muscular arm, freshly tattooed with all a sailor's taste and ingenuity. "Wall, sir, here am I, eight-and-twenty year of age, tough as oak, and though I say it as shouldn't, mebbe, as sober a man as ever trod deck, an' the little chap yonder is welcome to the last drop o' blood in my veins, so ne it mought save him to the poor little woman that is breakin' her heart over him as any man can see."

I sprang from my berth and seized Tom's hard brown hand.

"My brave fellow," I cried, "you will do this for the sake of a child who is nothing to you, and a woman you never saw before and never will see again?"

A strange smile came over Tom's face, and his eyes sought the floor.

"I will, sir," he answered, hoarsely; "for the sake of that same woman—as I shall never see again, mos' likely."

"But Tom," I said, "it is my duty to tell you that there a risk involved, a risk to yourself."

Again Tom smiled, giving himself a careless hitch or two.

"That's all right, sir. That's all right."

In an incredibly short space of time I stood again with Dr. Claas at the door of the state-room we had left a few hours before in so different a mood. It was opened by the child's mother, who had been prepared for our coming, and welcomed us with eagerness. Already reviving she had given some brightness and colour to her face.

"You have found some one who is willing to render this service?" she began, excitedly. "A sailor, you say? Oh, where is he? Let me see him and speak with him. I must thank him for his noble kindness!"

Meantime Tom had remained in shadow, but as she came forward looking eagerly about her, he stepped out into the light and stood awaiting her, cap in hand. She sprang toward him with extended hands. "Oh, you good, brave fellow, God bless you!" she began, fervently. "God must and will bless you for your kindness to a poor despairing mother!"

She stopped abruptly, as if suddenly turned to marble. The full light of the lamp fell over the sailor's athletic figure, and pale, agitated face. His eyes were fixed upon her with an inscrutable expression. For some time the two stood gazing at each other in silence, then with a loud cry the woman started forward, wavered, and would have fallen but for Tom, who seized her in his mighty arms and laid her on the nearest sofa.

For a moment he stood bending over her, his form perceptibly shaken, his face hidden; then at a summons from Dr. Claas with whom the necessity for prompt action superseded all other emotions, he left the unconscious woman in charge of the stewardess, and followed us into the state-room.

A half-hour later the operation had been successfully accomplished.

We found the mother still lying on the sofa where we had left her, but at the sound of our steps she started up wildly expectant.

"Be calm, madam," said Dr. Claas, his very voice and mien expressing the satisfaction he felt; "all has passed off well. Your child is sleeping peacefully, and we have every reason to hope for the best."

"Thank God! Oh, thank God!" said the happy mother, with streaming eyes. "But the man—the sailor—where is he? I must see him, there is something to be explained," she continued, in deeply agitated tones.

But Tom had slipped silently away and was not to be found.

"It is better so," said the doctor, returning to the saloon. "You have had enough excitement for to-night."

Then, after administering a sedative, we left the now hopeful woman to return to her child, while we sought such rest as the brief summer night might have yet in store for us.

In the course of the next morning, having made an early call with my colleague upon our little patient with the most gratifying results, I found myself on deck.

The sun had been beating down for some hours upon the great awning stretched overhead for the protection of the passengers, many of whom were sitting about trying to divert their minds from physical discomfort in various ways. The heat was simply terrific. Scarcely a breath of wind was stirring. The sails hung slack against the masts, and the sea was like glass.

A vivacious old French lady, to whom in a moment of weakness I had divulged the fact of my acquaintance with her mother tongue, had inveigled me into a game of chess for which I was not at all in the mood; but from very lack of resistive power I yielded to her wishes, and tried to get up an interest in the game.

My partner had heard something of the remarkable events of the preceding night, and was burning with curiosity to know all the details. Tom, who, though no longer in sight, had been on duty as usual that morning, had been pointed out to her as the hero of the hour, and with the shrewdness of her race and sex in matters of sentiment, the old lady scented a romance.

I told her, in response to her persistent questionings, all that I considered proper, not mentioning the little scene between Tom and the young widow, which, I confess, had aroused my own curiosity to a lively degree.

"*Tiens!*" cried the old lady, melodramatically (not forgetting a skillful manoeuvre with her bishop)—"*C'est certainement l'amour, Monsieur! C'est certainement l'amour!* There is always love at the bottom of these affairs. Either the handsome sailor has discovered an old flame in the pretty little widow, or he has fallen in love with her during the voyage! *Pourquoi pas?*" with a shrug and a smile that illuminated her wrinkles like a ray from the past—" *Pourquoi pas?* A sailor—is he not a man like other men? And this one—*ma foi!* He is a sailor such as one finds in books!"

And with remarkable presence of mind the old lady took possession of my castle.

I left her little romance undisturbed. Perhaps she was right. Who could tell?

For some time we continued the game. Never was chess so tiresome to me, never did I play so badly. What with my partner's incessant chatter, and the increasing heat, which seemed only to excite her tongue to greater activity, I grew more and more restless and *distrail*.

One by one the passengers on deck went below in search of coolness, one by one those below came up for the same purpose.

{To be continued.}

THE SAILOR'S GRAVE.

The Hon. Senator Macdonald, who has just returned from Alaska, contributes the following interesting sketch to *The Week*:

The *Geo. W. Elder* had cast her anchor in Freshwater Bay. The day was lovely, the water of the bay smooth as a mirror and as highly reflective. Close to its margin was the deep, thick, rich border of the unbroken forest, and behind this and completely encircling the bay was a range of lofty mountains, some of which were snow-clad.

The bay reflected with great sharpness the belt of trees which reached the tide water-mark, and behind these, with equal distinctness the darker and deeper shadows of the lofty mountain range. Occasionally a salmon sportively leaping from the water disturbed its glassy stillness, adding additional interest to the picture, the bay soon resuming its perfect mirror-like appearance. I was much impressed with the marvellous beauty of the scene, and in speaking to our pilot, Capt. Wm. E. George, of Victoria, B.C., of its loveliness, he said to me, pointing to a particular part of the forest, "Eighteen years ago, a young Englishman serving on board the admiral's ship, the U. S. steamship *Saranac*, was killed and buried with military honours in that spot."

How wondrous must have been the sight in this bay! How quiet the resting place in the unbroken forest where in all probability the foot of white man had never trod! How grand the mountains, how far from his home, were thoughts which in quick succession rushed through my mind. I found myself unconsciously weaving the story into the following simple lines:—

What mean those sounds of music,
And the dip of the muffled oar,
As those boats in long procession
Move slowly towards the shore?

And why are those men armed
Who are not bent on fray,
Why this imposing pageant
In the waters of this bay?

See! The Admiral's ship is flying
Its flag at half-mast head,
And that boat, with its mournful draping,
It bears a sailor—dead.

See! His comrades gently bear him
To his lonely place of rest,
So far from his home of childhood,
From the land which he loved best.

Hear the echo of the volleys
As they fire them o'er his head,
Ere with measured step they leave him
To slumber with the dead.

Where the wild, unbroken forest
Throws its shadows o'er the bay,
Its stillness broken only
By the salmon's sportive play.

In a land whose snow-clad mountains
Guard as sentinels his grave,
Fit resting-place for England's son,
For one so young and brave.

O England, dear old England,
Thy sons lie scattered wide,
Some sleep 'neath palms in tropic lands,
Some by the glacier's side.

But dear is every spot to thee
Where'er their ashes be,
And dear to thee is this lone grave
By this Alaskan sea.

On my return from Sitka the *Elder* again cast anchor in the bay and I determined, if possible, to find the grave. I was unable to make the Indian, whose aid I sought, understand what I wanted, but through the aid of Mr. Kastromitinooff, the Government translator, and a Russian, as his name implies, I succeeded in getting the Indian, who, with two squaws, paddled me to the place.

Mr. Kastromitinooff was anxious to accompany me. He had never heard of the circumstances and was somewhat doubtful. The Indian going into the forest and before us led us to the spot, for

The Indian knows his place of rest
Far in the cedar shade.

How well the memory of Capt. George had served him, not only as to the spot, but as to the date, may be gathered from the lettering upon the head-board, which reads as follows:—



W. H. NEIL,

SEAMAN,

U. S. SS. SARANAC.

Died July 1, 1871, aged 27 years.

I found the grave in a perfect state of preservation. Nature had lovingly covered it over with the most delicate lichen, mosses, ferns, and wild flowers, with a profusion which seemed to mock man's efforts in bedecking the restful places of the dead. I gathered specimens of these, and our pilot, who had been on board the Admiral's ship at the time, was glad to have one of the ferns as a memento. I found the lettering also on the head-board in an excellent state of preservation, and could only account for this by supposing that loving hands from ships subsequently visiting the Bay had carefully re-touched it, so that time apparently had had no hurtful effect upon it.

OLD AND YOUNG.

I.
They soon grow old who grope for gold
In marts where all is bought and sold:
Who hire for self and on some shelf
In darkened vaults hoard up their pelf,
Cankered and crusted o'er with mould,
For them their youth itself is old.

II.
They ne'er grow old who gather gold
Where Spring awakes and flowers unfold;
Where suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung:
For them old age itself is young.

—C. P. Crunch, in *Magazine of Poetry*.

FRENCH AND ENGLISH.

If I were asked what is the particular difficulty that usually prevents the English from understanding art, I should answer the extreme energy and activity of their moral sense. They have a sort of moral hunger which tries to satisfy itself in season and out of season. That interferes with their understanding of a pursuit which lies outside of morals. The teaching of their most celebrated art critic, Mr. Ruskin, was joyfully accepted by the English, because it seemed for the first time to place art upon a substantial moral foundation, making truth, industry, conscientiousness, its cardinal virtues. The English imagined, for a time, that they had subordinated the fine arts to their own dominant moral instincts. Painting was to abandon all its tricks and become truthful. It was to represent events as they really occurred, and not so as to make the best pictures, a sacrifice of art to veracity that pleased the innermost British conscience. Again, it was assumed that mere toil in the accurate representation of details was in itself a merit, because industry is meritorious in common occupations. In short, all the virtues were placed before art itself, which in reality is but accidentally connected with them. . . . The feebler moral sense of the Parisian mind, and its less passionate affection for nature, have left it more disengaged and more at liberty to accept art on its own account, as art and nothing more. There is a kind of Paganism which is able to rest content without deep moral problems, and to accept with satisfaction what art has to give without asking for that which it cannot give. The final word on the subject may be that there is a diversity of ideals; that the English ideal (speaking generally) is moral, and the Parisian ideal is artistic. —Philip Gilbert Hamerton.

STATE AND CHURCH IN FRANCE.

This contest, waged by the Catholic clergy and the Roman Court against the civil authority, is of very ancient date, and it may be said to make up a great portion of the history of modern people. The Court of Rome and the clergy who are attached to it, have always yearned for dominion over civil society, and when it is refused them, they cry out as loudly as they can and in that violent manner which is peculiar to them, that religion is oppressed or that the Church is persecuted,—as if religion and the Church were persons veiled in the flesh of monks—as if the priests were being persecuted every time they were prevented from persecuting others, and that an application of common law was made to them.

The attitude assumed by the Catholic clergy, their well-known character, the abundant means for swaying the consciences of others which the dogma they teach procures for them, have for a long time past engaged the attention of thinkers and politicians. The question is asked by them, whether the pecuniary sacrifices made by the State in favour of the Catholic clergy, bear any proportion to the services rendered by the latter body. It is well known that for three hundred years, but more pronouncedly during the past sixty years, the clergy have been becoming denationalized, so to speak, in order to become Roman; that they have almost given up the teaching of moral duties in order to teach exclusively their pretended rights to supreme power; that their principal object in life seems to be the acquisition of this world's goods, and that their activity in this direction has become painfully felt in private families, while at the same time their meddling with political matters has been a permanent source of troubles to the State. Influenced by these considerations, a great number of people have been led to think that religion should not be made a State institution, and that it was a fitting time to return to the rule laid down by the Constitution of the year III, which gave up the profession of religion to the care of private virtue, because the framers of that Constitution thought that the practise of religious duties satisfied a need of individual tastes solely. They considered that religion had for its only object the safety of each faithful adherent, individually, in the next life; they regarded and treated it as a free individual opinion, without any connection with the public institutions of the country. They did not meddle with religion in any way, as they often declared: they only formally stated that the Catholic Church had ceased to be a government institution.—*Extract from Préparation à l'Étude du Droit, by J. G. C. (Senecil, Paris, 1887), translated by R. J. Wickstead.*

British and Foreign.

MR. CORFE, chaplain at Portsmouth dockyard, has been appointed Bishop of Corea.

DR. DOUDNEY, of Bristol, has just entered on his jubilee year as editor of the *Gospel Magazine*.

MR. M'KENZIE, evangelist from Campbeltown, is conducting special services in Blochairn Church, Glasgow.

LORD POLWARTH will preside at the annual conference of the Evangelical Alliance to be held at Cheltenham in October.

MR. F. T. PALGRAVE'S treasury of English sacred lyrical poetry is to be issued from the Clarendon Press in the course of the present month.

THE Rev. S. H. Ferguson of Queensferry, preached his farewell sermon to a crowded congregation previous to his departure for Australia.

"THE Story of Ireland," by Rev. John Urquhart of Weston-super-Mare, has reached a circulation of 60,000 and the demand for it still continues.

"To Meet the Day" is the title of an attractive volume of meditations by Dr. Boyd, of St. Andrew's, issued recently by Messrs. Longmans, Green & Co.

IN the village of Beauvy within the last two months the Free Church pulpit has been thrice occupied by three different preachers of the Established Church.

THE Church of England has lost one of its staunchest supporters by the death of Lord Addington, better known as Mr. Hubbard, who had reached his eighty-fourth year.

GENERAL BOOTH presided at the meeting in Glasgow lately to bid farewell to Col. and Mrs. Adams. The General handed the Colonel his commission for Canada.

SPECIAL services in Kilcraggan U.P. Church were conducted by R.-v. Robt McLean, M.A., the pastor; the collection exceeded \$350, a larger sum than was asked by the managers.

A NEW departure of some significance is intimated by Mr. Spurgeon, who intends to give a course of lectures in his college on the sciences which could be utilized for pulpit illustration.

AT the first session of the Central Conference of the Methodist Episcopal Church in India, Bishop Thoburn has ruled that ladies could take their seats in the body as lay delegates.

IN the new chapel opened at Farndon by Mr. Macfadyen, of Manchester, the sittings are to be entirely free and unappropriated. It is the first Nonconformist Church established in the town.

THE first marriage celebration in a Free Church in Montrose took place recently in St. John's; some of the more conservative members of the congregation are said to be displeased with the innovation.

THE Rev. Robert Blair of Cambuslang during his month's mission in Islay preached upwards of forty times, and at the dispensing of the Lord's supper at Kildalton addressed an audience of over 500 on the hillside.

PROFESSOR Beal, the distinguished Orientalist, has died in his sixty-fourth year; he spent his early years as a chaplain in the royal navy, and was only last year preferred to the rectory of Greene Norton, Towcester.

ON the day devoted to open air preaching at the annual meetings of the Calvinistic Methodists at Bangor, 10,000 attended the services. Dr. Dale of Birmingham preached the English sermon in the Presbyterian Church.

THE Rev. A. S. Robertson, senior pastor of Burrelton congregation, died lately; he was about sixty years of age and had been in an enfeebled state of body and mind for a considerable time. He took a warm interest in educational matters.

A READER of the autobiography of "John G. Paton, Missionary," has generously forwarded to Rev. Jas. Paton of Glasgow, the editor, the sum of \$500 to be sent to his brother, "to be expended on the New Hebrides mission as the missionary may think best."

DR. MOIR PORTEOUS has been revisiting the scene of his former ministry at Wanlockhead. He preached to an overflowing congregation, which included the parish minister and many of his flock. The fact was recalled that M'Cheyne had once at least preached at Wanlockhead.

SISTER EMMA, the nurse whose skill and care are credited with the speedy and perfect restoration to health of Lord Tennyson, has just published a remarkably interesting volume entitled "Recollections of a Nurse." She is a brilliant example of that class of good women with whom nursing the sick is a positive passion.

MR. WATSON, the hard-working vicar of Christ Church, Battersea, has resigned his charge on finding that it is not in his power to abolish pew-rents. He believes that Christ and His apostles would not have sanctioned reserved seats in a Church, especially in such a district as Battersea, "where class distinctions are fortunately not favoured."

PROFESSOR MARCUS DODS, Rev. John Glasse and Rev. John Hunter are announced to take part in the special Sunday evening services that are being arranged in Maxwell Church, Glasgow, by Mr. Tulloch. The social mission of Christianity is to be the general theme of the course. Professor Flint and Dr. Donald Macleod will be on the list of lecturers.

DR. JAMES HAY, senior minister of Inverkeilor, died in his residence in Montrose, of which town he was a native, recently. Soon after receiving license, about the year 1843, he was ordained to St. Bernard's, Edinburgh; in 1849 he was translated to Lunan parish; and about twenty years ago was inducted to Inverkeilor. In consequence of failing health, he retired from active duty two or three years ago.

KIRKCALDY U. P. Presbytery sent to Markinch School Board an expression of its disapproval of the Board's action in granting the school at Thornton for a meeting of the railway men of Fife held on a Sunday. A member of the board said it savoured of impertinence for the Presbytery to send such a communication to a body entirely independent of it; and it was agreed to take no notice of the document.

A SERIES of meetings are to be held at the City Temple commemorating the completion of the twentieth year of Dr. Parker's ministry in London. His first sermon in the old Poultry Chapel was from the text "I will go before thee and make the crooked places straight;" and he intimated that in the opinion of some to leave Manchester for the Poultry was to come into a very crooked place indeed.

Ministers and Churches.

AT St. Paul's Presbyterian Church, Ottawa, Sabbath week Rev. Dr. Armstrong delivered an interesting discourse, the subject of which was "Vanity Fair and Other Fairs."

THE Rev. T. W. Fisher and Mrs. Fisher, of West Flamboro and Lynden, have returned from a pleasant trip to Mackinac. Mr. Fisher has resumed his ministerial labours.

THE Mitchell Advertiser says. The Rev. A. F. Tully occupied his own pulpit in the Presbyterian Church on Sunday week, very much to the pleasure and satisfaction of his people.

On Sunday week Rev. Mr. Johnston addressed the children of the Sabbath school in St. Andrew's Church, Lindsay, at the forenoon service, the children with their teachers occupying the centre pews. The text was "Feed my lambs."

THE Stratford Beacon says: The Rev. D. D. Macleod, of Barrie, a member of the Government School Commission, filled the pulpit of St. Andrew's Church, Stratford, Sunday evening week, and preached a very fine discourse. Mr. Macleod, undoubtedly, stands in the front rank of Presbyterian preachers.

THE representatives of Manitoba College on the University Board recently appointed are the same as last year, namely, Dr. King, Chief Justice Taylor, Prof. Hart, Dr. Bryce, Rev. A. B. Baird, Mr. Duncan MacArthur and Rev. Dr. Robertson. Representatives on the board of studies, Dr. Bryce and Prof. Hart.

A PLEASANT and profitable ladies' missionary meeting was held in St. John's Church, across the Don, last week. Mrs. Ewart, of Toronto; Mrs. McEwan, Cornwall, and the Misses Graham, Macintosh, and Harris, the two former about to proceed to the Honan mission and the latter to Indore, took part in the meeting.

THE St. Catharines Star says. The Rev. Mr. Norris, a former student at the Collegiate Institute here, but now Presbyterian minister at Glenallan, Ont., is lying at the point of death. He visited St. Catharines this summer, the guest of Mr. John McCalla, and preached several times in the Presbyterian churches.

THE Rev. Alexander Jackson has returned from his European trip, and occupied the pulpit of Knox Church, Galt, on Sabbath week. The ladies gave a welcome home social to the pastor in the basement of the church on Tuesday evening. There was a large attendance, and Mr. Jackson gave a very interesting account of his travels.

J. A. MORRISON, B.A., of Montreal, gave a very interesting lecture at Roden, Man., on the Jesuits. People came from a distance of ten miles to hear him. Mr. Morrison is a young man of more than ordinary ability, and he treated the subject in a masterly manner. A collection was taken up in aid of French Evangelization in the Province of Quebec.

THE anniversary services in the Presbyterian Church, Thornton, were an accustomed success. The congregations morning and evening were such as to crowd the house, and the sermons by the Rev. J. Leishman, of Angus and New Lowell, were of that practical, instructive and impressive character which commands attention and remains in the minds of all hearers.

REV. W. J. DEY, pastor of Erskine Church, Hamilton, has returned to his charge after a delightful visit to England and Scotland. The congregation of Erskine Church extended a hearty reception to Mr. Dey on his return. The evening was delightfully spent in discussing all kinds of good things and listening to some good music. An address of welcome was also presented to the pastor.

THE sermon on "Sabbath Observance," delivered in the Presbyterian Church, Kippen, by Rev. J. Mordy, of Niagara Falls, was practical, and apparently well received. The same gentleman delivered a lecture on Monday evening, on the "Equal Rights" question. The speaker handled the subject to the satisfaction of the audience, who universally expressed their appreciation by a hearty vote of thanks.

DR. W. J. WANLESS and bride, of Toronto, visited Wroxeter last week. The Doctor preached a missionary sermon in the Presbyterian Church. Mr. and Mrs. Wanless leave next month for Kolarapore district, India, where they will engage in mission work, Mrs. Wanless having received a training as nurse in the general hospital, Toronto. They are being sent out by a Presbyterian congregation at Bryn Mawr, near Philadelphia, Pa.

THE Woodstock Sentinel-Review says. A very large congregation assembled at Knox Church Sabbath week, the occasion being the communion services. The pastor, Rev. Dr. McMullen, was assisted by the Rev. John Hogg, of Winnipeg, who has been visiting the town for a few days, the guest of Postmaster McClenehan. In the evening Mr. Hogg preached a very able sermon to another full congregation. He is a man of marked ability and was listened to with attention by all present.

THE Central Church, Galt, is undergoing a process of renovation. The managers are in hopes that the improvements will be completed in time to admit of the church being reopened on the first Sabbath in October. It is expected that the reopening services will be conducted by Rev. Dr. McKay, of Montreal. On the Monday evening following an organ recital will be given by Mr. Vogt, of Toronto, one of the leading organists of Canada. On the second Monday evening a tea meeting will be held, when addresses will be delivered by the ministers of the town and music rendered by the choir.

THE annual missionary meeting of the Presbyterian Church was held in Lanark on Tuesday evening, September 17. The Rev. Mr. Ross, of Perth, and Rev. Mr. Wilson addressed the meeting. They showed the advancement of the cause of Christ among the people both at home and abroad, especially in the North-West. They showed that although great work was being done, there was yet much to be accomplished, and urged the people to be liberal in their offerings for the spread of the Gospel. They will visit surrounding churches during the week.

AT the meeting of the members and congregation of the First Presbyterian Church, Chatham, it was decided unanimously to extend a call to Rev. Mr. F. H. Larkin, B.D., B.A., of Lowell, Mass. When Mr. Larkin occupied the pulpit, says the Chatham Planet, some weeks ago, his preaching was highly thought of. He is a young man of great ability. In his second year at college he won the first prize as a public speaker, first prize in music, and first in rhetoric. Should he accept the call, the ministerial ranks in Chatham will receive an able and welcome recruit.

On Monday last a very pleasurable and successful tea-meeting was held by the Presbyterian congregation of Oil Springs, at which the Rev. A. Beamer, of Petrolia, was chairman. The singing, which was very good, was rendered by Mrs. Scarsbrook, Miss Luckham, Mr. W. D. Beamer and Mr. Vizzard, of Petrolia, and Mrs. Mustard, of the Oil Springs choir. Miss Jackson, of Petrolia, gave two excellent recitations, and Mr. Little, of Oil City, gave a very instructive address. The whole affair was a very enjoyable one, and reflects great credit on the ladies of the congregation as also upon their pastor, Rev. Wm. McKibbin.

MISSIONARY services were held at Wakopa two weeks ago. A little over a decade has passed away since the first settler arrived in that district. On the 3rd September, 1869, the Rev. Mr. Scott, Presbyterian minister, then of Emerson, now of Walhalla, Dakota, and formerly of Napanee, Ontario, visited the Turtle Mountain district and conducted divine services at Wakopa, this being the first Presbyterian service ever held there. Mr. Scott visited his old friends at Wakopa, conducting divine services on Sunday, Septem-

ber 1. There was a large attendance. A social entertainment was held on Tuesday evening in Wakopa school-house; Mr. Scott in an address gave an interesting account of his first visit to the Turtle Mountain district. He congratulated the settlers on the marked improvement of the locality. The Presbyterian missionaries, Messrs. Lowry and Gollan, were also present and gave short addresses. Altogether a very pleasant time was spent.

THE Brantford Ladies' College has re-opened with a larger attendance than at the same period last year. A goodly number of the students of last session are enrolled and new ones are still arriving. Under Doctor Cochrane as Governor and Miss Lee as lady Principal, new life and energy are being infused into all the departments, while the social life of the college is being regulated by principles which should govern every well regulated Christian home. The Board seem to have been fortunate in all the recent appointments to the faculty. The new departments of elocution, type-writing and stenography, are well patronized and their success already assured. We understand that it is the intention of Miss H. Gertrude Hart, the teacher of elocution (a graduate of the Boston College of Oratory), at an early date, to give an evening of readings for the benefit of the College, of which due notice will be given. This deserving institution is eminently worthy of a generous support under its new auspices.

THE Presbyterian Church at Alexander, Manitoba, is now nearly completed, and the building will be a credit to the town. The formal opening of the church will take place on Sunday, September 29, when special dedication services will be held. The following reverend gentlemen will take part in the opening exercises: Dr. Robertson, Winnipeg; Mr. Wright, Portage; Mr. Urquhart, Brandon, and others. The opening social will be held on Monday evening, September 30. The erection of such a church building speaks well for the work done in the field by Mr. J. A. Morrison, B.A., and much praise is due to him for his untiring efforts in furthering the cause. His departure is looked forward to with regret. Since his coming into the field the Presbyterian cause has steadily prospered. He has been appreciated both for his preaching ability and his social work in connection with the church. Mr. Morrison is a graduate in arts of McGill University, Montreal, in which city he still continues his studies in the Presbyterian College.

THE semi-annual meeting of the Guelph Presbytery Woman's Foreign Missionary Society held at Erin on Thursday week was a success in every particular. Before two o'clock the church was occupied by delegates from Guelph, Orangeville, Alton, Shelburne, Edmonton, Claude, Cheltenham, Hillsburg, Ballinafad, etc. Mrs. F. Fowlie, president, opened the meeting, and Miss M. Young read an address of welcome. The work of the Mission Society was ably discussed and much useful information diffused. Mrs. Goldie, of Guelph, gave a very interesting and instructive address on mission work. Mrs. McLennan, of Shelburne, and Mrs. Powrie, Erin, were earnest, effective speakers. Mrs. Ballantyne, of Mowat, sang a mission solo. The delegates from the different auxiliaries entered into the discussion of the different questions in a most pleasing manner. The meeting was brought to a close with singing and prayer by Mrs. Carmichael and Rev. Mr. Ball, after which all were invited to partake of luncheon, prepared by the ladies in the basement of the Presbyterian Church.

THE Perth Courier says: The Presbyterian congregation in town had the pleasure of listening on Sabbath to the Rev. John Wilkie, who had been for the last ten years a missionary from the Canadian Church to Indore in Central India. He gave a graphic description of the work of the Canadian missionaries, and the difficulties against which they had to contend. An important feature of the work there is the educational department. Interesting classes of young men are being prepared every year for the examinations of the University of Calcutta. While they are at their high school and college work, their confidence is won and they are taught the great truths of Christianity. They are enthusiastic students and the whole country is now in a transition state. It has been found absolutely necessary to erect new buildings, in which to teach these classes. The Dowager Queen of Indore has given to the mission eleven acres of land in a very excellent situation for this purpose. At present the Protestant converts number one out of every 213 of the people of India. An appeal is made to the Church in Canada.

THE annual meeting of the Bradford Branch Bible Society was held in the Presbyterian Church on Monday last. The President, the Rev. F. Smith, occupied the chair. The Rev. Mr. Jolliffe conducted the devotional exercises, and the permanent agent, the Rev. J. G. Manley, delivered a lecture on Nineveh and Israel. The treasurer's report showed that over seventy dollars had been collected in Bradford and vicinity in aid of the funds of the society, the object of which is to give the Bible to every people and nation in their own tongue. The president was careful to show that the work of the Bible Society was entirely unsectarian, that among the vice-presidents' of the Upper Canada Bible Society were the names of the Right Rev. Bishop Baldwin, the Right Rev. Bishop Sweatman, of Toronto; Principal Caven, Dr. Potts, Dr. Castle, and many other distinguished ministers, and its patron is Lord Stanley, our Governor-General. Irrespective of denomination we should all endeavour to aid in giving God's Holy Word to every creature made in God's image.

THE Rev. T. F. Fotheringham, M.A., Convener of the Assembly's Sabbath School Committee has issued a circular stating that meetings of the Sabbath School Committee of the General Assembly will be held as follows: 1. In the vestry of Knox Church, Picton, N.S., on Friday, October 4, at nine o'clock a.m. 2. In the Bible House, 102 Yonge Street, Toronto, Ont., on Wednesday, October 23, at half past nine o'clock a.m. Corresponding members, i.e., Conveners of Presbyterian Sabbath School Committees, are particularly requested to be present. Suggestions forwarded in writing to the Convener will be laid before the Committee. The following docket will be submitted at both meetings: 1. Forms for reports. 2. Appointment of examiners, local centres and presiding examiners. 3. Precise dates of examinations. 4. Selection and purchase of diplomas, prizes and medals. 5. Syllabus for 1890. 6. Circular to Presbyteries regarding a general Superintendent of Sabbath school work. 7. Preparation of handbook referred to in Recommendation 2, of report to last General Assembly. 8. Publication of concert exercises prepared by the Foreign Mission, etc., committees as per Recommendation 3. 9. Preparation and publication of a children's service for September, 1890. 10. Time and place of next meeting. 11. Other business.

THE anniversary services in connection with the Atwood and Moncton congregations were held on the 8th and 9th of September. On Sabbath the 8th, Rev. W. S. Ball, of Vanneck, preached able and appropriate discourses to large and attentive audiences. On Monday evening a very interesting, instructive and patriotic lecture on the Northwest campaign, "Men of the War, and How They Fought," was delivered by Mr. Ball in the church at Atwood. The Rev. Andrew Henderson, M.A., pastor, occupied the chair. In his opening remarks he submitted the following statistics as to the progress and present standing of the congregations: Membership seven years ago, 275; present membership, 514; increase eighty-seven per cent. Number received into Church membership in seven years, 405. Number of baptisms, 280; funerals, ninety-seven; Marriages, sixty-one; pastoral visits made during the past year, 577; pastoral visits in seven years, 3,427; number of miles travelled in pastoral work during the seven years, 24,370. In addition to the lecture, short and appropriate addresses were delivered by Revs. D. Rogers (Methodist), Atwood; I. Campbell (Presbyterian), Listowel, and R. Henderson, brother of the pastor. The Listowel choir were present and furnished excellent music. The pastor and congregations are to be congratulated on the marked progress made during the past seven years, and it is to be hoped that the good work may still continue and increased harmony, unity and efficiency characterize it.

THE corner stone of the new Presbyterian Church at Glencoe was laid on the afternoon of Monday 9th September, by the Rev. D. J. Macdonnell, M.A., B.D. of Toronto, in the presence of about eight hundred people. After the usual formalities an adjournment was made to the old St. Andrew's Church building, where a supper was given by the ladies, four tables running the entire length of the church being filled no less than three times before the large gathering had been waited upon. A platform having been erected in front of the church the rest of the evening was taken up with addresses by James Armstrong, M.P., Dr. Roome, M.P., Robert Ferguson, M.P., Mr. Sutherland of Napier, a number of visiting clergymen and the Rev. D. J. Macdonnell, who made the speech of the evening. The offertory amounted to about \$180, which with other collections realized by the sale of badges, etc., will bring the total proceeds of the day up to about \$250. The plans of the new church show a building of the finest architecture, large, roomy, and such as would be an ornament to any city. Its cost when completed will be in the neighbourhood of twelve thousand dollars.

THE Oshawa Reformer says: A very pleasing event occurred in the Presbyterian Church, Oshawa, last Wednesday evening. At the close of the prayer meeting the Rev. Mr. Eastman invited Mr. Robt. Dewar to the platform, when Mr. W. J. McLean, a member of the choir, read an address expressive of the appreciation of the faithful and efficient services rendered by Mr. Dewar, especially as leader of the choir. The address was accompanied with a very completely equipped gentleman's dressing-case and a set of the "Schaff Heitzog Cyclopaedia of Religious Knowledge," bound in leather. Mr. Dewar made a modest but earnest reply, after which Mr. W. H. Scott was called on to say a few words on behalf of the congregation. After a few words from the pastor, expressing his personal estimate of the value of the services so cheerfully and efficiently rendered by Mr. Dewar, the choir sang with taste and feeling—"God be with you till we meet again." Mr. Dewar leaves in a few days for Minneapolis, where he will be followed by the best wishes of his many friends in the congregation and community.

ON Friday evening week there was a large gathering in Cook's Church, Toronto, to welcome the pastor, Rev. William Patterson and Mrs. Patterson on their return from a six weeks' visit to the Old Land. The meeting was presided over by Mr. T. A. Lytle. Representatives from the Session, Board of Trustees, Young People's Christian Association and the Sabbath School expressed in the warmest manner their pleasure at having once more amongst them the pastor and his esteemed wife. The opportunity was also taken of expressing the thanks of the congregation to the Rev. Thos. R. White of Bailieboro, Ireland, for his efficient services to the Church during the pastor's absence. An address beautifully illuminated, expressing grateful appreciation of his services in Cooke's Church, friendly interest in his future welfare, and a prayer for abundant success in his field of labour was presented to him. The address was signed by Messrs. P. G. Close, William C. Riddle, James Allison and Thos. Carswell. The proceedings were interspersed by select music by the choir under the leadership of Mr. James Stark. Fruit was distributed at the close and the evening was terminated by having a pleasant social time.

A MOST impressive memorial service was held on Sabbath, September 15, in the Presbyterian Church, Prescott, in connection with the Woman's Foreign Missionary Society. The meeting was called as a tribute of respect to the memory of Mrs. MacMurchy, Toronto, and Mrs. J. Ferguson, of Prescott, who have both been called into the immediate presence of the King. The exercises were most ably conducted by Mrs. George Blair, President of the Presbyterian Society, who referred in a most touching manner to the lives, and sad but triumphant death of the departed sisters. She also urged affectionately upon those who were left to do more than ever for the Master while it is day, ere the night cometh, when no man can work. The President took this occasion to tell what great things the Lord hath wrought, inasmuch as six auxiliaries and six Mission Bands have been added to the Presbyterian since the annual meeting in March. She closed her remarks by kindly inviting all those who had not yet entered into the noble work of missions to do so now, and that in blessing others a double portion would fall upon themselves. The musical part of the service was conducted by the Mission Band. Over thirty ladies were present, and although the occasion that brought them together was sad, all felt that it had not been without profit, and they had indeed spent "an hour with Christ."

THE anniversary services of the Wellington congregation (Presbytery of Ottawa) were held there on Sabbath, 1st inst., when public worship was conducted by Rev. Dr. Kellock, of Spencerville, who preached thrice to large and appreciative audiences. The services were greatly enjoyed by the crowds who had gathered in affectionate recognition of the day from the sister congregations of North Gower and elsewhere. Their young pastor, Rev. R. Stewart, B.A., has been greatly blessed since he undertook—some four years ago—the pastoral oversight of these congregations, and now finds himself surrounded by many earnest workers, who are also zealous supporters of their church. With commendable spirit they have been adding to their equipment by erecting a hall for prayer meetings and Sabbath school purposes, upon which there rested some little debt, and an effort was determined upon on this occasion to remove it. On Monday, 2nd inst., a Harvest Home festival was held in a grove near the village, where an excellent dinner was served, after which instructive and pleasing addresses were delivered by Revs. Dr. Kellock, J. H. Higgins and J. Conolly, J. B. Hicks, Methodist minister, and the pastor, who presided. The proceedings were at intervals enlivened by music from an excellent choir, and a very pleasant and enjoyable afternoon was spent. It is creditable to the liberality of the people to say that the full amount of the indebtedness was raised.

A MISSIONARY designation meeting of more than usual interest was held in Charles Street Church, Toronto, on Friday evening last. The ladies who are about to proceed to their respective fields of labour are Miss Graham, of Charles Street Church, Miss Macintosh, of Central Church, and Miss Harris of St. Andrews East. The two former are about to proceed to Honan, China, and the latter to the Indore Mission, Central India. The church was filled to its full capacity by a highly sympathetic and appreciative congregation, ladies forming the larger portion of the audience assembled. Dr. Wardrope, Convener of the General Assembly's Foreign Mission Committee presided, the opening devotional exercises having been conducted by the Rev. John Neil and Drs. McTavish and Reid. The address to the missionaries designate was delivered by the Rev. G. M. Milligan who gave a number of excellent counsels to the ladies entering on the work to which they have devoted themselves. The Rev. John Wilkie, whose intimate and experimental knowledge of Foreign Mission work enabled him to speak with interest and authority, gave briefly a few practical hints of a valuable character. Dr. Wardrope in a few neat and affectionate sentences presented each of the young missionaries with a copy of the sacred Scriptures. The last address—to the congregation—was delivered by Professor McLaren, who urged with emphasis the duty resting on Christian people at home to extend encouragement, sympathy and support to those who went forth to hearken lands as the Church's representatives. The concluding prayer was offered by Rev. D. J. Macdonnell. The Mission Bands of St. Andrew's Church, East, are to present an organ to Miss Harris.

THE third annual meeting of the Brandon Presbyterian Women's Foreign Mission Society was held in First Church, Brandon, Man., on Tuesday the 10th inst. Delegates were present from Portage la Prairie, Carberry, Chater, Brandon, Humberville, Ragby, Rapid City and Oak Lake auxiliaries. The morning session was occupied with receiving reports of the work of the society during the past year

Sabbath School Teacher

INTERNATIONAL LESSONS

Oct. 6, 1889. } THE TRIBES UNITED UNDER DAVID. } 2 Sam. 5
GOLDEN TEXT. Behold how good and how pleasant it is for brethren to dwell together in unity.—Psalm cxxxiii. 1.

SHORTER CATECHISM.

Questions 39, 40.—It is the same law, however, revealed—by God's works or word. In creation we perceive only "His eternal power and Godhead" (Rom. i. 20). His providence is often incomprehensible (Ps. lxxiii). Therefore He has revealed His will in human language. The word of God is the only rule to direct us. It is a perfect rule. 1. It is the fullest and clearest revelation. 2. Its commands and prohibitions are final. 3. Nothing is sinful which it does not condemn, nor obligatory which it does not require. This revealed law is called moral, because it concerns character, questions of right and wrong, holiness and sin. It is distinguished from (1) natural laws, as of day and night, bounds of the sea, growth and decay, etc., (Ps. lxxiii. 13-17; civ.; Jer. xxxiii. 25); (2) the national law, that judicial code enjoined on the Jewish nation as such (Conf. of Faith, chap. xix. sect. iv.; l.x. xxi.; xxii. 1-20); (4) the ceremonial law, foretelling and prefiguring the redemption of Christ (Conf. of Faith, chap. xix. sect. iii.) Heb. x. 1; Gal. iv. 1-3; Col. ii. 14-17). These depending upon the present order of nature, the temporary condition of the Jews and the preparatory form of the mystery of salvation, all of which are transient, are temporary laws. But the moral law, based on the divine nature and on the fact that we were made in the image of God, is abiding and unchangeable. This moral law was revealed to Adam in the manner and object of his creation, in his nature and in his constant communion with God (Gen. i. 26; ii. 7; iii. 8).—A. A. Hodge, D.D.

INTRODUCTION.

After Saul's death David assumed the sovereignty of the kingdom, but his rule was not undisputed. His future capital, Jerusalem, was in the hands of the Jebusites. Ishbosheth, a surviving son of Saul, claimed the throne, and had established his capital at Mahanaim, east of the Jordan, with Abner as his commander-in-chief. The northern tribes adhered to the House of Saul, while the southern acknowledged David, who for seven years held his court in Hebron. The Philistines were still troublesome. The kingdom was divided and religion was at a low ebb.

I. David Becomes King.—Ishbosheth and Abner were assassinated and the supporters of the house of Saul now saw that their cause was hopeless. Knowing that David had by God's direction been anointed king by the prophet Samuel, and having recognized his eminent qualifications and personal heroism; recognizing also the national injury of faction and division the people came to the conclusion that David was the king under whom they all could unite, and they resolved that he should now be acknowledged as the sole ruler in Israel. The chiefs of all the tribes and whoever of their followers chose to accompany them, came to Hebron to declare the national will in the elevation of David. They declared their confidence in him by reason of kinship, "Behold, we are thy bone and thy flesh." The character he had built up at the court of Saul, in the wilderness and during his seven years' rule in Hebron had shown his eminent fitness for the trust they now wished to repose in him. As a wise and true ruler of men, and a courageous and skilful military commander, he could be followed with enthusiasm. They also understood that God had selected David for the throne of Israel, therefore they said, "Thou shalt feed my people Israel," that is, guide and care for them as a shepherd tends his flock. When David accepted the sovereignty of Israel a solemn league was entered into between the king and the elders on behalf of the people. His rule was not like that common in that age in Eastern lands, but wise and liberal over a free people. The league was made "before the Lord," with solemn sanctions, followed by great rejoicing. David's reign in Hebron began when he was thirty years of age, and at this period he was about thirty-eight. The varied discipline through which he had passed had trained him for the great work to which the subsequent years of his life were to be devoted.

II. The Conquest of Jerusalem.—Hebron served well enough for a capital during the time that David's sway extended only over Judah, but a more central and suitable place was now required when he was to reign over a united people. David with his great army marched to Jerusalem, up to that time possessed by the Jebusites, a tribe of the original Canaanites who had never been subdued, and who had come to think that their city, so favourably situated for defence, could not be taken. So they tauntingly reply to David's challenge, "Except thou take away the blind and the lame thou shalt not come in hither," meaning that so strong was the natural situation of the city that the lame and the blind would be sufficient for its defence. David issued a proclamation offering to the leader who should enter the city by one of the watercourses promotion to the highest military command under the king. The feat was accomplished and the pride and the city of the Jebusites fell together.

III. The Progress of the Kingdom.—David took up his residence in the citadel and named the quarter in which it was placed the City of David. He strengthened the fortifications and built from Milo, supposed to be a fortress on the northern, the only part of the city destitute of natural protection. David prospered, and the kingdom prospered, and the reason of this prosperity is given, "The Lord God of hosts was with him." Whom God blesses cannot but prosper. The prosperity of Israel secured the respect of surrounding peoples. Hiram, king of Tyre, entered into friendly relations with David and sent him materials for the erection of his palace. The king perceived that the blessings attending his reign were God-given, and they were bestowed not for personal ends but for "His people Israel's sake." No longer a shepherd, or singing at court to quiet an angry king; no longer a hunted outcast, but a king on his throne, with a place and a name that should be known and honoured forever. The name of the city so glorious that heaven is called the new Jerusalem, and David so loved and honoured that Jesus was the son of David. He grew greater and greater year by year, not because he was grand or wise in himself; not because he was a great soldier, or singer, or poet. In the tenth verse of the lesson you will find the reason why. "The Lord . . . was with him" in many battles and many hiding-places. He was with him on his throne; and when he "inquired of the Lord" if he should go to battle, he could say, "In the name of our God we will set up our banners." David gave all the praise to the Lord. David knew it was the Lord who had established him king over Israel, and that it was because of his promise to his own chosen people he exalted the kingdom.

PRACTICAL SUGGESTIONS.

David's patient waiting for God's time was rewarded. The kingdom had been promised him, but long years of privation and suffering had to be endured before the promise was fulfilled.

By the hardships he endured David was prepared for the position God designed him to fill.

David was enabled to accomplish great things, and to be a good king because God was with him.

David ruled righteously because he sought to do God's will.

and the election of officers for ensuing year as follows: Mrs. MacTavish, Chater, President; Mrs. Urquhart, Brandon, Mrs. McNaught, Rapid City, Miss Walker, Portage, Vice Presidents; Mrs. McDiarmid, Brandon, Treas.; Mrs. Murray, Brandon, Cor. Sec. In the afternoon session the President delivered an address dealing with the importance of mission work, the uncertainty of life, the advancement already made by the society and the need of still greater effort on the part of each member. An address of welcome was read by Mrs. Urquhart and the reply by Mrs. McKay. Miss Walker, missionary at Portage la Prairie, followed with a very interesting paper on the Sioux Indians and school at that point. Miss Preston, Brandon, gave an excellent paper on Japan. The rest of the session was devoted to discussion of plans of work, etc. Resolutions of sympathy with the auxiliaries that have lost valued members by death during the year, and with the General Society in the great loss sustained by the death of Mrs. McMurchy, Toronto, were passed and the session closed. In the evening an eloquent missionary sermon was preached by Rev. Peter Wright of Portage la Prairie and an address given by Rev. Mr. Currie of Virden. The choir of First Church furnished excellent music during the evening.

Two years ago the Presbyterian congregation in St. George resolved to abolish tea meetings, and raise money after a more scriptural method. Social gatherings are held as formerly, a good programme is presented, and the church is usually crowded. No admittance fee is charged, but a plate collection is taken up and other voluntary offerings are received. This method has proved so satisfactory that the people are not likely to desire to return to the restaurant business. On Sabbath, the 8th inst., the Rev. Dr. Fraser, of Hamilton, concluded the services in connection with the fourth anniversary of the settlement of the pastor, the Rev. W. S. McTavish, B.D. The large congregations highly appreciated the eloquent and practical discourses of the able divine. A social gathering was held on Monday evening, when the church was crowded to the door. The pastor occupied the chair, and feelingly referred to the tender sympathy extended to him during the four years of his pastorate. Rev. Messrs. Gibson (Baptist), Odery (Methodist) and Tolmie, of Brantford, delivered addresses of unusual excellence. The Messrs. Ironside, of Troy, sang a charming duet, and Miss I Ironside sang a solo, which called for an encore. The singing of Miss Robertson, of Brantford, was very highly appreciated. Miss Henderson's readings gave evidence of careful study and dramatic genius. The recitations of Miss Haggart, of Brantford, so delighted the audience that she was re-called again and again. Miss Oliver, of Brantford, played the accompaniments, and in addition gave a very fine piano solo. The collection amounted to \$26, and this, together with the voluntary contributions, will bring up the sum to almost \$100.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 17th inst. A petition for the organization of a mission station at Windham Centre was received. A committee was appointed to consider the matter, and the Clerk was instructed to confer with the Presbytery of Paris in regard to it. A committee was appointed to arrange for conferences on the State of Religion, etc. Mr. Caswell tendered his resignation of Oneida and Hagersville. The congregations are to be cited to appear for their interests at next regular meeting of Presbytery. Dr. McIntyre, owing to the delicate state of his wife's health, obtained leave of absence for six months. A resolution was received urging continued action so as to secure the submission of the Acts incorporating and endowing the Society of Jesus submitted to the Supreme Court and Privy Council, and if necessary to have the Federal Constitution amended so as to prevent the interference of the Pope and the Roman Catholic clergy in civil affairs, and to maintain the supremacy of civil law. The resolution was sent down to Sessions, and is to be considered at next ordinary meeting.—J. LAING, Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on September 10. Several students were examined and certified to Knox College. A movement was made to separate the congregations of Amherstburg and Colchester, but the existing relation was not broken up. Mr. Fleming was appointed to prepare the annual report on Sabbath Schools; Mr. Fairquharson that on the State of Religion, and Mr. Tallach that on Temperance. It was agreed to call for elders' commissions at next regular meeting, and henceforth in the future to call for them at the September meeting. In connection with a circular from Dr. Cochrane, stating the amounts apportioned to the Presbytery for Home Missions and Augmentation of Stipend, a motion was passed, cordially commending these two important schemes to the liberality of the churches within the bounds. A request of the Session of First Church to have the supply of the pulpit entirely in their own hands was not granted. It was agreed to hold the next regular meeting in First Church, Chatham, on the second Tuesday of December at ten a.m. Having received liberty to address the court, Mr. Bates expressed his regrets that he had not been appointed to go to Manitoba and the North-West by the Home Mission Committee. A motion duly made and seconded, the matter was referred to said Committee. The Clerk reported that he had visited Buxton in reference to the arrears in which the people there had fallen. Rev. Dr. Manson and Mr. McKay were appointed to go amongst the people and see what could be raised.—WILLIAM WALKER, Pres. Clerk.

PRESBYTERY OF SAUGEN.—This Presbytery met in Durham on September 10. Mr. Straith, on behalf of the committee appointed to draft a resolution on Prison Reform, gave in a report, which was received and adopted, and the Clerk was instructed to forward it to the secretary of the Society. A circular on Home Missions and Augmentation, setting forth the amounts expected from the Presbytery, was read. In connection therewith Mr. Straith gave in the Home Mission report, giving the amounts expected from each congregation for these schemes. The Home Mission Committee was appointed to make arrangements for bringing the schemes before the congregations of the Presbytery. The Presbytery agreed to ask for a continuance of the grants. Also that Mr. Fairbairn be continued at Balaklava, Ayton and East Normanby. Mr. Wm. Dodds was examined with a view to enter Knox College. The Clerk was instructed to certify him to the Senate of said College. A petition from Monck and vicinity in the township of Luther was presented and read, praying the Presbytery to organize them into a mission station. Parties were heard in support of said petition. It was agreed to cite neighbouring Sessions. Also to appoint Messrs. Straith and Morrison to visit the field. After meeting and conferring with Mr. William G. Young, an elder in the Durham congregation, it was unanimously agreed to recommend him to the Home Mission Committee as a very fit and suitable person to labour in the Home Mission field. The Moderator and Clerk, along with the Home Mission Committee, were appointed to arrange for a presbyterial visitation in about a fourth of the Presbytery this year. At the evening meeting for the public Mr. Cameron gave an address on Sabbath school intercourse, and Mr. Aull on the distinctive features of the Presbyterian Church. The Presbytery meets in Mount Forest on Dec. 10 next, at ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church, Winnipeg, on September 10. Rev. J. K. Welsh, of Bois-Sevain, being present, was asked to sit with the Presbytery as corresponding member. Rev. Joseph Hogg's notice of motion, that the Presbytery undertake presbyterial visitation of the congregations within its bounds, was discussed, and the following resolution adopted on motion of Dr. King, seconded by Dr. Duval: The Presbytery, believing the periodical visitation of the congregations within its bounds to be necessary to their proper oversight, appoints the following committee to prepare a scheme of presbyterial visitation,

defining the objects and method with a view of overtaking the whole Presbytery within as short a period as possible. The committee consists of Revs. Joseph Hogg (Convener), Dr. Duval, Mr. Baird and Dr. King; and Chief Justice Taylor and Mr. C. H. Campbell. Mr. David Anderson reported that he had dispensed the communion at Suthwyn. Dr. Bryce reported similarly in regard to Morris and Union Point; and Mr. J. K. Welsh, in regard to Fort Frances. The thanks of the Presbytery were given to these brethren, and especially to Mr. Welsh, in whose case the distance travelled and the time occupied were much greater than in the others. The Fort William congregation presented a call to the Rev. J. L. Simpson, formerly of Binscarth, now temporarily resident in Toronto. The call was signed by thirty-five members and thirty-five adherents, and was accompanied by a guarantee of salary of \$700, to be supplemented from the Augmentation Fund. The Presbytery declined to sustain the call on the ground that it was signed by little more than half the members, and scarcely at all by those resident in East Fort William. Leave was granted to the Session of Kildonan to call a minister as soon as, in the opinion of the Session, the congregation is ready for such a step. Dr. Bryce presented a report from the Home Mission Committee, asking for grants from the Home Mission Fund for the half year ending with Sept. 30. It was resolved that renewed application be made to the Synod's Committee for arrears due on account of last year's services, and for the expenses of Mr. Welsh in visiting Fort Frances to dispense the communion. It was resolved to continue Mr. A. P. Logan at Selkirk until the close of the year. The congregation of Springfield became self-sustaining in July, and is no longer upon the list of augmented congregations. It was also agreed to make application to have the grants for the winter for students sent out weekly, kept the same as in the summer when the students remain continuously in the fields, on account of the considerable expense incurred for railway fare and horse hire. Provisional arrangements were made for the induction of Rev. W. J. Hall, who, it is reported, has accepted the call to Stonewall, but of whose action in the matter no formal information has been received. Mr. McFarlane is to preside and address the minister; Mr. Anderson to preach; and Mr. Lawrence to address the people. An application having been received for assistance in the erection of a building in the western part of the city to be used as a Sabbath school, the following committee was appointed to consult and co-operate with the applicants: Principal King (Convener) Dr. Bryce, Professor Hart, Dr. Duval, Mr. C. H. Campbell and Mr. Thomas Young. Rev. James Lawrence asked the advice of the Presbytery in regard to a member of the Dominion City congregation, who, while under discipline, had left the congregation and united himself with the Presbyterian Church in Dakota. The Presbytery advised that a copy of all the proceedings in the case be transmitted to the Session of the Dakota Church. Five congregations having failed to present their records to Presbytery for review, although repeatedly asked, the Presbytery resolved to make a third request with notification, that in case of further failure the Presbytery will deal with such congregations. The Presbytery adjourned, to meet again on December 10.—ANDREW BAIRD, Pres. Clerk.

PRESBYTERY OF MINNEDOSA.—A special meeting of the Presbytery of Minnedosa was held in the Presbyterian Church, Minnedosa, on Monday evening September 2nd, to consider the resignation of the Rev. Mr. Todd. In the absence of the Moderator the Rev. Mr. Smith was appointed Moderator. There were present Messrs. Smith, Murray, Stalker, Mowat, and Drs. Robertson and Wellwood, ministers, and Mr. Steele, elder. After agreeing to the action of the Moderator in calling the meeting, the clerk read the formal resignation of Mr. Todd, which stated that having been invited to take charge of a congregation in Wisconsin he submitted his resignation to Presbytery. The commissioners appointed by the congregation were then called to appear in its interests. There were four present from Clanwilliam, one from Willow Grove, and eight from Minnedosa congregations. Mr. Todd was then called upon to give his reasons for submitting his resignation which he did in a very few sentences. The commissioners from Clanwilliam were next called, and Mr. Matheson read a document setting forth in terms of the highest praise the services of Mr. Todd among them during the last three years, and the esteem in which he was held by the people, concluding with the hope that the Presbytery would not accept the resignation. Mr. C. Knox, of Willow Grove, was then called and stated that it was the unanimous desire of the people there that their pastor should remain with them, and that the Presbytery would not accept the resignation. The commissioners, who were eight in number, from Minnedosa were next called, Messrs. Steele, Irwin and Jackson spoke on behalf of the Session, and referred to the arduous work done by Mr. Todd and the improved spiritual condition of the congregation during the three years he had been pastor there, and hoped he would see his way clear to remain among them; though, in Mr. Todd's own interests they could not ask the Presbytery not to release him should he see fit to leave. Mr. Myers and several others spoke in a similar strain and bore testimony to the great ability of their pastor and the loss the congregation and the Church would sustain should the Presbytery accept the resignation. The members of the Presbytery were then called upon to express themselves. Dr. Robertson, the Superintendent of missions, said he could not accept the resignation with the present light. He would like to know what Mr. Todd was to gain by it before he agreed to this congregation and the Church losing him, and thereby sustaining a great loss. Rev. Mr. Stalker could not consent to the resignation being accepted. They had heard only one voice from the congregation and that was that God had abundantly blessed Mr. Todd's labours, and the congregation would suffer irreparable loss were he to leave. Then there was the church work. They all knew what he had done for that. His superior ability displayed in the Home Mission work of the Church for the last three years made it imperative that his services be retained, and he, (the speaker) had heard no sufficient reason why the resignation should be accepted. Rev. Messrs. Mowat and Murray followed and referred to the energy and administrative ability of Mr. Todd and believed it was the duty of the Presbytery not to accept the resignation. Rev. Mr. Wellwood bore testimony to his pastor's untiring zeal and marked ability in the congregational and Home Mission work, and to the harmony which existed between him and the congregation, and hoped that unless he was to gain much by the change he would not be released. Mr. Todd then made his statement. He feelingly referred to the many kind words his congregation and Presbytery had spoken regarding him. He had done what he could for the spiritual welfare of his congregation and for the advancement of Christ's cause in His Church and hoped he would always do so wherever his lot was cast. He believed Providence was leading him in the invitation he had received to leave them and that his usefulness and influence would not be impaired while many advantages could be secured to his family should they release him. He could not give any additional light on his future, and notwithstanding all that had been said to the contrary he saw no reason why he should withdraw his resignation, and asked that the Presbytery decide accordingly. Rev. Dr. Robertson reviewed all that had been stated before the court, and endorsed all that had been said about Mr. Todd's worth, and could not consent to lose him for the reasons given. But in Mr. Todd's interests he would move that meantime the resignation be not accepted but be on the table till the next meeting of Presbytery to be held at Birtle on the 11th inst. Mr. Stalker seconded the motion. Mr. Mowat moved in amendment that the Presbytery refuse to accept the resignation, but not being seconded it was not voted on. The motion of Dr. Robertson was unanimously adopted. The meeting, which lasted nearly three hours, was then closed with the benediction. At the close of the meeting the commissioners of the congregation appointed C. Knox, G. McKay and R. H. Myers to represent the congregation at the meeting of Presbytery to be held at Birtle.

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THE MISSIONARY WORLD.

A CHRISTIAN UNIVERSITY FOR INDIA.

The Government of Lord Dufferin published last year an Educational Minute upon the subject of moral training in the schools and colleges. They admitted that the Indian (Government) education system had "in some measure resulted in the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation;" and they recognized that a large increase in "the number of aided schools and colleges in which religious education is prominently recognized" would be "the best solution of the difficult problem" of promoting adequate moral training for Indian lads.

The missionary societies, who are responsible for one-third of the ordinary colleges and a large proportion of the Sunday schools in India, have been anxiously taking stock of their educational work. The Free Church of Scotland, the Wesleys, and the Church Missionary Society have gone very carefully into the question whether their colleges and secondary schools are, aggressively and effectively, institutions for spreading the Gospel. The Free Church of Scotland have decided not to recede from the policy of their great missionary, Dr. Duff, who may be said to have founded the system of missionary education in India. The fathers of the Wesleyan Church hold similar views, though not quite so strongly as the Free Church of Scotland; though among the liberal supporters of Wesleyan missionary enterprise there are good men and good women who have doubts whether too much time and money is not spent on purely educational work. A sub-committee of the Church Missionary Society reported in March last that, in order to impart the Gospel of Christ to the higher classes in India, it is expedient not only to maintain but to extend the Christian schools and colleges, "the great missionary aim of them being openly avowed and effectively acted upon."

The great majority of Indian missionaries, whether engaged in educational or in strictly evangelizing work, seem to be quite satisfied that missionary schools and colleges must be maintained; that these institutions lead sometimes to direct conversions; that they are required for the children of Indian Christians; that, while they certainly subvert the old beliefs of the non-Christian pupils, they impart a knowledge of Christian truth and morality; and that the effect of this Christian teaching may be deeper and more far-reaching than is at first sight apparent. In these views Christian men and women in India, who are not engaged in missionary work mostly always concur.

Bible teaching and Christian teaching ought to be made much more real and effective at missionary schools and colleges, and some new departure should be taken in order to make these institutions distinctly, aggressively and effectively Christian. There is no probability that Indian universities, as now constituted, will examine in Scripture or in Christian teaching. Yet university examination must and will dominate the education given at missionary schools and colleges. The question therefore arises whether there should not be a new Christian university in India? With 15,000 students seeking yearly to pass the university entrance examinations, with ninety-nine Arts colleges—of which twenty-six belong to Protestant Missions—there surely is room for another university, and for a Christian university. The United States of America, Mr. Bryce has just told us, had 346 universities in 1886, and it can hardly be said that five universities must always suffice for India with its many nations, countries and creeds. If all the Protestant missionary churches in India would join for such a purpose their colleges would provide enough students for such a university, which would, like the five existing universities, be an examining, degree-granting body. The actual teaching would go on at the colleges as at present. But a Christian university would make Scripture and the principles of Christianity, common to all Protestant denominations, compulsory subjects at its entrance, intermediate and degree examinations; and in this way the Bible and Christian teaching would at once become subjects of first importance at every Christian school and college, not only in the eyes of the teachers and their supporters, but also in the estimation of the students. The Scripture lesson,

instead of being thrown into the background, would be recognized as important from a school and college point of view, for the subject would count for scholarship and degree examinations. This may seem a low motive to place before students as an inducement to religious study; but every one who has had to do with missionary education in India will know how important it is to give Scripture, Christian teaching and Christian morality the highest and most honoured position in the schedule of subjects taught at missionary schools and colleges.

A Christian university would naturally grant degrees in divinity, and in time such a degree might be recognized as a necessary qualification for the Indian ministry in Protestant Churches among the more advanced Indian races. But the Christian university would not succeed and would not attract all students of missionary colleges, if it conferred none but divinity degrees. It would probably establish degrees and diplomas for teachers. There are efficient normal schools in India for training teachers of primary schools; but there is great need for trained teachers in middle and secondary schools. Certificated, diplomaed or degree-holding teachers, with the stamp of the Christian university on their qualifications, would find careers, would meet a recognized want, and would in a short time effect great good. But the new university would have to go beyond divinity and the science of teaching; it would have to grant degrees in science and arts. Probably it would not make Sanscrit a compulsory subject; but it would have to make its standards in English, in mathematics, in history, in natural science, or in applied arts, as high and thorough as those of the older universities. Unless the standards were kept high, its degrees would not be recognized as qualifying for the learned professions, for the public service, and for private employment, in the same way as the degrees of Calcutta, Bombay and Madras. At present more literary graduates are being produced than can be properly absorbed into the Indian society as it now exists; while there is national need for mechanical engineers, for trained agriculturists and for chemists. If the affiliated colleges could give training for these professions, the Christian university would examine students so trained. But, at the outset, it would have to examine in the subjects which its affiliated colleges can teach; and only by degrees could it successfully turn secular education at missionary colleges away from a too exclusively literary course into the pursuit of natural and applied science.

Before the university could grant degrees it must be incorporated by an act of the Indian Legislature. No Bill for such an incorporation could be introduced without the previous sanction of the Government of India; and such sanction would not be given until full guarantees were furnished that the university would be maintained in an efficient and solvent state, and that an adequately high standard would be exacted at its examinations. If all or nearly all the Protestant missionary societies in India would become responsible for maintaining the university, and if a fund of \$200,000 were actually subscribed for its endowment, the Government would probably be satisfied as to its stability and solvency. The maintenance of a high standard could be secured by the Government nominating a proportion of the governing body, and reserving the power to intervene if they deemed the standards too low. These matters having been secured, there seems no reason why the Government should not promote the incorporation of the proposed university.

The management of the new university would rest with a body of Fellows, appointed partly by the Local or Imperial Government, and mainly by the several Protestant Churches, which might found the university. The Fellows would choose from their own number a syndicate, who would be the executive body; on the syndicate would sit the Vice-Chancellor and one or more members nominated by the Government; and provision might be made that each of the guaranteeing churches should be represented on the syndicate.

The objection that affiliation to a Christian university will drive away non-Christian students is matter of conjecture. At present thousands of such students attend missionary schools and colleges, partly because the teaching is good, partly because distinct moral training is given, and partly for local reasons

These schools are avowed proselytizing institutions. But Indians are a religious race; they often prefer the risk of their sons learning (what they regard as) a false religion to the risk of their sons having no moral training at all; and numbers of instances could be adduced of Moslem or Hindu parents specifically stating that they preferred the risk of conversion for their sons rather than send them to a school or college where they might learn to reject all religion and all morality. Now and then—as in the recent case of the Madras Free Church College—a local feeling arises against a particular religious institution, and students take their names off the books; but the feeling soon subsides, and the students return without the missionaries abating anything of their religious teaching. But whatever may be the risk of the defection of non-Christian students, that risk must be faced. The funds which support these colleges and schools are contributed by Christian people in Britain and America for the purpose of spreading the Gospel of Jesus; and the supporters of missions, who sometimes doubt about any educational work except primary and religious schools, will subscribe with more

confidence towards missionary work in India when they know that every missionary school and college in the country is dominated by an avowedly Christian university which makes Scripture and religious teaching compulsory subjects. The university will be an examining body only; the entire teaching will be given in the several schools and colleges, where the missionaries and other instructors can impart the doctrines of their own Church, besides the immeasurably larger and more important doctrines and rules of life which are common to all the churches. No man can foresee when or how will come the great awakening of India to the message of the Gospel, or who will be the apostles of that awakening. Many think that the work will be wrought by Indians and not by foreigners. But however that may be, no one expects that the Indian Church of the future will adopt or reproduce the distinctive tenets of any of the churches of Britain and America.—*Sir Charles E. Bernard, K.C.S.I., late Chief Commissioner of Burma, in the Free Church of Scotland Monthly.*

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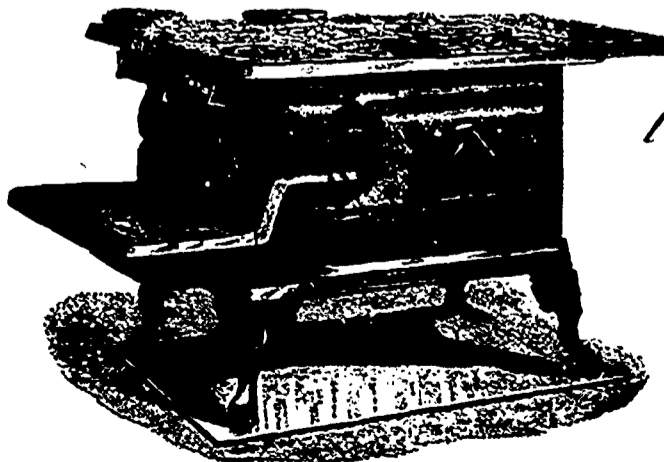
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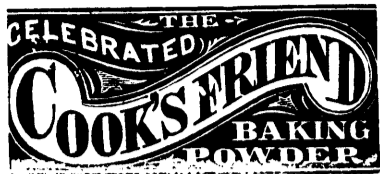
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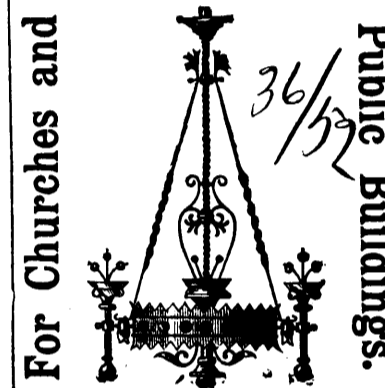
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Huron.—At Clinton, on the 12th November, at 10 a.m. LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m. MAITLAND.—At Wingham, Tuesday, Dec. 10, at 11.15 a.m. MONTREAL.—In Convocation Hall, Montrea Presbyterian College, on Tuesday, October 1, at ten a.m. TORONTO.—At Toronto, on Tuesday, Oct. 1, at 10 a.m. WHITBY.—In Oshawa, on the 15th October, at half past ten o'clock. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 10, at 7.30 p.m.

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