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Whole No. 919.

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ALWAYS HOT ROLLS.—Mrs. B. says she bakes only once a week, and does it herself, as the small family are used to her good bread and wants it hot every morning; so she takes as many of the cold rolls as required, dips them hastily into cold water, puts them between two pans and sets them in the hot stove oven. In a few minutes they become hot and soft, and she thinks them about equal to freshly baked bread; and delicate persons can also partake freely of them.  
ALLEN'S Lung Balm is the standard cure for Coughs and Colds in the States and Canada.  
RICE PUDDING.—Boil one-fourth of a cup of rice in one cup of milk until thick; add one and a half cups of milk and boil two minutes; add one tablespoonful of butter, and let it cool; add two tablespoonsful of sugar, one-fourth of a teaspoon of cinnamon, the beaten yolks of four eggs and the whites of two; bake in buttered cups three-quarters of an hour.  
PERFECTION at last is found in that exquisite Perfume "Daisies of the Nile."  
ORANGE CREAM SPONGE CAKE.—Mix, by sifting, three teaspoonsful of baking powder with one and a half cups of flour. In a separate dish beat three eggs until light, add one and a half cups of white sugar, one-half cup of hot water and the grated rind of half an orange. Beat all together and pour into the flour. Stir thoroughly and bake in layers.  
FOR all Complaints arising from a disordered state of the stomach, we recommend Campbell's Cathartic Compound.  
APPLE TAPIOCA PUDDING.—Soak over night one cup of tapioca in six cups of water. Next morning add one cup of sugar, one egg, and beat well together. Then pare, core and chop fine six or more apples, and stir with the tapioca in a pudding dish, and bake slowly.  
WILL Pain-Killer Cure Cholera Morbus? Yes, and all similar diseases of the bowels.  
CORN PUDDING.—Two cups of corn boiled and cut from the ear, one pint of milk, two eggs, salt to taste. Beat the eggs until very light; add the other ingredients; put the mixture in a buttered pudding dish and bake about forty minutes.  
Best cure for colds, coughs, consumption is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.  
COCOANUT PUDDING.—Beat three eggs until light, add a pint of milk, half a cup of sugar, a teaspoonful of vanilla and one grated coconut. Stir until well mixed and bake half an hour. Set on ice before serving.  
SEYMOUR HATCHER, M.D., of Hermon, N. Y., says WISTAR'S BALSAM OF WILD CHERRY cures cough by loosening and clearing the lungs and allaying irritation, thus removing the cause instead of drying up the cough and leaving the cause behind.  
LEMON JELLY.—Cover a box of gelatine with cold water, and let it soak one hour, and pour over a quart of boiling water; add a pound of sugar, the juice of three lemons, and stir until the sugar dissolves. Strain and set on ice to harden. Serve with cake.  
A Good Conundrum.  
Mr. Williams. "Why is a drum without a head like a model wife?"  
Mr. Cross (a henpecked husband). "Because she is mute."  
Mr. Williams. "Right; now tell me why a muscicarp wife is a drum without a head, a turnip a plumb, and Imperial Cream Taper Baking Powder are similar?"  
Mr. Cross (triumphantly). "Because they can't be beat."  
BLANC MANGE.—Put a quart of milk on to boil, dissolve a tablespoonful of moss farina and mix in the milk; beat one egg and half a teacup of sugar together; stir in the milk, flavour with lemon; pour in a mould and set to cool.  
Minard's Liniment cures distemper  
APPLE FLOAT.—Pare and slice some ripe apples, stew and run through a sieve. For every quart of apples beat the whites of eight eggs, and add with a pound of sugar. Flavour with lemon and serve immediately.  
Herford's Brain Tonic.  
Imparts New Energy to the Brain, giving the feeling and sense of increased intellectual power.  
CHOCOLATE BAVARIAN CREAM.—Cover half a box of gelatine with half a cup of cold water; let it soak half an hour. Whip a pint of cream, grate ten ounces of chocolate, put a pint of milk on to boil; when hot stir in the chocolate and gelatine. Take from the fire, sweeten, and flavour with vanilla; pour in a pan to cool; stir until thick; add a pint of whipped cream; stir carefully until thoroughly mixed; pour into a mould to harden. Serve with whipped cream.

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from its externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cures every form of skin and blood disease, from pimples to scrofula.  
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# THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, SEPTEMBER 18th, 1889.

No. 38.

## Notes of the Week.

WHILE in Dunedin Dr. MacGregor lectured on "The Resurrection" in Knox Church to a throng so crowded that in mid-winter all the windows had to be opened, and that Dr. D. M. Stuart had to commence the service some twenty minutes before the appointed hour. The weighty and easy address of the Edinburgh divine made a great impression. The colony seems as pleased with Dr. MacGregor as he is with the colony.

BY the sudden death on Thursday evening last of Mr. William Gooderham, Toronto has lost one of its most active Christian philanthropists. He enjoyed the affectionate respect of the community for his personal worth and his readiness to help every good cause. He gave personal service, time and means to the work of the Gospel. His aim for many years had been to do all the good he could by means of practical Christianity. His loss will be deeply mourned.

THE international conference of deaf-mutes recently held in Paris was the first meeting of the kind the world has witnessed. It extended over a week. A correspondent who was present at one of the seditious writes: "The sight of this silent meeting, where all communication was carried on by signs, with only here and there an outburst of applause expressed in the usual way to break the stillness, was something I shall not forget." Delegates were present from all the countries of Europe and 23 from America. In Paris a considerable portion of the type-setting in the large publishing house of Firmin, Didot and Co. is performed by deaf-mute compositors.

THE *Saturday Review* strongly supports the notion that St. Patrick was a native of Dumbartonshire, holding that the autobiographical fragment in which Patrick describes his father as "Capornius, a deacon, son of Potitus, a presbyter, who dwelt in the village of Bannavem Tabernæ," is a genuine document. "His very existence has been doubted by over-ingenious critics, but he has the rare gift of making us see and hear through all the mists of fifteen centuries. Readers should be allowed to forget the Romanist controversy and all the absurd legends of a too credulous after-age and just listen to the saint himself." The reviewer declares that the fragment is as real and vivid as anything in history.

WITH great sorrow we record the death of Dr. Christlieb, of Bonn, which took place on Thursday evening, Aug. 15, through the bursting of a blood vessel in the brain. There was no sad anticipation of death, no painful parting, no agony, only a falling asleep in the Lord, so quietly, peacefully, and child-like. It will be remembered that he purchased and had been using the church in Bonn erected for the late Rev. Dr. Graham, missionary to the Jews there, from the Irish Presbyterian Church. This gifted and earnest evangelical servant of the Gospel, it will be remembered, attended the meetings of the Evangelical Alliance in New York in 1876, when he made a number of admiring friends who now mourn his early death.

FOURTEEN mothers' meetings are held every week in different quarters of Paris in connection with the M'All Mission, attended by an average of 200, mostly women of the lower classes, many of whom have led hard and reckless lives, but who have been brought under the influence of the Gospel and have been changed and softened. At the anniversary meeting the other evening, held in the Salle New York, in the Rue St. Antoine, which a century ago was a ball-room frequented by the elite of Paris, Theodore Monod took part in the exercises along with several ladies who devote themselves to the good work. These meetings are being imitated by the Reformed Churches, and even the Roman Catholics are organizing similar missions.

It is with profound regret, says the *Belfast Witness*, that we record to-day the death of the Rev. Alexander Rentoul, M.A., minister of Sandymount Presbyterian Church, Dublin. The melancholy event took place yesterday at Howth, where he had

gone for the benefit of his health. For some time, it is well known, he had been ailing. A constitution at no period robust, and which had given way on several occasions during his ministerial career, this year broke down again, obliging him to abandon his loved work in Dublin, and seek in various places, by relaxation and change, to re-establish his health. For some time the means adopted to promote his recovery appeared to be successful. But the system, it is now evident, never fully recovered, and yesterday, as we have said, his spirit was wafted away from the scene of its earthly employments into the immediate presence of the Great King and Head of the Church whom it was his delight to serve.

LABOUR DAY was celebrated in Montreal, with much interest and enthusiasm, by large numbers the other week. The celebration was followed up by a congress at which representatives from various other provinces were present. And now that all is over an Ultramontane ecclesiastic follows it up with somewhat vigorous denunciation. If the reported words of Curé Sentenne have any meaning they certainly convey the impression that everybody and every organization should be humbly subservient to clerical influence. "There was an invading spirit tending to mark such events by a purely lay character, which should and must be stemmed ere it went too far." We congratulate the Curé. It is just such utterances and the spirit that prompts them that help French-Canadians to think and act for themselves. Even in the Province of Quebec it cannot be expected that grown and rational men can be held in a state of perpetual pupilage.

DR. JAMES MARTINEAU, whose name has so long given the lustre of culture to Unitarianism, has stated his own experience in these words: "Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favour with them. In biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsam. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold. This, remember, from a Unitarian!"

"ANGLO-SCOT" in the *Presbyterian Messenger* says: That the "Ulster Plantation" has done great things for the North, morally and materially, must be evident to any one who will take the trouble of comparing it with the rest of Ireland. What was the poorest and most uncivilized province of Ireland stands now in the foreground for education, respect for the laws both of God and man, and that industry and thrift which characterize the Scotch-Irish wherever they go. The counties of Derry, Antrim, Down, Armagh and Tyrone pay two-thirds of all the income-tax derived from Ireland, while the city of Belfast ranks after London and Liverpool as to customs revenue. If any one wishes to know what is the cause of this, we unhesitatingly reply, Protestantism. Our Bible-loving and God-fearing people have made Ulster what it is, and what it will, we hope, continue to be. In the counties referred to we have only eleven policemen to 10,000 of the population, while in the rest of Ireland there is an average of twenty-nine to the 10,000, and in West Meath, Limerick, Clare, Kerry, Meath and Tipperary, it reaches thirty-seven to the 10,000 of the population.

DR. BAEDERER, speaking lately of his own work in Russia, said: I had a special commission when I was at Odessa to visit Rabinovitch. I found him in his study thinking of the Great Day of Atonement. Many questions have been asked about the Jewish movement, and people have been disappointed that an Israelitish Church has not been formed. Rabinovitch is still at work, and each time I saw him he

seemed more and more full of the wonderful light he has found. At first many people came to hear him, but the numbers have dwindled down very much, and whereas formerly there might be two hundred, now there may be but eighteen or twenty men listening to his address; but there is no change in the man. I spoke to him about this, and he said he had found them out. "My Jews have always a great care to get a little money, and some of my followers have tried very hard to get some money out of me. They thought I got so much money from England I could give some of it to them. They are disappointed, draw back, and come no more to the meeting." At the same time solid work is being done; there are many inquirers, and the work is going on, deepening every day.

A CORRESPONDENT, writing to the *Christian Leader*, says: The Rev. Alexander Jackson of Knox Church, Galt, occupied the pulpit of Calton United Presbyterian Church, Glasgow, on Sunday last at both diets of worship. Mr. Jackson is at present on a holiday visit to the old country, and his presence in the Calton pulpit had more than a passing interest to many members of the congregation, as he was in early life a diligent worker in the Calton Kirk. Mr. Jackson with refreshing directness plunged into an elaborate and lucid description of Mr. Edison's latest marvel, the phonograph. With uncommon precision of phrase, and with not a few passages of genuine eloquence, he developed many suggestive thoughts at once practical and spiritual. To do justice to the discourse it would require to be given verbatim. No one who gave attention to Mr. Jackson's words will easily forget the pregnant lessons conveyed in a singularly unconventional way; and to make good by aid of Mr. Edison's genius these solemn words, that "no man liveth to himself, and no man dieth to himself," bespeaks on the part of the preacher gifts of no common order. The people of Knox Church in Galt are to be congratulated on having for pastor such a man as Mr. Jackson. He is not afraid to enter the domain of science, and bring its marvels into the sphere of the spiritual life.

PRACTICAL proofs were given last season of the excellence achieved in every department of the work in the Toronto College of Music, while the artistic performance of the pupils, both as regards refinement of style and proper technique, showed that individual attention on the part of skilled teachers has been the rule of the College. Where each pupil's temperament has to be studied it is of the highest importance to their success that their instructors should make themselves familiar with their individual requirements. The principal and really important features of the leading music schools of England, Berlin, Vienna and Leipzig are incorporated in the system of the College; and the teachers are thinking and earnest men whose minds and ideas have been fostered and expanded in the art-centres of Europe. The exceptional facilities for organ students perfecting themselves in their chosen career are greatly enhanced by the presence in the College Music Hall of a large three-manual pipe-organ built expressly for the school by Messrs. Warren. The instrument, which is used for lessons and practice, is complete in all its registers; and has also been made of great value to the students by the frequent recitals given upon it by the professors, students, and Mr. Frederick Archer, the eminent organist, who pronounced it to be one of the best he had played upon, while his programmes proved it to be ample for every style of organ music. The organists who are teachers hold prominent positions in the Toronto churches. To encourage the study of the violin there is a class for beginners which is free to students in any other department. Weekly concerts are given, for the purpose of enabling pupils to acquire practical experience before an audience; and frequent concerts and recitals in the College Hall, and elsewhere under the college auspices, are also free to the students. Next season the following honours will be competed for by the students: A gold medal for general proficiency in music, a gold medal in the organ department, and several scholarships, each good for one year's tuition in the vocal, organ and piano departments. The new prospectus containing, besides other important items, a review of last season's work, can be obtained from the college office, 12 and 14 Pembroke Street.

## Our Contributors.

### CONCERNING AUTHORITY AND INFLUENCE.

BY KNONONIAN.

When Dr Rainy was in Australia a short time ago he was as a matter of course interviewed by the reporters. The great Free Church leader did not take kindly to the interviewing business, probably because he was not used to it. His replies were for the most part brief and non-committal. He did not know whether the Irish would get Home Rule or not and could not really say how the next election was likely to go. To one question, however, he gave a reply that is well worthy of consideration by Presbyterian people the world over. Asked by the reporter of a leading journal in regard to the state of the Church in Scotland he replied,

THERE IS LESS AUTHORITY BUT NOT MUCH LESS INFLUENCE.

That is exactly the condition of affairs in the Presbyterian and every other Church in Canada except the Roman Catholic. There is less ecclesiastical authority, but when the Church does its work in a Christian spirit and with a reasonable amount of energy and ability there is not less influence. What is true of the Church as a whole is true of individual men. It is sometimes said that ministers are not treated in Canada with the amount of respect that was shown thirty or forty or fifty years ago. That depends entirely on what kind of ministers they are. If they are vain, pompous men, who have to pose as little popes, who try to lord it over the people and make their authority felt by everybody; if they are men who must have their own way in, everything, they have a hard time. But if they are real ministers of Christ, men who are willing to make sacrifices for their Master and His Church; men who instead of scheming for office and honour are willing to devote their entire energies to the cause of Christ there never was a time when the people would do more for them.

What is true of ministers is true of elders, deacons and other officers. Given a session composed of men who are all willing to lead in work and in sacrifice, and that session has as much influence to day as a session ever had even in Scotland. What the people don't care for and sometimes kick against is a session or other court that rules and does nothing more. As Principal Rainy observes, mere authority is on the wane, but the influence of an unselfish, devoted, self-sacrificing Christian man is as great as it ever was, and probably he might have said greater.

One sometimes sees the fact stated by the learned Principal illustrated by Presbyteries. A Presbytery composed of a considerable number of able, wise, devoted men, who have power in the pulpit, who build up influential congregations and who are known to be self-sacrificing ministers, has as much influence as Presbyteries ever had in this or any other country. On the other hand, a Presbytery mainly composed of, or influenced by members who are little or nothing more than mere Church court men; members who rely on the mere machinery of the Church; who trust mainly to the little authority vested in them by the constitution of the Church, a Presbytery of that kind never has much influence and has less every day. All Presbyteries have exactly the same amount of authority but no one would say that all have equal influence. The same is true of every other court of the Church. A synod that relied on mere authority without any moral and spiritual power behind it, would have no more influence than an equally large body of men of equal mental attainments chosen from any class of people.

The authority even of a General Assembly would go for nothing if not backed up by moral and spiritual power.

Perhaps some one may say that parliaments, councils, civic courts and other governing bodies that belong to Caesar can carry out their decisions and enforce their laws without putting any moral power behind them. That may be, but parliaments have an army and navy, civil courts have sheriffs and constables with sticks that raise artificial bumps on refractory people's heads. Caesar has gaols, and penitentiaries, and a gallows and other unpleasant appliances for enforcing his laws. The Church has no machinery of that kind for enforcing its laws and hence if they are not enforced by moral and spiritual influence they cannot be enforced at all. The result is that when a Church or part of a Church ceases to have moral influence its laws never are enforced. There is nothing to enforce them with. A Presbytery without moral and spiritual power would have no more influence in a community than the drum of the Salvation Army. No Presbyterian doubts for a moment that authority is vested in the courts of the Church, and that on proper occasions it should be used. To our mind that is clear as anything in the New Testament. But the New Testament assumes that the authority is to be exercised by men who are not only Christians but Christians noted for their zeal, devotion, and self-sacrificing spirit. Put the New Testament description of a minister, elder or deacon alongside of the passages which confer authority upon the Church and you see at once how and by what kind of men the authority can be safely and profitably used.

There is no use in quarrelling with our age. No doubt certain kinds of men would greatly prefer to live in an age when mere ecclesiastical authority could govern without any regard to the character or life of the ecclesiastic. Such days have been, but we may well doubt if they were better days than ours. Anyway Providence has placed us in an age when the influence of unselfish, devoted, self-sacrificing lives can always be greater than the influence of mere authority and we should not quarrel with the arrangement. 'Tis nobler to influence men by worth than by citations.

## FRENCH TREATMENT OF THE PRESS.

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

I may state at the beginning that I am chiefly indebted for the following facts to a very interesting report, prepared some years ago, by M. Anatole de la Forge, the director of the Paris Press, at the request of the Minister of the Interior. It is written with much fairness, shows immense research and an extensive acquaintance with every department of the subject, so that it possesses great value as an authentic and reliable official document.

The first thing, then, I gather from this paper is the fact that there existed a censorship of the press in France before the press itself even before the invention of printing, for in 1413 the Parliament of Paris ordered a thesis of Jean Petit, a Franciscan monk, to be burnt, and the author had a narrow escape from sharing the same fate. The University was, at this early period, the only responsible publisher of books, and had in connection with it all copyists, miniaturists, illuminators in fact, everyone who had anything to do with the material preparation of manuscripts, so that there was but little room for the exercise of liberty. When printing was introduced during the reign of Louis XI. both royalty and the Sorbonne received with enthusiasm the first printers, granting them an asylum, protection, and all sorts of favours. But this was of short duration, for we find the University and the Sorbonne immediately after meeting to destroy the "diabolical invention" of printing. On the 7th July, 1533, the Sorbonne presented a memorial to Francis I., the founder of the College of France, and of the National Printing Press, and whom the French historians style the "Father of Letters," in which it was stated that in order to save religion it was absolutely necessary to abolish forever the art of printing, which was daily bringing into existence a multitude of pernicious books. The "Father of Letters," after a year's consideration, issued Letters Patent, equivalent to the English Order in Council, abolishing printing throughout the kingdom "under pain of hanging" (Jan. 3, 1534). The Parliament of Paris refused, however, to register these Letters Patent, and the king, by way of compromise, ordered the Parliament to elect twenty-four qualified persons, out of whom the king would choose twelve, to print in Paris books approved as necessary for the public good. From that time to the present day, the printers' trade in France has been "a privilege and a monopoly." Thenceforward a special license from the Parliament of Paris was needed to print a book; and it was ordered that there should be "strict surveillance" over publishers and authors who might be suspected of irreligious or heretical tendencies. Clement Marot's translation of the Psalms and the Cymbalum Mundi were put under the ban of the Censor of the Press in 1538, and two years later Erasmus, Zwingle, Melancthon, and others were denounced as heretics. Search was diligently made in printers' offices and booksellers' shops, and offenders were punished with merciless severity. One of these—Emile Dolet was burnt in the place Maubert, in Paris, in August, 1538. He was accused of giving a wrong translation of some portion of Plato, and for this crime the young publisher—he was only thirty-seven years of age—after the ordeal of torture, was tied to a gallows, under which a great fire was lighted, into which he fell, his body being reduced to ashes.

Under the successors of the "Father of Letters" the press fared no better. During the reigns of Henry II. and Francis II. no book was allowed to appear without the *imprimatur* of the censors—the Faculty of Theology. Charles IX., the author of the massacre of St. Bartholomew, forbade any book or pamphlet to appear without the royal license. This decree, made in 1563, remained in force until 1789. It was the means of driving into exile all the leading printers. Robert Etienne fled to Geneva in 1551, but his partner, Jean Morel, who chose to stay behind, was burnt at the stake, as was also Martin Homme, in the Place Maubert—*lieu commode et convenable*—in July, 1560. For a short time under Henry IV. less severe punishments were meted out to printers, but under Louis XIII. from 1612 to 1629 the most pitiless edicts were enforced against all who dared to speak of public affairs in any terms. The reign of Louis XIV. was equally fatal to liberty of the press. After the revocation of the Edict of Nantes, all with whom heretical books were found were imprisoned, if not banished, or tortured and put to death. In 1694 a printer and a bookbinder who "had relations with a printer" were hanged for printing a pamphlet entitled "L'Ombre de M. Scarron." Between 1660 and 1756 no fewer than 869 authors, printers and dealers in books were imprisoned in the Bastille for their connection with books "contrary to morals, religion, the king or the Government." Louis XV. added an additional shackle in requiring, after the 14th of May, 1724, of all booksellers and printers, before they were allowed to enter on the exercise of their profession, a certificate from the priest as to their life and morals, and standing in the Catholic faith. The Jansenists were treated with hardly less severity than the Huguenots. Even philosophers, by an "ordonnance" of 1757, were punished with death if their writings on politics, legislation or finance had a tendency to excite men's minds. In consequence of the accumulation of restrictive laws and tyrannical decrees, it came to pass that during the eighteenth century the most simple exercise of the right of thinking was legally impossible in France. To publish a book it was necessary to obtain the sanction of the censors named by the Sorbonne, that of the police, and that of the syndicate of book-sellers. When the book appeared the author had to dread the judgment of the Council of State, the index of the Sorbonne, the denuncia-

tions of the clergy, the decrees of Parliament, the *lettres de cachet*, etc. Such a state of things justified the saying of La Bruyere, that "a man born a Christian and a Frenchman is greatly embarrassed what to write about, great subjects being prohibited and little ones being forbidden."

How did it fare with the journalists? Journalism in France had a peaceable and prosperous beginning. The first periodical made its appearance under the name of the *French Mercury* in 1611, during the reign of Louis XIII. It had certainly nothing to frighten the king, "by whom and for whom are all things," according to this gazette, "all other people serving but as accessories." This was the commencement of official journalism, which has always been wanting in interest, in pleasure and life. Nothing can appear but what is authorized and approved. Political journalism, properly so-called, did not appear before 1789. Literary journalism between 1630 and 1789 manifested a little independence, which was dearly paid for—Morellet, Marmontel and others having to expiate in the Bastille the crime of not sufficiently admiring the merits of a favourite author or the talents of a popular actress. Hardly had the States General been convoked when thousands of *brochures* and journals sprang into existence. Mirabeau commenced the publication of "The Journal of the States General," on the 2nd of May, 1789, but the second number was suppressed by a decree of the King's Privy Council. Mirabeau decided to continue his work, however, and changed the name of his journal to "Letters of Count Mirabeau to His Constituents." This clever device had the effect of intimidating the Government, who were afraid of interposing between the representative and his constituents, so that liberty of the press had thus been secured in fact before it had been gained by law, and to this was attributed the taking of the Bastille and the revolution which followed. Mirabeau defended the freedom of the press by his acts, his speech, and his pen, and on the 19th of May, 1789, the king permitted the journals to publish the proceedings of the States General, and on the 24th of August of the same year, through Mirabeau's influence, the Assembly decreed that "every citizen can speak, write and print freely." The silence of ages being broken, liberty was soon converted into licentiousness. The Convention passed a law, however, that whoever should be "convicted of writing or printing anything tending to re-establish royalty, should be punished with death," and this law was put into force in some cases, Robespierre, Danton and others, excusing the contradiction between their principles and their conduct by the exceptional position in which the coalition of Europe and the rising of the Royalist provinces placed them. The Council of Five Hundred put journals and presses under police protection, and sentenced the proprietors, authors and editors of sixty-seven papers at Paris and in the provinces to transportation. This not being deemed sufficient, domiciliary visits were ordered, printing presses broken up and carried away, and journals suspended, and in all this the Jacobins actually believed they were serving the interests of the Republic. The Consulate and Empire, which followed soon after, taught them that they had been working against themselves. No party admitted that liberty of the press was an evil in itself. On the contrary, so long as it advocated their own cause, liberty appeared to be good, necessary, indispensable. It was only when it approved of something in the principles of their adversaries that liberty became detestable.

On the 18th Brumaire arose a man who silenced all parties. Napoleon suppressed at once both the tribune and the press. In January, 1800, he put all journals into the hands of the Chief of the State, by a decree arbitrary enough to please an Asiatic despot. He wished, as he himself expressed it, to be able to dissolve all dangerous associations and to silence all dangerous orators—journalists he regarded as haranguers, subscribers to a journal as forming a club, every member of which became in his turn an orator; and yet shortly after he made the *Moniteur* say that "Liberty of thought is the chief conquest of the age." Again, in 1810, to show how he valued this "chief conquest of the age," he established a censorship of the press, limited the number of printers, imposed a tax on every sheet issued, and in 1811 he ordered that henceforth only four daily papers should appear in Paris, and that these should confine themselves to giving "political news," not to the discussion of politics—Napoleon, we see followed in the wake of his predecessors in his treatment of the press. The old *regime* had spoken in this way; and it fell; the Convention had exhibited its wrath against writers, and it became discredited and unpopular; the Directory transported journalists *en masse*, and it was overturned by the 18th Brumaire; Bonaparte silenced all France, tribunals, journals, books, inspiring writers with terror and adulation alternately, and finally banishing them—and he, too, fell, France being relieved and comforted by having no longer at her head a man who had passed through the world like a trail of fire.

The Restoration, faithful to the examples of the past, began its career by affirming the liberty of the press, but very soon subjected all journals to the authorization of the Ministry, and all periodical writings to the examination of a Commission. Between 1815 and 1817 several writers were fined, imprisoned, and subjected to surveillance, some for expressing their opinions on the state of liberty in France, others for being suspected of a tendency to Bonapartism. This gave rise to a very general feeling in favour of liberality, and the law of 1819 was passed, most of which is still in force. This law enumerated and defined offences of the press, and fixed for each a particular penalty. It created an offence of outrage to public morals and religion which gave rise to numerous law-

suits. In cases of libel it prohibited all proof of the truth of the alleged libel to be brought forward in justification. It suppressed the censorship, and made the jury the judge in cases of press offences. It permitted any citizen in possession of his civil and political rights to commence a paper, after giving due notice to the Prefect. But it imposed the obligation of giving security, and a stamp tax. This law, restricted though it was, was such an improvement on the past that it was favourably received by the public. A bright era was believed to have dawned upon France; new journals appeared in which the discussion of political affairs was conducted in a serious and useful manner. The Government, as usual, became alarmed, and after the enjoyment of comparative freedom for eight months the press was once more subjected to all the severity of the arbitrary system. From this time the Government of the Restoration engaged in an implacable struggle with the press, and we find that between April, 1820, and May 1821, forty-two writers were heavily fined, as well as imprisoned. The more severe the measures taken, the more courageous became the writers in the statement of their opinions, and the stronger grew public opinion in their favour. This was shown by the elections of 1827, which were an indignant protest on the part of France against the efforts of the Government to stifle all liberty. Some amelioration in the state of the law took place in 1828, to be followed a little later by "suspension of the liberty of the press"—a step which overthrew the "Monarchy of Divine right," in 1830.

The Duc d'Orleans entering the Hotel de Ville cried out, "There shall be no more press offences"; but to show how little faith could be put in the words of a French king, a single journal—*La Tribune*—underwent 102 trials between 1830 and 1834—a space of four years. New laws in 1835 imposed still heavier restrictions on the press, and yet through the influence of Emile de Girardin and others the press acquired an unprecedented power under Louis Philippe.

The Revolution of 1848 once more liberated the press from the shackles which had been galling it, and once more the press abused its freedom by eccentricities, which provoked hostility. Fright and disgust once more produced serious consequences for the press, the old laws of repression being gradually withdrawn from the shade beneath which they had so brief a slumber. And on the 2nd December, 1851, came the *coup d'etat*, which destroyed at one stroke all that remained of liberty in France. The journals suppressed or suspended, and the writers arrested, imprisoned, or reduced to silence, by the second empire might be counted by the hundred—Montalembert, Duc de Broglie, Edgar Quinet, Michelet, Neftzer, Prevost Paradol, Pere Lacordaire being amongst the number of those who were condemned *en police correctionnelle* for offences of the press. And yet, humiliated and crushed as the political press was, it did not submit willingly. The noble resistance offered by certain writers was the means of preventing the entire extinction of the glorious torch which the liberal press had received from the hands of Mirabeau, Benjamin Constant, Armand Carrel, and Lamennais. Slavery is essentially transitory in its character, and so precarious a thing that even Napoleon the Third failed to maintain it, and in 1867 a Bill was passed by the Corps Legislatif which modified somewhat the rigours of the existing law. But, as had happened in the case of other forms of government, so now the Empire, notwithstanding all the precautions taken, received, by means of the press, wounds under which it must have succumbed even if war had not been declared. The so-called Baudin trial gave Gambetta, then quite a young man, an opportunity of displaying his great oratorical powers, and of stigmatizing the Empire by recalling to the memory of Frenchmen its bloody origin, and in this way awakening the conscience of France. At the same time the publications of two talented young writers—Eugene Tenot and Antonin Dubost—taught the world the adventurous character of the Imperial Government; and their example was followed by the provincial press. In this way indignation against Napoleon became so general that he was glad of an opportunity to declare war against Germany with the hope of distracting the attention of France, and Sedan and the 4th September followed. For a short time the press enjoyed a liberty similar to that it had after February, 1848, but unhappily the siege followed, and worse still the Communist insurrection, so that the National Assembly had to re-impose restrictions similar to those of 1819 and 1849, and so for a time the law remained.

### THE INDIAN VILLAGE.

#### THIRD PAPER.

Like tall sentinels stand before the village a few old trees the sacred peepal (*Ficus Religiosa*), banyan, or mango, with it may be an odd date palm or a cluster of feathery bamboos. Under the shade of the peepal is found the shrine of the village protector, Honuman, the monkey God, a large boulder three or four feet high by one or one and a half feet wide, covered with red paint, with two black and white circles of paint to represent eyes and a similar black strip of paint to represent a tail. Sometimes a little carving is done but more often the rude unpolished boulder is all that represents the god, abundance of paint making up for the lack of art. Often grouped around his feet will be found a multitude of smaller gods, all as rude and as highly decorated as Honuman is, and possibly you may have a shrine of Shiva or Mahadeva as he is called, with the sacred bull stationed in front. In the hot season you will often find hanging over this representative of Shiva an earthen vessel full of water which drop by drop falls on the god's head to keep him cool. The village will be

walled if it is more than a hundred years old, though probably it is now sadly broken down in many places. Through regarding too exclusively the evils which British rule has brought in its train, such as seen in the opium or drink traffic, or through a too conceited idea of their own importance which the British Government has not recognized as he thought it should—for some are vain enough to imagine that since they have been educated the government should provide for them an easy, comfortable berth, a proud Brahmin is sometimes met who in no measured terms is denouncing the British Government, holding up to ridicule anything not satisfactory, magnifying all little grievances of the people, setting up very often a standard of perfection that would make India little short of heaven, and pointing out in how many ways it has come short of it, and then adding that the religion of the British Government is responsible for it all. As an answer to such we require only to turn to the broken-down walls and ask, Why were these put up? The chord touched stirs up old memories. Some old man will then refer to events within his ken, when Mohammedan, Pindaree and Maharratta robbers in hordes swept over the country stealing and murdering in their plundering raids, and forcing the people in self-defence to fly behind these walls and from them to defend hearth and home. Why are these walls now neglected and broken down? soon brings the answer. Since the British Government brought peace and security they are no longer necessary. The villages of necessity must be built on rising ground to avoid the floods of the rains and as a general plan they gradually rise towards the centre a number of lanes radiating from that centre with the houses on either side. As you walk up the roadway that has never heard of Macadam or any other of his relations in the paving art, you have on either side platforms of from one to four or five feet high—generally about four—made of mud, sometimes with a roof but more often open. On this verandah or chatubra, as the Hindoos call it, you will find one or two gods possibly, and the tulsi plant—sacred to Vishnuites. This is the common reception and sitting room of the family and often the guest's or the men's bed-chamber at night.

The walls of the house are probably decorated by gorgeously coloured representations of their gods and mystical symbols and charms over the low door. You will probably have an impression in mud of Ganpati, the elephant-headed god of wisdom.

The walls are not more than eight or nine feet high, made of mud, with a low door, so low that you require to stoop on entering, no window, but with a small recess in the wall to hold the small lamp they use.

Verandah and walls inside and out are of a dirty yellow colour, the result of a wash made of yellow mud and cow manure, which as a religious duty they smear over all the house every day or two. The roof rests on palm tree trunks, which last a long time if kept dry, with a covering of palm leaves, grass and often earth on top.

Most of the houses consist of but one single room about seven or eight feet square, within one corner a rude fireplace consisting of a circular resting place of mud for the cooking pot. Chimneys are not thought of, and when the meal is cooking, betwixt the smoke of the dry cow's manure (used for fuel) and the clarified butter or ghee, the whole room is decidedly odorous. The additional furniture will consist of several earthenware circular pots resting one on top of the other in the corner. The first will contain possibly rice or dal, the second the flour, the third the seasonings, such as red pepper, garlic, etc., and the fourth the tobacco and its associates. There will be by the side of the fire the tongs, poker and blow-pipe—a hollow stock of bamboo—etc. A few pegs driven into the walls will hold the few clothes possessed by the family—for the children may be seen outside running about in Nature's dress, whilst mother and father scantily cover their nakedness by a few yards of cotton cloth, and it may be a little short vest or coat. A bed may be there consisting of the bare framework with cords stretched across it, but this is not found in every home now regarded as absolutely necessary. If you visit the home early in the day you will find the bed outside and possibly you may be in time to see one of the family lifting up one side and then the other and dashing it vigorously on the ground. It, in plain English, is inhabited, and by the dashing on the ground and heat of the sun it is hoped a part of the surplus population may be led to seek other quarters. These mud walls and the Hindu respect for animal life makes existence a luxury to these and they show their appreciation in a decidedly moving way. Use and wont however, is everything, and they are treated by the natives as decidedly small trials. Let me whisper, however, to any of you who may visit them that though the bed will almost certainly be brought out for you to sit on—for chairs they have none—prefer, where you can manage it, the less exalted, and perhaps less dignified position on the chatubra. Your dignity may suffer but you and those amongst whom you sojourn may not have such lasting memories. Should a bug be seen on the white clothes of your native friend it is carefully picked off and carried over to the side of the wall or some other safe retreat. Is not life God-given? What right have we then to take that which does not belong to us? Such is their method of reasoning.

Such is the common home of the people. A few have much larger rooms, but in that case cattle, horses and goats occupy the room with the family. Sometimes the rooms are built around a square. You have then simply the members of one great family all grouped together, great-grandfathers, grandfathers, fathers and sons all represented with the wives, families and stock in the one enclosure. But more again.

Almonte, Ont.

J. WILKIE.

### REPRESENTATION WITHOUT TAXATION.

SIR,—In the PRESBYTERIAN of August 14 you very justly say that a still less useful Church member than the one who merely pays his pew rent is the one who does not even that much.

Should one of the latter class be allowed to enjoy the privileges of Church membership? I cannot see that he should. If he were denied them it would just be acting on the principle laid down by Paul, "If any will not work, neither shall he eat." In their declaration of Independence, the revolted States, now the great republic beside us, complain of being taxed without being represented in Parliament. Their complaint is a very just one. But should the Church grant representation without taxation? There are Church members attending churches where the pews are all free, who do not pay one cent for the support of their pastor. They may put their "bit" cent into the plate, and give their "bit" "quarter" for some of the schemes of the Church when they are asked to give, but that is all that they give for the Lord's cause where they dwell. Yet, as they are in full communion, they have as much power in the congregation, as regards voting, as those who give of their means for the support of ordinances among them, as God has prospered them. Is this fair? I cannot see that it is.

What I have just said applies equally well to those who are only adherents, and, consequently, not subject to the discipline of the Church. Yet they, sometimes, because they have souls, are allowed to have as much power as members properly so-called in certain cases, for example, in evicting a pastor whose "wise and proper discipline" is not to the taste of their Imperial Majesties.

OBSERVER.

### THE VOCALION.

#### A NEW INSTRUMENT FOR THE CHURCH AND SABBATH SCHOOL.

This novel instrument, as many readers are aware, was invented by Mr. Chas. S. Warren, of this city, the original idea being that of Mr. Hamilton, son of Lord Hamilton; and it so happens that this distinguished gentleman is at present on a visit to Canada with his wife, Lady Evelyn. Lady Evelyn is well known to Canadians as the sister of Lord Lorne. Sir John Macdonald, who opened the Industrial Exhibition on Tuesday, last week, had heard a good deal of Mr. Hamilton's marvellous instrument, and expressed a strong desire to see it and hear it played. In company with Lady Macdonald and Lady Evelyn and Mr. Hamilton, some twenty minutes or more were spent in listening with unfeigned pleasure to the rich tones and varied harmonies of the vocalion. Mr. Hamilton kindly explained the construction of the instrument and the principle upon which its novel and distinctive tones are produced. Lady Macdonald's first remark was: "What a blessing such an instrument must be to small churches." To understand the force of this observation, something must be known of the vocalion, and it may not be amiss to explain briefly its characteristics. In one sense it is a happy medium between the sonorous pipe organ and the less pretentious cabinet organ; and yet, in a wider sense, it has qualities peculiar to itself. Manufacturers of organs had for years sought to produce at medium cost an instrument that would have power, varied tone colouring and the highest musical excellence for solo, orchestral or devotional purpose, but with indifferent success. The pipe organ was too expensive and the cabinet organ lacked strength and what musicians call tonal quality. The vocalion has solved the problem, and is unique in the sense of combining the advantages of both the greater and lesser organ at a low cost. To produce it the inventor followed the teaching of nature, and the process that nature employs in the production of tone is undeniably the best. This will be clear by instancing the tone-making apparatus of the human throat. The lungs are the bellows, the muscles which inflate the lungs are represented by the foot treadles or the bellows-lever of the organ; the vocal chord or the larynx of the throat is a reed: the tube or throat which contains the vocal chord develops the tone and delivers it to the mouth, where it is reinforced and further qualified before its final emission. Tones produced on this plan have purity, sweetness, variety and power, which must be regarded as the supreme requirements of any musical instrument. Having said this much, it may be further explained that the vocalion forms one of the striking features of Messrs. Mason & Risch's magnificent exhibit, and has already attracted a great deal of attention. With respect to some other phases of this display, extended reference may be made later on; but before dismissing the matter for the present it may be remarked that this enterprising firm are now carrying on a large manufacturing business at Worcester, Mass. This is practically carrying the war into Africa. Ten years ago the standard of Canadian pianos was believed to be so low that to have undertaken to push their sale against the established instruments of Boston and New York, would have been regarded as sheer folly. Sir John noticed the American stamp on one of the vocalions, and was quick to express his admiration for the enterprise which that fact displayed. The high standing of the Mason & Risch piano has warranted the firm in pushing their business in every quarter, no matter what the competition may be, and this speaks more potently of intrinsic merit than could any mere words of eulogy.

The Roman Catholics of Victoria celebrated their jubilee in May. The works of the Cathedral at Melbourne, started in 1858, are at a stop for want of funds. There are now 300 congregations in the colony and 650 priests, besides thirty religious brothers and 330 nuns.

## Pastor and People.

### THE CHILD-LIKE HEART.

Lord, Thou wast made a child and why should I  
Think honour only due to hoary age?  
Give me a child-like heart, wherewith to try  
The doubts and changes of my pilgrimage.

Yet Thou didst grow in stature, day by day,  
Unto Thy perfect manhood, undefiled.  
So let me profit, Lord, upon my way,  
In wisdom's growth a man, in love a child.

For, when I look for wisdom, Thou art wise,  
If I would love, Thy love perfection is.  
Come, weary heart, out of thy place arise!  
Thy life, thy love, thy service, all be His!

—Isaac Ogden Rankin.

### TRUE CHRISTIAN LOVE.

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

While the principle of love is always and everywhere the same yet it has many expressions. And these vary not only from the conditions in which they show themselves, but also from the great motive forces underlying the manifestation. A brother's love is one form of love, a mother's love is another, a friend's love is another; each springing from its own source and armed with its own motive force; but higher, nobler and greater than all these is Christian love. It is girded with grander might and grace, and rises from the fountains of a deeper, diviner life, and has an infinitely wider reach than any other love. It is the love of God flowing into the human heart, and pouring itself along and through its channels, upon the sin-blighted conditions of our present life. It is characterized by self-forgetfulness and self-sacrifice, and so it can do wondrous things—seemingly impossible things. Things that are altogether out of the range of ordinary accomplishment. Such things as these: Loving our enemies, blessing them that curse us, doing good to them that hate us, and praying for them that despitefully use us and persecute us. Moral miracles! the very thought of which it is not given to the heart of man to conceive till God's love is shed abroad there.

Without Me, the Master says, ye can do nothing—nothing that will lift men up and bless them and save them. Love alone saves. And love takes hold upon and employs in a subordinate way all means—money, position, influence, opportunity, character, intellect, everything—for the good of men. Love is the great worker of miracles—"All things are possible to him that believeth." Why? or How? Because "faith works by love." Faith in its outgoing brings love into play. A love invested with a Christly spirit and a Christly character. A love that seeketh not her own. It is this love that full of the spirit of self-abnegation reveals itself in these instances of Christian action.

Mr. Henry Moorhouse, the English evangelist, narrates this story: "A little time ago I was in New York, and a friend was telling me about a meeting she attended. Some twenty or thirty ladies met for prayer in connection with the work of trying to rescue some of the poor fallen ones. There was a young girl sitting there, with her face almost as bright as an angel; she had only been converted a little while, and she said she would like to tell about it. She lived in one of the very bad streets of New York. She was taken ill. No one came near her; she had been left alone for two or three days, when one day a knock came to the door and a young lady came in. "I have heard about you," she said to her sick sister, "and I have come to see if I could help you." She got up and swept the room, lighted the stove, smoothed the invalid's pillow, and said she would come again. When she went away she repeated a verse of Scripture, but it did not make any impression on the sick one. She came again, did up the little room, and went away, repeating a text. Still it made no impression. She came for several days, and one day she came, swept up the floor, cooked some dinner and made everything look nice. Then," continued the narrator, "she came and looked at me, and put her hand on my brow, and stooping down, she kissed me. As she kissed me I saw a tear trickling down her face. It was that kiss that did it." God's love flows out through the depths of the human heart. It comes to us along channels that be open to us. Another instance very like this is told by a minister who has seen a great deal of city mission work in New York. It gives us an important hint for the successful prosecution of Christian work. It tells us that at the root of everything there must be heart-deep, genuine Christian love. Such love as the apostle insists on when he says: "Let us not love in word, neither in tongue; but in deed and in truth."

This minister, Dr. Mings, says. "A lady came into the office of the city mission and wanted a few tracts. She didn't feel as if she could do very much of active work for the Lord, but felt like giving away a few tracts. One day she saw a policeman taking a poor drunken woman to jail, a miserable object, ragged, dirty, with hair disordered, but the lady's heart went out in sympathy toward her. She found the woman after she came out of jail, and just went and folded her arms around her, and kissed her. The woman exclaimed, 'My God, what did you do that for?' and she replied, 'I don't know, but I think Jesus sent me to do it.' The woman said, 'Oh, don't kiss me any more, you'll break my heart. Why, nobody has kissed me since my mother died.' But that kiss brought the woman to the feet of the Saviour, and for the last three

years she has been living a godly Christian life, won to God by a kiss." Is that not beautiful!

The heart swayed by the love of Jesus kisses the poor, hopeless outcast—and that revives the long-forgotten vision of home with its tender mother-love and unspeakable sweetness, and its early days of heart-purity and heart-peace. And on the swelling tide of recollection and of quick reflection and repentance, the soul is borne back, through the name of Jesus to the gates of life, life eternal. Wonderful! Wonderful it is that God should honour us in such glorious service! But alas! alas! how seldom we are ready for it. We are so full of ourselves. So taken up with the thought of what others might say. So bound hand and heart by conventionalities that our Christian liberty is lost to us. So concerned for the good opinion of men that we seldom or ever abandon ourselves to Christ or the power and leading of His good spirit. To exercise true Christian love our eyes must be filled with Jesus, and our hearts feeding and feasting upon his life and spirit. We must make clear and definite choice between ourselves and Jesus, or the world and Jesus, or Jesus' word and the world's word. We cannot serve God and another. God seeks an undivided heart. Our hearts cannot share their love between Christ and any one else. If we are full of others there is no room for Jesus. And so of the world, or desire of reputation, or anything else. Let us give the Lord His throne and let Him reign in us. Then shall a broad, generous sympathy, and true affection for the poor, bruised, suffering sons of men be ours. Then we shall appreciate little things as well as large things. The Rev. William Pennefather, M.A., well known in connection with the Mildmay Conferences, on one occasion took a sick lady a flower, and afterwards writing of it, said: "I took Miss B. some flowers, they were so lovely. I thought the poor soul would enjoy them, as she never gets out, and she did enjoy them. Oh! the pleasure of a flower in a sick-room!" Anything done in the spirit of love brings blessing with it. In the annals of the United States Christian Commission how many bright manifestations are found of this spirit. Let one stand for all, however ill it may represent them.

A chaplain had taken the place of a sick soldier, battle ensuing, and his horse plunging struck him on the knee-pan. His leg swelled and stiffened until the pain became unendurable. When he could no longer stand it, he gave his horse to a servant, and laid himself down on the ground. As he lay suffering he heard a voice, "Oh, my God!" He thought, "Can anybody be swearing in such a place as this?" He listened again, and a prayer began; it was from a wounded soldier. "How can I get at him?" was his first impulse. He tried to draw up his stiffened limbs, but could not rise. He put his arm around a sapling, drew up his well foot, and tried to extend the other without bending, that he might walk; but he fell back in the effort jarred through as though he had been stabbed. He then thought, "I can roll!" and over and over he rolled, in pain, through blood, and by dead bodies, until he fell against the dying man, and there he preached Christ and prayed.

At length one of the live officers came up, and said: "Where is the chaplain? One of the staff officers is dying." "Here he is! Here he is!" cried the sufferer. "Can you come and see a dying officer?" "I cannot move. I had to roll myself to this dying man to talk to him." "If I detail two men to carry you, can you go?" "Yes." They took him up gently and carried him. And that live-long night the two men bore him over the field, and laid him down beside bleeding, dying men, while he preached Christ and prayed.

What will love not do? It will forget its own suffering to help those who are in need of direction, consolation or peace. Oh! the utter self-abnegation of love! "He made Himself of no reputation, and took upon Him the form of a servant." So God says, "Behold, My servant!"

This is the love of Jesus. May we be filled with it!

### THE HISTORY OF A HYMN.

REV. W. MORISON, M.A., EDINBURGH.

Martin Rinkart, the author of the hymn "Now thank we all our God," was born at Eilenburg, Saxony, on 23rd April, 1586. He pursued his theological studies at the University of Leipzig, and on finishing them was called as pastor to the Church of St. Nicolas in his native town, where from the year 1617 up to his death in 1649, he laboured with signal blessing. It was a time full of trouble, for Rinkart's active life embraced the whole period of the Thirty Years' War. The home of the poet suffered grievously. Eilenburg was captured first by the Swedes, looted, and then again by the Imperialists. The unoffending inhabitants were plundered, and the town for the most part burned to the ground. At the beginning of the war it numbered 894 dwellings, and at the close only 276; the rest became a prey to the flames, the town having been twice fired by the Swedes, and once by the Austrians. Those of the inhabitants who escaped the sword fell a prey to the pestilence. Four times it raged in the town during the war; and when at length peace returned, Eilenburg was nearly depopulated, and not much better than a heap of ruins.

It was no light task for the faithful pastor, when he was himself robbed of his all, to minister consolation and to inspire hope; and as no end came to the distress, even the stoutest hearts began to quail, and Rinkart himself knew not where to find words powerful enough to comfort the desponding. To all the other calamities was added at length the famine, and in vain the people of Eilenburg looked for help. The distress was everywhere.

Early in November of the year 1648 Pastor Rinkart sat

at the window of his study, and gazed thoughtfully on the desolate town square. The winter had just announced its approach in a light shower of snow, which lay on the streets and roofs, and the old man thought anxiously of the approaching rigorous season, which would greatly add to the misery of his flock. Suddenly the sound of a trumpet reached his ear. "Righteous God!" exclaimed the pastor, "foreign troops once more, what will become of us? We have not enough to satisfy our own hunger, and now these strangers will take the last bit of bread out of our mouths." Again the trumpet sounded, but this time much nearer. At the same moment Rinkart's faithful wife entered, and, in spite of her advanced age, with extraordinary nimbleness of step. "What, you sit here, Martin, while outside all the people are gathered together? A trooper has come, go and see what news he brings; it must be something extraordinary, for the people are full of joy." The old man rose, put on his satin cap, and said with a sad shake of the head, "What can it be? News of a new victory, of more bloodshed! When shall we have rest from the scourge of war? When will men cease to slay each other? The sacrifice is equally deplorable whether they wear the Imperial or the Swedish uniform." "You are in error, Martin. It is a Saxon soldier, probably sent by our Elector from Jorgau." Rinkart hastened out. He found the whole street in joyful agitation, the people embracing each other and weeping for gladness. The trumpeter had brought the news, that on 24th October peace had been concluded at Munster, in Westphalia. Rinkart returned to his study, and there, in silent prayer, gave thanks to God. When he opened his Bible his eye fell on the twenty-third verse of the fiftieth chapter of the Apocryphal book of Jesus Sirach—"Now thank we all our God, who doeth great things," etc. Moved by a resistless impulse he sat down at his desk, and it was as though the angel of peace, who finally had overcome the demon of war, whispered in his ear verse for verse of a hymn of thanksgiving. Out of the depths of his heart he wrote,—

Nun danket alle Gott.

and as he hummed the last line, his ear seemed to catch a soft melody. again he took up his pen, and in a few minutes he had also committed this to paper,—a simple air, but wonderfully touching.

Meantime the trooper had gone; but the people flocked in joyful excitement to the parsonage to wait upon their shepherd. He came out in his pastoral robes, and in earnest words the venerable man extolled the final deliverance. Then he knelt down with his flock, and bringing out of his pocket the newly composed hymn, he began to sing it. For the first time the new-born melody was heard from the lips of the old man, and when he had ended, all present were deeply moved, and, with hearts filled with gratitude, grasped him by the hand.

But the long years of sorrow had prematurely broken Rinkart's strength. A year later, on 8th December, 1649, he fell asleep, at the age of 67. All Eilenburg followed him to the grave, and as the mortal remains of their faithful shepherd were laid in the earth, no eye was dry. His hymn became the property of the whole Evangelical Church, and is wanting in no hymn book. On the ter-centenary of his birth, the town of Eilenburg placed a memorial tablet on the house in which he had dwelt, which was solemnly unveiled on Easter Monday of the year 1886.

### SUNDAY DESECRATION.

What are the chief causes of the Lord's day lawlessness?

1. Avarice, especially the greed and unscrupulousness of whiskey rings.
2. The exigencies of immense railway systems in America and Europe.
3. The disproportionate growth of great cities, and the accompanying increase of municipal misrule, especially under universal suffrage.
4. The example of Sunday advertising sheets, Sunday sporting papers, Sunday loafers' journals, and the general audacity of Sunday newspapers in securing a wide distribution by special trains and expresses.
5. Contagion from the loose Continental Sunday fashions of Europe, through an immense immigration.
6. Scepticism, infidelity, false liberalism.
7. Rude habits and religious destitution of many large frontier populations.
8. Inadequate efforts of the Church to instruct the masses by both example and precept as to the right use of Sunday.
9. The growth of luxury, the separation of classes, and the apathy of the well-to-do as to the condition of the poor.
10. The very general introduction of machinery in nearly every branch of productive industry.—Joseph Cook.

### WHILE THE DAY LASTS.

It will not last long. Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation all days are swiftly passing away; and the great day, the last day, will surely and speedily come. Now, there is opportunity for us to work; by-and-by the time will be past. While it is day we may work the work of God, and do what he has commanded us; but if we idle this present opportunity away, it will never return, and the neglect of to-day may never be repaired. To-morrow will bring the work for to-morrow, and every day and every year will bring its appropriate duties. Let the work of to-day be done to-day, and then we may calmly await the coming of the morrow, if the morrow shall ever come.—The Christian.

## Our Young Folks.

### A LITTLE SUNBEAM.

A little sunbeam in the sky  
Said to itself one day:  
"I'm very small, but why should I  
Do nothing else but play?  
I'll go down to the earth and see  
If there is any use for me."

The violet beds were wet with dew,  
Which filled each heavy cup;  
The little sunbeam darted through,  
And raised their blue heads up.  
They smiled to see it, and they lent  
The morning breeze their sweetest scent.

A mother 'neath a shady tree  
Had left her babe asleep;  
It woke and cried, but when it spied  
The little sunbeam peep  
So slyly in, with glance so bright,  
It laughed and chuckled with delight.

On, on it went, it might not stay;  
Now through a window small  
It poured its glad but tiny ray,  
And danced upon the wall.  
A pale young face looked up to meet  
The sunbeam she had watched to greet.

And so it travelled to and fro,  
And glanced and danced about;  
And not a door was shut, I know,  
To keep that sunbeam out;  
But ever as it touched the earth,  
It woke up happiness and mirth.

For loving words, like sunbeams, will  
Dry up a fallen tear,  
And loving deeds will often help  
A broken heart to cheer.  
So loving and so living, you  
Will be a little sunbeam too.

### GOLDEN GRAIN BIBLE READINGS.

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

#### THE GODLY MAN'S USE OF TIME.

He boasts not of to-morrow, Prov. xxvii. 1.  
He does whatever his hand finds to do, Eccles. ix. 10.  
He prizes the present opportunity, 2 Cor. vii. 2.  
He conditions his action on God's will, James iv. 13-15.  
He works to-day, 1 John ix. 4.  
He works as one who is under authority, Matt. xxi. 28.  
He works as if salvation is drawing nigh, Rom. xiii. 11.  
He works as one who believes that Christ is coming, Rev. xvii. 20.  
" desires not to be ashamed before Him, 1 John ii. 28.  
" would receive a reward, Rev. xxii. 12.  
" sits with Christ on His throne, Rev. iii. 21.  
" must give account of the deeds done in the body, 2 Cor. v. 10.  
" would glorify God, 1 Cor. x. 31.  
He believes that time is short, 1 Cor. vii. 29; Psa. xxxix. 5.  
He does God's will serving his own generation, Acts xviii. 36.  
He lays down his life with satisfaction, 2 Tim. iv. 7.  
He looks forward with sweet assurance, 2 Tim. iv. 8.  
His life is a gracious spiritual influence after he has passed away, Rev. xiv. 3.

#### CHILDREN AND THE DIVINE MYSTERY.

Ben Syra, when a child, begged his preceptor to instruct him in the law of God; but he declined, saying that his scholar was too young to be taught those sacred mysteries. "But, master," said the boy, "I have been in the burial ground and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me then, master?"

#### THE ALMOND BLOSSOM.

"Dear mamma," said a little girl to her mother, as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer. What can be the reason?"

"My dear child," said the mother, "gather me a bunch of each. Then I will tell you why I prefer the little violets."

The little girl ran off, and soon returned with a fine bunch of the beautiful almonds and a few violets.

"Smell them, my love," said her mother, "and try which is the sweeter."

The child smelled again and again, and could scarcely believe herself that the lovely almond had no scent, while the plain violet had a delightful odour.

"Well, my child, which is the sweetest?"

"Oh, dear mother! it is the little violet."

"Well, now you know, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance in flowers, is, in my opinion, something like beauty without gentleness and good temper in little girls. When any of those people who speak without reflection may say to you, 'What

charming blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings, which everybody is born with, remember, then, my little girl, the almond blossom; and remember, also, when your affectionate mother may not be there to tell you, that beauty without gentleness and good temper is worthless."

#### AN HONEST CHRISTIAN MAN.

The following supposed incident will serve to illustrate the truth that a truly honest man will not take a larger sum for property than its just value, even if he is offered more.

A certain man named George Smith came one day to a farmer named Daniel Jones, wishing to buy a pair of oxen, and said: "Those red oxen of yours suit me, and I will give you \$120 for them." Daniel Jones replied: "That is \$30 more than they are worth." George Smith looked wonderstruck at this remark. The farmer said: "I know the value of those oxen better than you do. One of them is a little 'breachy,' and the other one cannot bear the heat so well as some oxen, and yet there are good qualities in them; but, all things considered, \$90 is all they are worth, and you may have them for that price." George Smith gladly took the oxen, and said to a man on his way home: "It beats all what a difference there is in the religion of men. Now there is old James Clark, my near neighbour; I have heard him make many a long prayer. If he had owned these beautiful oxen he would have asked me \$130 or more for them, and he would have called them a great bargain at that price, and he would not have said a word about one of the oxen being inclined to be breachy, and the other not very tough in hot weather. I do not know anything about religion myself, but one thing I know, as well as I know where the sun shines on a warm day, and that is, there is a mighty big difference between Daniel Jones' religion and James Clark's religion."

#### THE GREAT MASTER.

"I am my own master," cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight or else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."

#### YESTERDAY.

"Didn't you have a pleasant day?" asked Annie, for something in the sober young face at her side made her suspect that the picnic had been a failure.

"Oh yes, it was pleasant enough; the others seemed to enjoy it, but I couldn't help thinking about yesterday. Maybe if I had gone to the office instead of leaving that long walk for you, you wouldn't have had such a headache to-day."

"Maybe not; I don't know. But your thinking about it to-day didn't help the ache one bit; it only spoiled your picnic. My head is better now, Lou dear, and I want to tell you something that I often have to tell myself. Don't live backward. It isn't right to make our days wear mourning for our dead yesterdays."

"But we can't help being sorry for things," said Lou slowly, and not quite comprehending.

"No; but being sorry for our mistakes, carelessnesses, or even sins, is very different from worrying over them in such a way that we cannot go heartily on to the next thing. I wonder if to-morrow won't have a little thread of pain running through it because of something or somebody neglected to-day while your thoughts were busy with yesterday?"

Lou flushed, for deep down in her secret heart such a worry had already begun. She was fearing that her friend Helen might have been offended by her preoccupation and want of interest in some of the games proposed, for she remembered that Helen had left her to herself for the last hour.

Cousin Annie smiled as she read her answer in the changing face:

"Straighten it out if you can, dear, but when you have done your best, drop it; don't carry it over. When I was a little girl we children used sometimes to try walking across the long yard on two short pieces of board. Standing on one, we threw the other a little distance ahead, and, stepping on that, reached back for the one we had left. It was slow and toilsome travelling even for a childish game, and to think of journeying through life in that fashion is dreadful; but I often see people who remind me of that. Half the time they are

facing backward, unable to take a step cheerily forward because they are busy with the step they took last. There is a verse from one of my favourite poems that you must learn. little Lou:

Yesterday now is a part of forever,  
Bound up in a sheaf which God holds tight,  
With glad days and sad days and bad days which never  
Shall visit us more with their bloom and their blight,  
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them—  
Cannot undo and cannot atone:  
God in his mercy receive and forgive them  
Only the new days are our own;  
To-day is ours, and to-day alone.

#### FUSS IS NOT WORK.

You may see this any day and anywhere. As you go along, you see two horses harnessed together before a car. One of them makes a great fuss, as if he had all the world behind him, and was in eager haste to get it just where he wants it to be. He dances and prances, jumps up and down and springs into the collar with all his might, and then falls back from it because all does not give way to him. The other makes no fuss at all. He stops and starts at the signal, wastes no strength in violence, but puts his whole weight into the collar just when it is needed.

The one makes the fuss, the other does the work. What is the difference? The one is restive, the other is docile. The one is in his own will, the other is in the will of his master.

How like some Christians that you and I could name. One is restive, the other docile. The one is in his own will, the other is in the Lord's will. The one stops when he ought to go, and starts when he ought to stand. The other is obedient in his faith, and so quick to hear the voice of the Lord that, like the docile horse which does not require bit or rein, or word, but, catching the conductor's signal, stops at the bell tap, he moves forward at the right moment, and at the right moment stops, whether in word or deed.

The one makes all the fuss, the other does all the work. The way to work wisely and well is to present yourself a living sacrifice unto God, and let His will be your will, and so prove what is that good and acceptable and perfect will of God every day all your life long.

#### WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a coloured man can make himself white. How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

#### STUDY UNSELFISHNESS.

A gentleman of some eminence said: "I remember having to advise a man who had fallen into a sad, morose life, and had put himself under my counsel; and I said: 'Suppose you begin by passing the butter at the table.' He needed to be on the outlook, consciously, for little occasions to serve those around him. Take care in the least trifles that you care for others."

"I do not like that man," said a sound observer to me; "I saw him let his wife pick up her own handkerchief." This critic was right in that quick judgment.

"I judge him by the way he treats his dog." This is a wise criticism. And if it is wise in criticism it is wise in life. Train yourself to unselfishness in what the world pleases to call little things.

#### O DID YOU KNOW IT WAS ME?

A ragged boy stood with his face pressed close to a pane of glass, gazing earnestly at the toys displayed in the window. His hands were loosely clasped behind his back, with the palms turned upwards. A lady noticed the little earnest face as she, too, paused a moment before the tempting show. Then quietly dropping as many cents into the little hands as they could hold, she passed on. The moment the boy felt their touch he turned and caught sight of the pocket-book in the hand of the retreating lady. Running after her, he looked up anxiously in her face, and said, "O, ma'am: did you know it was me?"

Evidently he thought she had mistaken him for some little friend.

"Yes," said the lady, smiling, "I knew it was you;" and the child bounded away with a face radiant with happiness.

This lady is in the habit of dropping small change here and there as she daily walked through the poorer streets of the city.

Many a sad little face has brightened as the money fell into its lap, and a pleasant, smiling face looked down, and, "There, run and buy a stick of candy or a cookie." Think of such a course persevered in year after year. How many a sad child's heart has been warmed by the loving thoughtfulness even more than by the unexpected gift! "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 18th, 1889.

WE have not heard what theological college had the honour of graduating the young preacher who said Jonah was three days and three nights in—the whale's—society.

THE Australian press of all shades of opinion has been loud in its praises of Dr. Rainy as a preacher and lecturer. The *British Weekly* is of the opinion that Dr. Rainy's friends in Scotland may be somewhat surprised at this fact. Now why should they be?

THE dead line of fifty cry in the United States if persisted in cannot fail to lessen the number of students for the ministry if it has not done so already. The Cumberland Presbyterian Church, in twenty-nine Presbyteries representing 446 congregations has not a single licentiate, and in thirty Presbyteries representing 412 congregations, not a single candidate. Can any one wonder that young men decline to enter a profession from which they may be rudely ejected when in the prime of life and during their best work? A practical American writes to one of the journals asking why he and others should be asked to support theological colleges if ministers educated in them are rejected by congregations and committees as soon as they reach fifty.

SOME who were eager to see the street cars run in Toronto on Sunday, in their desire to find arguments, were in the habit of pointing to American cities and lamenting the old fogeyism of Torontonians who objected. Good citizens were told how intelligent Americans would laugh at our "want of progressiveness." The members of the American Association for the Advancement of Science may be presumed to be reasonably intelligent and tolerably unprejudiced men. Here is what one of them says in a letter to a New York newspaper:

Some of those who came to Toronto had looked forward with great pleasure to this day in a Sabbath-keeping city—a proud and precious distinction of this place. No cars are run, and this fact made the meeting above described smaller in number than it would have been otherwise in so large a city; and no Sunday papers nor Sunday traffic allowed. Long may Toronto enjoy these blessings, and soon may the cities of our own dear country begin to follow her example in these regards, and seek to return to "the old paths" and "the good way" of Sabbath observance!

THE report on Christian Union presented at the Church of England Synod at Montreal last week was, according to published reports, very favourably received, and its consideration gave rise to eloquent speeches by representative men in the Anglican body. It is a healthy and hopeful sign of the times when prominent members of the Episcopal Church are identifying themselves with the movement in favour of the unity of the visible Church. The resolution at the Conference held some time since in Toronto was adopted by the Synod. It was moved by Dr. Caven at the Conference, and is as follows:

Whereas in the wise and merciful Providence of God, divisions in the Christian Church have often been overruled for good, yet in themselves these divisions are to be lamented as productive of many and sore evils. The ideal of the unity of believers set forth in the Scriptures, especially in our Lord's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ, and it is the duty of the Church and of all its members continually to aspire and labour for the completeness of this manifest union in the Lord.

DR. SHEDD has entered the list against revision, and his article in the *New York Evangelist* will stand all the fire that can be brought to bear upon it by guns big and little on the other side. Being a true Protestant, Dr. Shedd does not ques-

tion the right of the Church to revise its Standards, but he contends that revision is inexpedient for the following reasons: (1) Because in its existing form as drawn by the Westminster Assembly, it has met and well met all the needs of the Church for the past two centuries. (2) Because the reunion of the Old and New School Churches a few years ago was on the basis of the Standards, pure and simple. (3) Because it will introduce new difficulties. The explanations will have to be explained, (4) Because there is no end to the process. It is like the letting out of the water. (5) Because it may abridge the liberty of interpretation now afforded by the Confession. (6) Because the Confession as it now stands is sufficiently broad and liberal for every man who is a Calvinist. (7) Because the Standards make ample provision now for exceptional cases. The points are worked out with rare ability, though in few words, and when the Doctor finishes one has the feeling that there is not anything more to say from his point of view.

AT the Church of England Synod held in Montreal last week various questions of general interest were considered. Methods of raising money for religious purposes was one of these. Though nothing of a startlingly novel character was said in condemnation of questionable methods of loosening the purse-strings of churlish contributors to Church funds, Judge McDonald, of Brockville, in supporting the series of resolutions that follow, thought it was degrading that clergymen should occasionally have to act the part of managers of dime shows. Here are the resolutions that were adopted:

1. That some of the methods adopted nowadays to obtain money for church purposes are very questionable, and such as the Church of England, in the Province of Canada, is called upon most earnestly to protest against. 2. That the bishops and clergy be, and they are hereby respectfully requested to do what they may to bring those under their spiritual oversight to a realization of how dishonoring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving.

Many besides those in connection with the Anglican Church will cordially approve of the spirit of these resolutions. Were a tithe of the ingenuity, energy and effort devoted to devising attractions for bazaars, fairs, and such-like employed in instructing Christian communicants to make conscience work in contributing to the cause of Christ, much misdirected activity would be spared, and many grievous imputations might be avoided.

A LEADING Wesleyan minister heard Dr. Dods preach in Edinburgh a few Sabbaths ago and describes the preacher and sermon in this way in the *British Weekly*:

Last Sunday Dr. Dods occupied the pulpit of Free St. George's, Edinburgh. The capacious church was filled chiefly by strangers, the bulk of Dr. Whyte's people, like himself, being away on a holiday. As the preacher stands up to begin the service one is struck with his fine physique, especially with the massive head and thoughtful face. One is also pleased with the absence of self-consciousness in the preacher's manner. The text was, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The sermon, which was listened to with marked attention, was characterized by great wealth of thought without waste of words.

Dr. Dods was on the probationers' list for six years and was rejected by twenty-three vacancies. We write from memory but we think these figures are correct. It would be interesting to know what kind of men were called by the good people who refused to have Dods for their pastor. In fact a very interesting book might be written on rejected candidates who afterwards became distinguished men, or at least successful and useful ministers. A comparison between the subsequent life-work of some men who were rejected by congregations and the life-work of those preferred by the same congregations, would be highly suggestive. It would not suggest perfection in the Presbyterian system of settling ministers.

THAT the scientists who recently met in Toronto would receive kindly impressions of our fair city was generally expected. In an interesting letter to the *New York Evangelist*, a member gives a description of how a goodly number of them spent their Sabbath:

On the Sabbath, September 1, interesting exercises were held in connection with the presence of the Association in the city. Some of the ministerial members preached in city pulpits. The writer attended the St. James Square Presbyterian Church—one of the most elegant in the city—and heard his friend and fellow-member, Rev. Dr. G. F. Wright, of Oberlin, one of the leading glacial geologists of the United States. In the afternoon the usual gathering of A.A.A.S. members who are Christian believers, for prayer and testimony, was held in the beautiful little building of the Young Men's Christian Association of the University. This, which is stated to be the first building ever erected for a College Young Men's Christian

Association, stands at the entrance of Queen's Park, between the new and finely equipped Biological Hall and the School of Practical Science, and a little below the magnificent campus and the noble pile of the University proper. The meeting was led by Professor C. H. Hitchcock, of Dartmouth College, the State Geologist of New Hampshire, the son and worthy successor both in science and faith of the eminent President Hitchcock, of Amherst. Leading parts were taken by the distinguished Canadian scientists, Sir William Dawson, of Montreal and Sir Daniel Wilson, of Toronto, the head of the University Faculty. In the evening the same gentlemen addressed a large assembly of young men at a meeting arranged by the regular Young Men's Christian Association in the city, in their ample and commodious hall. Many of the scientific visitors were present at this service also, recognized by their pink badges of membership.

Those who imagine that Christian belief and activity in its defence and advancement are incompatible with scientific attainments and enthusiasm, will learn from the above that science and religion can form a firm alliance.

TO thoughtful and intelligent Roman Catholics the attitude of the Pope in relation to the Bruno memorial must be deeply humiliating. An infallible director of the religion and morals of his flock might be expected to act and speak with some degree of dignity when he assumes to dictate the duties of the people. In the first place the Vatican authorities sought to discourage the movement for a monument to Bruno, and papal opposition in this, as in other recent instances, simply gave a new impetus to the enterprise. The Papacy is finding out the inconveniences of the infallibility assumption, and as it evidently learns nothing and forgets nothing, it will find that those inconveniences will ere long be greatly multiplied. True, Giordano Bruno was a heretic, with pantheistic leanings, yet that is no reason when his countrymen desire to do honour to his memory why his name should be made the object of frenzied papal malediction. The apostle of whom the Pope affects to be the official descendant, was told to put up his sword, but after three centuries the self-styled representative of Peter brandishes the torch that lighted the funeral pile of the erstwhile Dominican friar. Perhaps the most pitiable episode of this whole humiliating business is the pastoral letter of Cardinal Gibbons, extracts from which have appeared in the daily papers. That such a letter has been published in a free country, where people have the right to think for themselves, is, to say the least, somewhat significant.

OUR staid contemporary, the *Christian-at-Work*, is usually rather sedate in its utterances, but last week it saluted us in the following breezy style:

Here comes the entertaining and discriminating CANADA PRESBYTERIAN, and a recent editorial note in this paper it says:

"Our Canadian friends saw a much greater exhibition in Philadelphia thirteen years ago than anybody is likely to see in New York in '92, but it did not make annexationists of any of them."

Why, neighbour, where have you been all these thirteen years? Don't you know the exhibition of '76 will not compare with the great International Exposition in New York in '92, which is going to be the greatest exhibition of the kind the world has ever seen? Don't you know that from 45,000,000 in '76 we shall be over 70,000,000 in '92, with our wealth doubled? Well, we know this, and much more. Come over and see for yourself three years hence. Ah! that will be a grand affair in Van Courtland Park. But we read further.

"Our people went over there and annexed quite a number of prizes, medals, diplomas and other things of that kind. That is exactly what they will do in '92."

We hope so; in this way you will demonstrate your capacity for American citizenship. Again.

"We are a people capable of building up a nation ourselves. At all events we propose to try."

Good. But you have been settled there up north 281 years, and now you propose to try to build yourselves up a nation. We had been settled 156 years when we tried to establish our nationality, which we accomplished seven years later. We wish you every success in your effort. You would make, though, a capital American religious journal. We hope to see you naturalized some day.

Yes, you established your nationality in seven years, but a few years ago it was alarmingly near disestablished. Had it not been for the Canadians and Irishmen who went over there and helped the North there might possibly be a Southern Republic at the present time. We Canadians may be a trifle slow in building up our nation, but we are putting in a fairly good foundation. New York will hear from us in '92. Canadians will "scoop" a fair share of the prizes even though the population should grow to twice seventy millions before fair time.

## THE DOMINION ALLIANCE.

THE Council of the Dominion Temperance Alliance met in Toronto last week, at which the Hon. A. Vidal, the veteran temperance senator, presided. A number of different Temperance organizations

were well represented, and almost every province constituting the Dominion was represented either by delegate or by direct communication. Very little of the time of the Council was taken up with vague general statements of the evils resulting from the drink traffic, or the self-evident blessings that temperance confers. It is where the temperance movement impinges on the ordinary political life of the people that differences of opinion arise, and as a consequence there is keen discussion on what ought to be considered the right political attitude for the friends of Temperance to assume. These discussions are by no means to be regretted. Moral movements, in no way connected with party politics, draw together those who belong to the different political camps, and when they have opportunities of meeting as friends the effect can scarcely be other than good. Men differing in politics, and even keen antagonists, can respect each other and meet on a common platform without sacrificing individual conviction. A closer acquaintance emphasizes the fact that men may oppose each other in political matters and yet be most estimable citizens and thoroughly honourable men.

The Council, however widely its members may have differed on ways and means, were unanimous as to the end to be sought by all Temperance reformers. The Scott Act has been voted down and fallen greatly in popular estimation but the Prohibition banner has not been lowered nor the legend inscribed upon it altered in the least degree. If the means by which the desired destination may be reached are uncertain there is no hesitancy as to where that destination is. Land is in sight, and it will be ultimately reached. Meanwhile the different agencies are working, each up to the measure of its light, to bring about the desired results. If full co-operative harmony be not yet reached there is no doubt that time will bring the various organizations into fuller accord.

As the meeting of the Council was the first since its foundation the work was for the most part preparatory for future effective action. As usual at conventions of late the Third Party had its advocates and opponents, but on this as on other proposals, definite agreement could not be reached. What was positively concluded is that Prohibition is recognized as the only and radical cure for the evils of drunkenness and the demoralization caused by the liquor traffic; that public opinion must be educated; that as far as practicable effective temperance legislation must be secured; and for this end the people are to be completely organized in every electoral district.

Among those who took part in the deliberations of the Council were Senator Vidal, who though averse to continuance in office, was unanimously and enthusiastically re-elected president, the Hon. G. W. Ross, and Mr J. R. Dougall of the Montreal *Witness*, who presented the report of the Committee on the Constitution of the Council. It set forth that what is most needed to complete the machinery of the Alliance is perfect county and local organization; that County Alliances should be formed on the same basis, being composed as far as possible of representative delegates from temperance, religious and other organizations; that the Executive be instructed to prepare model constitutions on this basis for Local, County and Provincial Alliances.

#### THE PROPOSED IRISH CATHOLIC UNIVERSITY.

DEVICES by which the chronic discontent in Ireland may be pacified if not removed are numerous and varied. In the Green Isle grievances are perennial. When one is carefully investigated it is usual that a remedy is suggested and applied, but no sooner is that done than causes of complaint come from other quarters. Now it is the land laws; again it is the injustice of an endowment of an alien Church. The latest phase of the Irish question is the proposed founding of a Roman Catholic University chartered and endowed by the Imperial Government. As yet no detailed plans of the scheme toreshadowed have been made public, only the simple idea of a State-endowed Roman Catholic University in Ireland has been thrown into the political cauldron to simmer for a time; or to vary the figure, Mr. Balfour's suggestion is being used as a test balloon to see if aerial currents are strong enough in certain directions to warrant the British Parliament in taking up seriously the proposal to gratify Romish ecclesiastical ambition, by the establishment of a sectarian institution of higher learning which would be under the absolute control of the hierarchy.

The proposal is as startling as it was unexpected. The impression had become general that no more religious endowments under any mode whatever would be made in Great Britain. Endowed churches are beginning to set their houses in order, foreseeing the inevitable storm with which they will soon be assailed. Many who deprecate change have no expectation that church establishments will come through the tempest unscathed. There are many who look on disestablishment as inevitable, and are awaiting more or less calmly the time when all the churches will trust to the conscientious and loving support of their people, and no longer lean on the arm of the State as the most substantial buttress of the Church. It was hardly to be looked for, while the Church in Wales is almost causing rebellion over the forcible exaction of tithes, while the Liberation Society is maintaining a vigorous propaganda in England, and while disestablishment is above the horizon of practical politics in Scotland that a proposal should be made to take a new departure by endowing a Roman Catholic University in Ireland.

For some time to come Mr. Balfour's hint of what may be in contemplation in the direction indicated will form a theme of lively discussion in many quarters. The surprising thing is that such a suggestion should have been made at all. It is simply the result of political exigency. Its undisguised and unquestioned motive is to conciliate the Irish Roman Catholic dignitaries and priests. It is a sop to the Home Rule Cerberus. It is supposed that the unexpected gift of a Catholic University will close the mouths of the agitators by detaching the priests, who in turn will silence the clamours of the rank and file of the Land Leaguers, and there are not a few who think that the gain would be well worth the price paid for it. The Government, however, are not as yet committed to the proposal. Before the next parliamentary session the matter will have been very generally discussed in the press and on the platform, and by that time it will be fully apparent in what direction public opinion is likely to flow. If anything like a strong feeling, outside Roman Catholic influence should become manifest, the proposal may be embodied in a government measure and be discussed and decided upon by the House. As is more likely to be the case, however, the opposition to endowment, and above all the endowment by Protestant Britain of a Roman Catholic institution of learning will make itself so unmistakably heard and felt that the proposal will be dropped as quietly as it was made. It is taken for granted that the Parnellite members of the House of Commons will simply accept the measure as so much gained for Ireland. The only one of them who as yet has put himself on record as against the proposal is Mr. Michael Davitt, who on this question, as on others, is consistently radical. Suppose the Parnellites agree to accept the Irish Secretary's unexpected gift, it would be surprising were they for that reason to become silent on the question of Irish wrongs. If they can be bought by the endowment of a university, would they stay bought? They may for oratorical purposes deal largely in sentiment, but in their alliances and practical politics generally they are the most unsentimental, the most matter-of-fact body of men in the British House of Commons.

The proposal must be specially distasteful to the North of Ireland Protestants. Their dread of Home Rule was based on the fear that it would turn out to be Rome Rule with a vengeance. Nowhere in Great Britain had the repressive measures of the Government more uncompromising support than among the Protestants of Ulster and now the situation, if the proposal is serious, must be to them most embarrassing. They may, it is presumed, be depended upon to offer strenuous resistance should any attempt be made to subsidize a Catholic university from the national treasury. English Nonconformity and the bulk of the Scottish population may also be counted upon to offer a determined opposition to the practical re-assertion of an abuse against which they have been fighting for generations. It is not likely that the British people will be caught napping. They at all events will not let the proposal pass into an Act of Parliament and then begin an agitation for its disallowance. Agitation will take place when and where it will lead to practical results. If Dublin University and the Royal Colleges are not good enough for Roman Catholics, and if they want a university of their own, let them do as their co-religionists in the United States are doing. They are getting up a great university at Washington, but they had more sense than expect the Federal Government to subsidize it. If they want a University modelled after the papal pattern, by all means let them have it—at their own expense.

## Books and Magazines.

NEW ENGLAND MAGAZINE. An illustrated monthly. (Boston: New England Magazine Co.)—The *New England Magazine* has undergone a transformation. With this month it begins a new and improved series that promises to be very attractive. The contents of this issue, though judiciously varied, are mostly of an interesting historical and descriptive character, yet lighter features have not been overlooked. The illustrations are both numerous and good.

SHINING LIGHTS. —By the Rev. A. Sims. (Otterville, Ont.: Rev. A. Sims). Christian biography is a never-failing source of interest and instructiveness. This little book contains short biographic sketches of eminent saints of different ages, nations and Churches, illustrating the wondrous power of divine grace. The book opens with Gregory Lopez, of Madrid, who lived in the sixteenth century, and concludes with a sketch of George Müller, of Bristol. No one can read this little work without being the better for it.

DIVINE GUIDANCE, OR THE HOLY GUEST. By Rev. Nelson Burns, B.A. (Brantford: The Book and Bible House.) This little work contains much that is true, but from beginning to end it is polemical. It is written in defence and for the propagation of the Holiness theory from which the Galt case took its rise. It is ardently controversial, yet at the same time it is interestingly written. The concluding chapter is given up to "Living Testimony," and the last part of it contains the testimony of Mr. J. K. Cranston.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—From time to time this finely-illustrated magazine gives excellent artistic reproductions of pictures in the principal art galleries. The frontispiece of the September number gives a portrait by Van der Helst, in the National Gallery. The descriptive paper of the number is "Glan Conway," by Grant Allen, with illustrations. "Homeric Imagery," by W. C. Green, is also embellished with fine illustrations. Hugh Thomson supplies characteristic sketches to "Come, Sweet Lass." The serial stories are concluded, and another volume of the magazine is completed, while several new features and improvements for the forthcoming volume are promised.

HOW THEY KEPT THE FAITH: A Tale of the Huguenots of Languedoc. By Grace Raymond. (New York: Anson D. F. Randolph; Toronto: William Briggs.)—In this story the author has endeavoured to depict not only the sufferings of the French Protestants for their faith, but the power of the truth itself to animate and sustain. While care has been taken to preserve the integrity of the historical part of the narrative, the plot is not clogged with historical explanations, but the character of the times is left to reveal itself in the incidents described. Theological discussions have also been avoided, and the truth, for which the religionnaires suffered, is made to shine in their hearts and lives, rather than to fall in dogmatic statements from their lips. The scene is laid principally in the Cevennes and the old city of Nismes. The period covered includes the ordinances with which Louis XIV. first infringed the liberties of his Huguenot subjects, as well as the final extinction of those rights in the Dragonnades, and the revocation of the Edict of Nantes. The hero is a pastor's son, who, stimulated by the example of a martyred father, and the companionship of a noble mother, adopts the forbidden profession of medicine, and prosecutes his calling, and keeps the faith through the gathering and breaking storm. His lofty ideas of duty prove too rigid for his betrothed, and she breaks with him to marry a Huguenot officer, whose attachment to the faith is political, not religious, and who attempts an ill-fated resistance at the commencement of the Dragonnades. The failure of husband and wife to preserve this outward allegiance, when sorely pressed, is contrasted with the steadfast courage of those who have a vital hold upon the truth, while their final restoration, and the witness borne by the young girl in the convent, illustrate the power of divine grace to uplift and uphold. There are necessarily shadows in the picture, but the author has avoided harrowing details, and written in a spirit of charity. At the end there is light. The chastened hearts gathered their "peaceable fruits." Little fingers lay tender seals on the lips of old sorrows, and the curtain falls on a happy English home.

## Choice Literature.

### THE WIDOW BROWN'S INVESTMENTS.

BY MRS. L. B. BACON.

Mrs. Deborah Brown was a good woman; there is no doubt about that, though somewhat narrow-minded. It was said of her, indeed she had said it of herself, that "the widow Brown was not one to shirk a duty when she understood what it was." So, perhaps, her understanding was at fault, for it was next to impossible to convince her that the world outside of her own small orbit had any claims upon her whatever. And she had plenty of Scripture texts at command to fortify her own opinions, as, for instance, "Let every man build over against his own house;" "He that provideth not for his own is worse than an infidel;" "The poor ye have always with you;" and especially that about "parents laying up for their children." She had children, and felt the force of such an admonition.

Happily, she had implicit faith in the Bible as the Word of God. She was never troubled by doubts as to its authenticity or staggered by its mysteries. She believed the story of the creation just as it is told in Genesis, and likewise that of the prophet who was sent to foretell the destruction of Nineveh. She had been a church member many years, read her chapter every day, and in a general way conformed her life to the teaching of this book. But she had very little comprehension of its value as a source of daily help and guidance, in both temporal and spiritual things. She had not within her own soul the key by which to interpret its teachings. She needed the "consecrating touch" that has changed the meaning of life to so many women in our day, and made even earthen vessels meet for the Master's use.

She had been "the widow Brown" for twenty years; called so from no want of respect; but chiefly to distinguish her from several others of the same name in the same place. In money matters she was "well fixed," her neighbours said—not wealthy perhaps, but certainly independent, and growing richer every year. Her three children were married and settled to her satisfaction. The handsome farm left her by her husband had increased in value, though diminished in acres by the sale of building lots to meet the demands of a manufacturing business that had grown up in the village near by. She hated to part with a single rood of the land that her dear Silas had once owned and occupied, but she was comforted by the thought that if he knew the circumstances, especially the price received for it, he would approve. No doubt he would, for in his day, as in hers, the one distinguishing characteristic of the head of that house was thrift.

But this story has nothing to do with the widow Brown's late husband, only so far as his memory continued to be a potent influence in her life. To carry out his death-bed instructions seemed to be her supreme desire, not only from loyalty to his memory, but also because she had implicit confidence in his judgment.

"I have left everything to you, Debby," said he. "I know you will do what is right by the children. But I've been thinking since I lay here—perhaps we ought to you better do—"

"Oh, what is it, Silas? What had I better do?" she asked, as she leaned over him to catch his last words; but his stiffened lips were silent forever, and it was years and years before a suspicion of his meaning dawned upon her—a suspicion that possibly, as the things of time and sense were vanishing, and his eyes were beginning to behold those which are invisible to mortal sight, there may have come to him the shadow of a fear that his Lord was about to reckon with him and might not be altogether satisfied with his servant's stewardship.

But no such cloud had for one moment darkened the sky of life for Mrs. Brown during all the twenty years of her widowhood. She had gained the reputation of a good manager, and she deserved it, for she not only cultivated her farm to the best advantage, but she bought and sold judiciously, and made her investments wisely. But she never took risks. She knew Silas never approved of such things, and her own good judgment justified the same view. She gave something to the poor every year, and paid her church dues as regularly as she paid her taxes, though since her children were gone and her help attended other churches, she rented but half a pew. She said pew renting was a business transaction, and it was not her way to pay for more of anything than she had use for. She never failed to drop something into the contribution box whatever the cause might be, and when privately solicited was rather fond of calling her gift "the widow's mite," and not inappropriately as it sometimes seemed to the solicitor. Alas! the man with the muck-rake was not more unconscious of the crown above his head than was the widow Brown of her privileges as a Christian woman and a fellow-servant of the saints.

"Oh! if her eyes could once be opened to see things in their true light, what a tower of strength she would become," said Mrs. Scott, a lady foremost in all the benevolent work of the Church, to her fellow-worker, Mrs. Edgar. The two were discussing ways and means for increasing certain revenues in which so many ladies are interested at the present time. Mrs. Edgar had pronounced opinions upon most subjects, and she never hesitated to speak her mind.

"Well, that woman's eyes will never be opened," said she, "by anything short of a miracle, such as opened the eyes of the prophet's servant in Old Testament times."

"And that was brought about by prayer," said Mrs. Scott. "Let us pray for this very thing."

"Why, of course I've no objection, but I haven't the least bit of faith," said the loquacious little lady. "I have laboured with that woman off and on, enough to convert a Hottentot, and left her no end of missionary magazines and leaflets, but it all does no sort of good. She said once that some of the reading was 'quite interesting'—think of that! The matter took no more hold of her than the most commonplace events in the daily papers, nor half so much as the market reports. Nobody is better informed upon the price of farm products than the widow Brown, but she cares little for any values not estimated by dollars and cents. If she would only antagonize our work I should have some hope, but her sublime indifference aggravates me. I almost want to shake her, though to be sure I don't approve of using carnal weapons any more than the apostle did." After a pause she added more seriously: "We know the Lord is not shut up to our few bungling

ways of doing things. No doubt I have blundered and made a mess of it every time I've talked with her. Perhaps if I had approached her around by the way of the mercy-seat I should have succeeded better. Yes, let us pray over it. Peradventure the Lord will be pleased to do some great thing through her means, support a teacher or endow a scholarship—who can tell?"

"Where two on earth agree as touching anything that they shall ask, it shall be done for them of my Father," said Mrs. Scott, and with this word of promise they parted.

The same evening Abner Cole, the widow Brown's hired man, came into the sitting room, as his habit was, to talk over matters of mutual interest with his employer. A good, faithful soul was Abner somewhat uncouth and quite uncultured surely, but he knew a good deal about farming and was as fully identified with his employer's interests as if he had been joint owner and proprietor of the whole establishment.

"Well, Mis' Brown," said he, "I've got off the last of them fat sheep to-day, and I'll be bound a likelier lot never was shipped from this station. It's quite a chore off my hands, too, but, for all that, it seems kinder lonesome round the barn. Sheep ain't like other dumb critters—they seem sort o' human—their faces, I mean. No two just alike, and I knew every one on 'em as if they'd been children. Yes, I shall miss 'em, but I reckon we sold at the right time; sheep won't be any higher. There! I like to forget the check," and Abner took from his vest pocket a paper which represented the value of the 100 fat sheep just marketed.

Before going back to his corner by the kitchen stove, the man remarked:

"They say wheat has riz."

"Yes, so I understand," said Mrs. Brown.

"Had an offer?"

"Yes."

"How much?"

She told him.

"Good. Closed the bargain?"

"Not yet. The offer holds until to-morrow. Think I better sell?"

"I reckon you had, it's a big price for wheat this year. More'n anybody else got around here."

The next day the widow Brown sold her wheat and wrote to one Banker Brown that she would come to the city the following week, prepared to purchase another \$1,000 bond. She had been saving and planning to this end for months, and now, in spite of taxes and other expenses, the sudden rise in wheat had added just the sum required. Banker Brown was a distant relative and an old friend of her husband. He had shown him many favours during his life, and had been the only counsellor of his widow in business matters, for Silas had said to her "Always consult with Banker Brown, Debby. His advice will be worth more than a lawyer's, and cost less;" and she had done so, especially as to loans and investments. She and Abner could carry on the farm, but when it came to investing the proceeds, she trusted no one but Banker Brown. When the amount exceeded a very few hundred dollars, she was to inform him somewhat in advance of her coming; hence the letter.

A week later, as she took the morning train for the city, twenty miles distant, she found half a dozen ladies among her fellow-passengers with whom she was acquainted. Among them were Mrs. Scott and Mrs. Edgar, who were going to attend a missionary meeting. They expressed their pleasure at seeing Mrs. Brown, and told she was going to the meeting also, but she said her's was a business trip, and she must return by the first train.

"If you have a little time to spare before your train leaves, come into the meeting. It will be pleasanter than sitting at the station," said Mrs. Scott, as they separated at the church door.

Mrs. Brown thanked her and walked on two or three blocks to the bank. She reached the building and mounted the familiar steps before she observed that the bank was closed and a long stream of crape hung from the door-knob. She was shocked beyond expression and stood gazing at the sight for some moments before she had the courage to ask a passer-by its meaning, to be told that Mr. Brown, the president of the bank, had died suddenly that morning of apoplexy. The effect upon her was like that of a severe blow. She leaned against the building a moment for support, then putting out her hand, like one walking in the darkness, seemed to grope her way down the steps, and slowly turned back toward the station. She had meant to do a little shopping, but she had no heart for it now.

It was not so much a sense of personal bereavement that affected her. Her intercourse with the man now dead was confined mostly to business, their conversations were chiefly about values and securities, but it was the suddenness of the event that overwhelmed her, the quick transition from this busy, prosperous life to the stillness and the darkness of the grave. She did not look beyond. She knew nothing of his preparation for another life; but she was dazed that all things earthly for him had so suddenly come to an end.

The day seemed to have grown dark and chill. She shivered as she drew her wraps more closely about her, and quickened her footsteps a trifle, oblivious to everything in the busy streets through which she passed, until she came to the church where the ladies were assembled, just as the strains of the opening hymn, grand old Coronation, sung by a hundred voices floated out upon the air, and she recalled Mrs. Scott's invitation. Surely her own thoughts would be poor company during the two hours before train time if she went to the station, so she entered the church and sat down near the door, saying to the young lady usher who asked her to go up nearer the front, that she must leave soon and preferred her present seat.

It was such a meeting as Mrs. Brown had never attended, and it was a revelation to her. She did not suppose that there were any women in the land who could stand up before an audience, even of their own sex, and talk and pray as these women did during the devotional half hour at the beginning. The very atmosphere seemed charged with a subtle influence, which she felt but could not comprehend. Now and then some word or sentence, perhaps a familiar Bible verse, would take hold of her with a grasp that she had never been conscious of before. She became intensely interested, yet she felt that she really had nothing in common with these ladies, that she was somehow separate and apart from them in this work, and for the first time her indifference loomed up before her as a sin.

She forgot the train, which had been gone an hour when the morning session closed, and all present were invited to a colla-

tion in the church parlours. She would have gone away, but Mrs. Scott, who had observed her when facing the audience to read a paper, laid hold of her, and she was carried along with the crowd contrary to her inclination. And what a pleasant, social hour she spent with these elect ladies. They were so cordial, and the flavour of their conversation, like that of their viands, was so agreeable that she enjoyed it, and the feeling that she was an intruder wore away. Moreover, it was a wonderful eye-opener for Mrs. Brown. She had associated this class of women, in her mind, with those who wore short hair and hideous garments, and were clamorous for their rights, whereas she found them quite unexceptionable in dress and demeanour; while it was not woman's rights at all, but woman's duties that they were met to advocate, a point of view as remote as possible from the other. There was no train that she could take until evening, so she made a day of it at the missionary meeting, and not reluctantly either, for her interest continued until the end. But on the whole it proved a trying day for Mrs. Brown. The shock of the morning had its effect upon her nervous system. Then, too, her conscience was ill at ease, which was indeed a new sensation, and finally the promise of fair weather had proved deceptive, for, when the meeting closed, the rain was falling and the sidewalks were sloppy, while she, usually the most prudent person in the care of her health, was provided neither waterproof, umbrella nor rubbers, and rode home with damp clothing and wet feet.

It was easy to foresee the result. Sally, her faithful maid of all work, used vigorously the simple preventives at hand, but could not avert the dreadful chill, followed by fever and delirium. In the night she roused up Abner to go for the doctor.

"Mis' Brown is out of her head," said she. "And I'm afraid she's going to die, for she's talking religion as I never heard her before."

Sally was a Methodist, and although she loved Mrs. Brown and would have resented any imputation upon her piety, yet it cannot be denied that she would have been better satisfied herself with its genuineness if the lady had habitually borne her cross in the prayer meeting.

For a week Mrs. Brown hovered between life and death. It was pitiful to hear her talk so incessantly yet incoherently of talents, stewardship, unprofitable servant, treasures laid up upon the earth, and the like. Once when Abner came to look at her for a moment she exclaimed: "Don't sow wheat this year. Abner, sow the good seed, which is the Word of God," and poor Abner rushed out crying like a baby.

As Mrs. Scott and Mrs. Edgar left the house together one day, the latter said, with a sob "If that woman dies I shall feel like a murderer. All that day at the mission meeting my heart gave thanks to God that she was there, and now see what has come of it."

But Mrs. Brown did not die. She came slowly back to health and strength, a holier and a happier woman because of the refiner's fire by which she had been tried. She said to Mrs. Scott, sitting by her bedside during the time of convalescence:

"A sick bed is not the worst thing. It has been a blessing to me. For twenty years I have been trying to understand what it was my dear husband wanted me to do, and tried to tell me upon his deathbed. It is all clear to me now, for I have felt in the same way. He was troubled because we had done so little for the Lord, and it is such a mercy that it has not come to me too late, as it did to him. No, I am not talking too much. I shall get well faster if I tell you some things that are on my mind. That day I was at the missionary meeting I had with me \$1,000 in cheques and bank-notes, that I was to exchange for a bond. You probably know what prevented. Sad and shocking as that event was, it is well for me that I did not make the investment. I can do better with my money now. I felt while sitting in that meeting that my possessions were worthless compared with the riches which those women were accumulating. To be the very least of the servants of Jesus seemed better than to be the wealthiest woman in the world. Now, in my husband's name, I wish to endow a scholarship in some seminary down South, and also take a few shares in that school in Japan, that I never heard of till that day. You may take the money now for both objects, if you will, and then it will be off my mind."

Again she said: "Two texts have been running in my head this morning—queer texts they are, too, you may think, to comfort a sick woman. One is that about the Lord being 'able to raise up children unto Abraham from the stones of the street,' and the other is, 'If God should open windows in heaven, then might these things be.' The last is associated, in my mind with Mrs. Edgar, and her reflections when she hears that I have changed my views. She thinks that I am incorrigible, and no wonder. The comfort is in feeling that this wonder-working God can perhaps make use of me—even me after all my years of idleness and ingratitude, and I am going to take for my motto, 'Redeeming the time.'"

### VISITS FROM THE TROLLS.

The people of Norway dearly love their legends and traditions, which have been handed down from generation to generation, and are believed in some parts of the country to be true.

Any one of the peasants who can furnish any sort of tangible evidence that he has been favoured by a visit from the trolls is looked up to and becomes an object of respect and interest to his neighbours. It is related of one Dyre Vo, a handsome, brave youth who lived in the Vinjé district, that he had been thus favoured. It happened that a neighbouring farmer, knowing Dyre's daring and brave spirit, once had the curiosity to ask him if he would be afraid to meet the trolls, meaning not the small fairy-folk that inhabit the mountains—for the term "troll" is applied to all mischievous supernatural beings—but the giants, who are believed to be very hostile to men.

"Not a bit," replied Dyre, "even if it were dark."

The boast must have been heard by the trolls, for on the eve of next Yule-tide, when all was gay, and feasting and song were at their height, and Dyre, who was a right jovial fellow, was sitting with his friends in front of the festive Yule-log, he heard a sound, which he knew to be a call to meet one of the trolls. Without hesitation he

jumped up and hastened to his boat and loosened the moorings, then he rowed across the lake to the spot where he knew the call had been given.

There he found a troll whose height equalled that of any fir tree, and who asked to be helped on his way home to his wife. Dyré consented to row him home if he would make himself small enough to get into the boat. This he did, and although as he sat in the boat he was equal in size to any three men, Dyré was not a bit frightened.

By degrees Dyré began to tire of silence, and finally he even dared to make fun of the passenger on account of his size. This the troll did not seem to take kindly to at first, but finding that Dyré was a pretty good sort of a fellow, and did not really mean to be uncivil, or, very likely, having in mind the assistance Dyré was rendering him, and overlooking his words in consequence, he cut off the finger of his glove, and filling it with wool (which is valued very highly among the Norwegian peasants) left it in the bottom of the boat to pay for his passage. The finger was so large that it held three great basketsful, and was likely to be of use on the farm when it was emptied.

Dyré was thus very well repaid for his promptness and daring, for, beside the substantial reward he received from the generous troll, his reputation was so well established that he has been by some compared even to the god Odin for courage and strength, and is held up as an example for Norwegian boys and young men to follow.

Another notable case is that of a man named Knud Sivard, who became an object of great interest on account of his association with the trolls—little fellows in this case—but his experience was very different from that of Dyré. People came from far and near to hear his story. It was somewhat in effect that one Yule evening, about bedtime, Knud heard a faint knock on his door, and, thinking the wind was blowing the twigs against the house, he paid no attention to it; but when the wind had subsided he heard the same tap, tap, tap again, and called out:

"Who's there?"

"Neighbours we be," answered three queer little voices.

On opening the door Knud was surprised to see three little fellows walk in, who looked almost droll enough to make him laugh had he not been a trifle too much frightened.

They were unmistakably trolls, and wore dark, round about coats and knee-breeches and pointed white caps.

The spokesman of the party was as black as a chimney sweep, and had an ugly, long tooth projecting from the front part of his upper jaw. He said, "I'm Torn Hongesind, I am."

"And my name's Harald Blaasind, said another; while the third, stepping forward, and with a wave of his hand, like a military salute, squeaked out:

"And my name's Hundoen Leervig."

Knud Sivard did not quite know what to say, he was non-plussed, and the more so as he had been drinking freely of home-brewed ale all the evening, and was somewhat remiss in his hospitality, quite forgetting to ask them to remove their caps and sit down.

He had not quite recovered from his little scare, and finally managed to gasp:

"Remarkable—I never saw you before. Do you live in this section?"

"Not a great distance away," said Torn Hongesind, "and we're come to enquire how it goes with you this Yule-tide."

The mention of Yule-tide acted like a charm, and brought Knud back to his senses; for not to be hospitable at Yule-tide in Scandinavian countries is the mark of a most despicable miser. Then, too, the little fellows seemed so friendly.

Knud was puzzled not a little; he did not know what to make of it all. However, he brought forward a huge birch-bowl and filled it with ale, and, small though the trolls were, they drank bowl after bowl, so that Knud's heart was touched, and he thought they must have been nearly choked.

The little fellows showed no disposition to stop drinking, and Hongesind, growing merry, jumped on a chair and bit the table with all his might declaring, with a yell of delight, that Sivard would find a mark at all times to remind him of his visit.

Knud's son, who was, after the custom of the country, called Knud Sivardson, lay all this while in his bed in the corner of the room, apparently asleep. He, unlike his father, was a very mean fellow, and feared the trolls would drink up all the ale; so he took down his gun from the wall over the head of his bed, and rising quietly and softly, and taking aim at Hongesind, fired. The ball did not seem to have any effect. Perhaps it did hit. The troll showed no sign of being wounded at any rate, but they were all terribly frightened and disappeared mysteriously in a second; and ever since Sivard's family show the mark of the tooth in the table, and it looks very much like the imprint of a horse's tooth that had been driven in with a hammer, but no one doubts that Sivard's story is absolutely true.—*Christian-at-Work.*

Mr. WEMYSS REID's new weekly is now fairly under way. The *New York Nation*, it is said, will be the model rather than the *Spectator*. The *Nation* is a small quarto, very able, not religious (if anything agnostic), intensely Parnellite, and revoltingly dry. It gives a good deal of space to literary notes. The sale is about 8,000 a week. It has the advantage of a connection with the *New York Evening Post*, of which it is the weekly edition, thus saving a great deal in the literary expenses.

## SUMMER NIGHT—A SONNET.

On all the outer world, a holy hush,  
A soul-entrancing stillness, steeped in light  
Of summer moon-rise, clear and purely bright;  
After a day of toil and ceaseless rush,  
From pallid morn to evening's fevered flush,  
Softly descends the cooling breath of night,  
In soothing cadence heard, though hid from sight,  
The shallow river runs with rippling gush.

In outline clear against the star-lit sky  
The high-roofed barn stands dark—the silent trees  
Lifting their leafy, shadowy arms on high  
Quiver—as dreaming of a swaying breeze;  
Cool, dewy fragrance lingers faintly nigh,  
A world at peace the lonely gazzer sees.

*Helen Fairbairn, in The Week.*

## ITALIAN PROGRESS.

Italy, after centuries of abasement under the dominion of the Papacy, is emerging into somewhat of the relative importance she formerly had among continental kingdoms. This is the result of the unification of the Italian people under the King of Italy with the capital in Rome. Against this the Papacy contended with all its characteristic energy and intrigue. For the restoration of the temporal power it employs the same influences. Notwithstanding this, the kingdom of Italy is steadily advancing in nearly all respects. Her progress since Victor Emanuel was crowned King of united Italy has been remarkable and in strong contrast with the other countries that have remained subject to the Papacy. She has arisen from the depths of priestly absolutism, of social corruption, of ignorance and superstition, of material weakness, into the ranks of the leading powers of Europe. When Napoleon conquered Italy he said that at the close of his campaign he found but two men in the peninsula, the rest were women. The manhood of the people was pressed out of them by the heavy hand of the triple crowned monarch that claimed power over their souls as well as over their bodies. As soon as that hand was removed their manhood began to revive, and though they had been impoverished to support the magnificence of the church and its multitudes of lazy or licentious orders, they have carried on the work of re-construction to a degree and in a manner to astonish the world. The Roman Catholic pulpit and press predicted that the secularization of the government would result in ruin, that its commerce would be destroyed, that its ships would rot on its shores and "grass grow in the streets" of its cities. What is the result? Rome has nearly doubled its population in ten years, and miles of splendid modern buildings have replaced the ruins of centuries. Milan has been imbued with the spirit of enterprise. Naples is fast rising into the importance of a metropolis, Venice, Florence, Genoa and other cities, touched by the hand of the nineteenth century, are awakening from the stupor of ecclesiastical thralldom. United Italy, free and united, has produced a race of men who are resuscitating the spirit of Romans and striving to displace the disgrace of the past with achievements of intelligence and industry.—*New York Observer.*

## THE ABUSE OF FICTION.

Although the legitimate end and aim of the novel is not to play upon our emotions by terrifying us or making us weep or laugh, there is surely no reason why, incidentally, it should not do so. Certainly if the novelist is to be of any use at all he must entertain while he informs. He could hardly hope to reveal life if he did not act on the emotions. This is good as a means, but it is unfortunately true that most works of fiction make this the aim and end. The misuse of literature has given being to two abnormal mental types, namely, the literary prig and the literary dram-drinker. With the literary prig we have, on the present occasion, little to do. One of his peculiarities is that he eschews all works of fiction excepting George Eliot's novels. The literary dram-drinker, on the contrary, draws his mental sustenance from fiction alone. For him the majority of novels are written. There are writers of high talent among those who cater to his needs—Miss Braddon, Mrs. Henry Wood, and the Trollopes, for example. He is not averse even to a higher order of fiction, provided it is not too substantial; he can manage William Black and Thomas Hardy, but hardly the three Georges of English fiction—Macdonald, Eliot, and Meredith. Nearly one-fifth of the total literary output of Great Britain consists of works of fiction. Of the 929 such works published last year, it is within the mark to assume that all excepting the odd 29—perhaps all excepting the odd 9—were expressly designed to suit the palate of the habitual novel-reader. They are works that feed the appetite without satisfying it. A confirmed literary dram-drinker can, I believe, commence and finish a full-novel in one day, and he needs little or no rest before proceeding to another. This would be appalling did we not remember how small a portion of what he imbibes is vital and remains. But the truth is that most novels are read only to be forgotten. If the habitual novel-reader did not forget, his mind would soon become dangerously, if not fatally congested. It is customary to blame writers of novels for the frivolous character of their work; but, considering the readers they serve, they do well, for the same reason that to administer diluted rum to a confirmed drunkard is more kind than to offer him pure spirit.—*Walter Lewin, in The Forum.*

## British and Foreign.

THE Maharajah of Baroda and his entire court are earnest and total abstainers.

THE new professor of Greek at Glasgow, Mr. Gilbert Murray, is a non-smoker and a total abstainer.

THE Rev. Charles Momet, M.A., Kensington, officiated in the United Presbyterian Church at Oban.

MR. JACK, assistant, St. Matthew's, Glasgow, has been unanimously elected the first minister of Darvel.

A FARU is a little island in the South Seas; its Church includes in its membership the entire adult population.

UPWARDS of \$4,000 has been privately subscribed to procure a manse for Mr. Macdonald, second minister of Cupar.

THE Rev. Alex. Macpherson of Singapore, preached on Sunday week at Fort William, of which place he is a native.

THE Scots Church in Melbourne is about to erect a new mission hall and Mr. Marshall appeals for fifty lady workers.

PROF. CHRISTLIEB of Bonn, died suddenly on 15th ult. through the bursting of a blood-vessel in the brain.

A MOVEMENT is on foot in Dunedin for the institution of a students' home in connection with the Presbyterian college.

THE Rev. Mr. Patrick, of Kirkintilloch, is spoken of as a possible successor to Dr. Marcus Dods in the pulpit of Benfield Church.

AN anonymous donor offers \$50,000 towards the new bishopric in South Wales, conditional on its headquarters being fixed at Swansea.

SIR GEORGE DOUGLAS laid the memorial stone of the parish church at Ancrum, which is to cost \$8,450. The Earl of Minto was present.

THE call from Kilmoy, Arran, to Mr. M'Millan, of Iona, having now been signed by eighty-seven communicants, has been sustained by Kintyre Presbytery.

MR. SHAW, of Mull, died suddenly of heart disease on a recent Friday at Lybster, whither he had gone on a preaching mission to the fishermen.

GEORGE ELIOT's grave in Highgate Cemetery is unattended and thickly overgrown with grass. It is marked alone by a simple headstone.

IN the Punjab within the last six years the consumption of ardent spirits has doubled itself. The people of Lahore are demanding local option.

THE Rev. David Lillie, assistant in Bowen parish, Cathness, son of the late Dr. Lillie, parish minister of Wick, has been elected to the parish of Eday.

MR. DAVID DRIMMIE, J.P., of Dublin, an office-bearer in Rutland Square Church, who died recently in New York, was interred at Dublin. He was a native of Scotland.

MRS. M'WHINNEY, widow of Rev. James M'Whinney, for many years pastor at Athlone, has presented the congregation there with a dwelling house and garden as a manse.

DR. STUBBS has not allowed his elevation to the episcopate to put a total stop to his work as a historian. He has just finished the second volume of "William of Malmesbury."

ONE of Archdeacon Farrar's daughters, the wife of the headmaster of a public school, has been preaching to large audiences in a barn in a rural neighbourhood in the south of England.

THE Rev. Sydney J. Long reports that there are signs of a great awakening in Coimbatore, South India. He has had more inquiries in two or three months than in the previous four and a half years.

THE Rev. Neil Taylor, of Dornoch, who was seized with illness during the Assembly, and had to be removed first to Glasgow and afterwards home to Dornoch, died in his manse recently, in his fifty-ninth year.

THE Rev. R. Fisher, of St. Boswell's, in the absence of Dr. Macleod, officiated at the marriage recently in St. Columba Church, Chelsea, of Mr. Anstruther, M.P., to the eldest daughter of Lord Sudeley.

THE vicar of West Haddon, Northamptonshire, has ordered that in future the bell is not to toll at the funeral of dissenters, or for any funeral that is not conducted with the church service.

FANNY CROSBY, authoress of the hymns "Rescue the Perishing" and "All the way my Saviour leads Me," has been totally blind from her birth. In spite of this she is said to be one of the most joyous of Christians.

THE total raised by the Scottish Episcopal Church this year is \$96,495, an increase of \$8,360 on the previous year, and a very much larger sum than has been raised since the inception of the representative church council.

M. JARRY, a young Frenchman in his 23rd year, has just published a massive volume, which is declared by competent judges to be the soundest piece of history yet written on the political life of Louis of Orleans.

MR. A. F. MORDAUNT SMITH, London, has been appointed travelling secretary for England for the Sterling Tract Enterprise. He is favourably known as a hearty worker in many mission and philanthropic circles in the metropolis.

THE Rev. A. M. Thomson, licensed in May of last year and assistant in the Steeple Church, Dundee, has been elected by a large majority to St. John's Parish, Hawick, in succession to the late Rev. John Thomson, its first minister.

AT the meeting of Dunoon Free Church Presbytery a letter was read from Mr. Salmond, of Rothesay, asking that the call from South Morningside should not be further prosecuted, and the Edinburgh commission intimated their compliance with this request.

THE Rev. Anthony Yeoman, for many years a missionary in the Falkland Islands, went out at Langholm for a walk lately and not returning an alarm was raised and searchers sent out who found him lying dead in Old Whitsiels Wood, about a mile from the town. He had apparently fallen down ill and been suffocated. He was about seventy years of age.

AT the anniversary services of Stonehaven Church, conducted by Mr. Robertson, both sermons of the departing pastor were listened to by overflowing congregations. Mr. Robertson preached twice lately at the anniversary services in Trinity Church, Glasgow, where he was formerly one of Mr. Mackay's assistants; and on Tuesday evening he spoke at the soiree.

## Ministers and Churches.

MR. WALTER KERR sailed for Ireland last week on a visit to his friends.

MR. THOMAS KERR, Inspector of the Standard Life, has left for the Pacific Coast.

THE Rev. George A. Yeomans, M.A., has been called to Dundalk and Ventry.

THE Rev. Mr. Herriman has been elected Moderator of the Presbytery of Calgary.

THE Rev. Mr. Herridge will return to Ottawa on the 12th inst., from his trip to British Columbia.

THE Rev. Mr. Goldsmith, of Toronto, preached in St. Andrew's Church, Milton, Sunday morning and evening week to large congregations.

THE Rev. Dr. Laing preached to the children at Knox Church, Dundas, Sunday morning, and to the youth of the congregation in the evening. Both services were well attended.

THE Rev. Jos. Hogg, of St. Andrew's Church, Winnipeg, is spending his holidays in Duluth. Rev. J. F. Langill, assistant pastor, will have charge of the church in his absence.

THE Home Mission Sub-Committee and Sub-Committee on Augmentation, will meet in the lecture room of St. Andrew's Church, Toronto, on Tuesday the 8th October, at nine a.m.

THE Rev. Wm. Hamilton, says the *Moncton Transcript*, was presented with an address and a well-titled purse the other night by the Presbyterian congregation of Kingston and Richibucto.

THE Rev. Dr. McLeod, of Thorburn, lectured on the principles of the Christian Endeavour Society, and afterwards organized a branch society at East French River, Pictou County, on the 27th ult.

THE *Barrie Gazette* says: Communion service was conducted at the Presbyterian Church on Sunday morning week by the Rev. D. D. McLeod. The attendance was very large and the sermon appropriate.

THE Rev. Dr. Bryce, of Manitoba College, Winnipeg, was, during his attendance at the meetings of the American Association for the Advancement of Science, elected a fellow of the Association for Canada.

THE *Georgetown Herald* says: The Rev. Joseph Alexander, of Norval, who has been spending the summer at his native town, sailed for home via Steamship *City of Nebraska* on Saturday, the 7th inst.

THE communion services held recently in the Presbyterian Church, Blackville, N. B., were largely attended, and the number of persons communing for the first time larger than for several years past. The pastor was assisted by Rev. Mr. Thompson, of Bathurst.

THE re-opening of St. John's Presbyterian Church, Bradford, is expected to take place on or about the 3rd of November. Principal Grant, of Kingston, and Moderator of the General Assembly, is to be invited to preach on this auspicious occasion.

THE *Manitoba Free Press* says: The Rev. Peter Wright is becoming very much esteemed among the members of his congregation for his deep Christian kindness, as well as for his earnestness and ability as a pastor. Portage Presbyterians have indeed been favoured in obtaining Mr. Wright.

THE *Hamilton Spectator* says: The Rev. J. A. McDonald, Toronto, who in the absence of the pastor of St. Paul's, conducted divine service in that church recently, is the able editor of *Knox College Monthly*, and reputed to be one of the most eloquent of the rising preachers of the Presbyterian Church of Canada.

ON Sabbath week communion was administered in St. Andrew's and Chalmers Churches, Guelph. In the evening at Chalmers, Rev. J. B. Mullan, of St. Andrew's Church, Iergus, preached very instructively and entertainingly to the children, from Malachi iii. 17. Rev. Dr. Wardrope spoke to the children of Mr. Mullan's Church in Fergus.

THE Rev. George R. Maxwell of Three Rivers, P.Q., has returned from Vancouver, B.C., where he had been for the last three months. Mr. Maxwell supplied the pulpit of the First Presbyterian Church in that city during the absence of the Rev. T. G. Thomson, the pastor. The local papers referred in complimentary terms to Mr. Maxwell's services.

THE Rev. J. Sieveright, B.A., of Huntsville, paid a visit to Orillia lately, having accompanied the remains of the late Mr. Fox, along with ten other residents of the former place. As chaplain of the Oddfellows, Mr. Sieveright read the appropriate funeral service of that society at the grave. The body of Mr. Fox was conveyed from Huntsville under charge of the Oddfellows and Sons of England.

THE Rev. Dr. Parsons occupied the pulpit of the Presbyterian Church, Collingwood, Sabbath week. He preached two excellent sermons, full of Gospel truth and delivered with much earnestness. He also addressed the Sabbath school in the afternoon and conducted a Bible reading on Monday evening. The Doctor, say the *Bulletin*, may expect a hearty welcome if at any future time he returns to Collingwood.

A SPECIAL meeting of the Presbytery of Quebec was held in Chalmers' Church, Quebec City, on the 5th inst., for the induction to that church of the Rev. D. Tait, B.D., late of Berlin, Ont. Rev. Dr. Clark preached and presided. The minister and congregation were addressed by Rev. Messrs. J. R. McLeod and A. T. Love respectively. At the close of the service Mr. Tait was handed a cheque for a year's salary (\$1800).

MR. HAMILTON CASSELL, Secretary of the Foreign Mission Committee, writes: I beg to inform you that the Executive of the Foreign Mission Committee have appointed Thursday, the 20th of September, at eight p.m., at the Charles Street Church, in this city, as the time and place for the designation service of Miss McIntosh and Miss Graham, who are to sail for China on the 3th of October next, and of Miss Harris, who is to sail for India somewhat later in the same month.

SUNDAY last in the Iergus Presbyterian Churches there was a change. The children were the chief object of the sermons. In St. Andrew's a floral service was held in the afternoon, consisting mainly of song. The church was very prettily decorated with flowers, each and every child was supposed to bring a bouquet. The evening service was conducted by Mr. Craig, Mr. Mullen being in Guelph, and Dr. Wardrope in Melville pulpit. The morning services were to the children, and in the evening religious training, especially at home, was the theme.

THE *Houghton College Record* has the following exceedingly flattering notice of Miss Lee, the Lady Principal of the Brantford Ladies' College. Miss Mary F. Lee has accepted the position of Lady Principal of the Brantford Ladies' College, Brantford, Ont. Miss Lee brings enthusiasm, experience and culture to aid her in the duties of this position. Her thorough conviction that the religious spirit imbued at Houghton should pervade all institutions for ladies, is a promise and a prophecy that Christian influence will prevail, and high ideals will ever be kept before the pupils of Brantford Ladies' College.

THE Rev. Dr. Duval has resumed his pulpit labours in Knox Church, Winnipeg, after a few weeks' vacation, during which time he visited the far west, his trip extending through the Rocky Mountains and to the Pacific coast. The services in the morning were in a

line with the thoughts which such a tour would naturally suggest. The Old Testament lesson read was the eighth chapter of Deuteronomy, which almost seemed, as the Doctor read it, to have been written with some reference to the Canadian North-West. The text also was very appropriate, being Genesis xiii. 17. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

A BRANCH of the Christian Endeavour Society has been formed in connection with the Aylmer Presbyterian Church, Que. The following officers have been appointed: Mrs. D. Miller, President; Mrs. J. Pushman, Vice-President; Mrs. E. S. Prentiss, Sec. Treas.; Mrs. Theodore Parker, Fannie Parker and Mary Gordon, Lookout Committee, Mrs. Prentiss, Miss Prentiss, and Messrs. J. Smith and J. Pushman, Prayer-Meeting Committee; Mrs. Pushman, Mrs. Miller, Mrs. Prentiss, Miss Prentiss and Mr. Pushman, Sunday School Committee. It is most befitting that a branch should be in Aylmer, since there the Rev. Dr. Clarke, founder of the Christian Endeavour Society, first saw the light and spent his boyhood. Some of his playmates are now members of the society.

ON Sabbath morning week St. Andrew's Church, Blyth, was well filled to listen to a special sermon to the Sabbath school children by the pastor, Rev. A. McLean. The children occupied the most of the centre seats of the large edifice. After the usual exercises the preacher chose for his text Prov. xxvi. 23, on which he dwelt, beseeching his hearers with all earnestness and love to give their hearts to God, giving them examples of some of our greatest and wealthiest men who were working in the Sabbath schools, and what could be done by every one of them before him if they only wished. The little ones paid the greatest attention to him, and his words will not soon be forgotten by them. Miss Jennie Phillips, with her usual ability, presided at the organ, which greatly assisted the children in their singing, which was excellent.

THE services in Knox Church, Guelph, on Sabbath morning week, had special reference to the young people, the day being recommended by the General Assembly as Young People's Day throughout the Church. A short sermon was delivered by the pastor, Rev. R. J. Beattie, after which an able address on Success in Life was given by Mr. Galloway, of Uxbridge, Ont., who lost his health when about ready to enter College. He is now visiting the churches and doing what work he can undertake in a feeble state of health. His address was very highly appreciated by the large congregation present. In the evening the Rev. Dr. Junor, of New York, conducted the service. The sermon was an excellent one, the subject being The Life of Faith. Dr. Junor, says the *Guelph Mercury*, is coming to be well-known in Guelph, and the people are always pleased to see and hear him.

DR. WARDEN writes: By a printer's mistake last week "Presbyterian" represents \$15,000 as having been received towards the purchase of the Ladies' College, Ottawa. This should have been \$1,500. The purchase price was \$20,000. In addition to this amount there is required fully \$4,500 for repairs to the buildings, furniture, etc. The entire building has been carefully examined by a practical architect, and an estimate made of the sum needed for repairs. At present new baths, closets, etc., are being put in, and sanitary arrangements thoroughly overhauled preparatory to the opening of the session on Thursday, October 3. As the Board have adopted the principle of running on accounts, it is earnestly hoped that those desirous of helping in this work will forward their contributions without delay. There is still required \$23,000 to meet in full the cost of the property and necessary repairs, etc.

THE public missionary meeting of the Pictou Women's Presbyterian, which took place in United Church, New Glasgow, on Thursday evening week, was largely attended, and the exercises very interesting throughout. Rev. Mr. Scott occupied the chair. After singing "All hail the power of Jesus' name," by the choir, Rev. E. A. McCurdy led in prayer. The band of thirty little girls, representing "missionary spirit," sang and recited very nicely, and added no small share to the interest of the evening. The platform was tastefully decorated with flowers. Rev. Mr. Morton, missionary to Trinidad, was the first speaker. He gave an account of the work on that Island, which was very interesting. Mrs. Morton took up some points not touched upon by her husband. The importance of supporting missionaries in Trinidad was very clearly shown. Rev. A. Robertson spoke briefly on the subject. After prayer by Rev. A. Bowman, a collection in aid of the mission fund was taken up, and the meeting closed with the doxology.

FROM the *Ottawa Journal* we learn that the ministerial brethren at the Dominion Capital, mindful of apostolic practice, recently went a-fishing. Through the kindness of Mr. Dalglish, of the Flats, a party of citizens enjoyed a pleasant day on the water. All the Presbyterian clergymen in the city were invited, and with them a number of friends. Mr. Dalglish placed his yacht at their disposal. The company started about ten a.m., and in due time reached Black Rapids, where well filled baskets were unburdened. Then out came fishing rods and tackle, and the fish had a day's sport devouring bait. The most successful anglers were Mr. Fraser & Perkins, Rev. M. H. Scott and Rev. Dr. Armstrong. Rev. Dr. Moore's usual good fortune forsook him, but he declared that he had at least a day free from anxiety as to the financial burden of the Ladies' College. There was the usual number of ministerial stories, some of which were said to be excellent. Mr. Dalglish, the captain and engineer received hearty votes of thanks.

By decree of the General Assembly of the Presbyterian Church says the *London Advertiser*. Sunday was observed as Children's Day throughout Canada. All the services in St. Andrew's Church partook of this character, commencing with a children's morning prayer meeting at ten a.m. Rev. Dr. Waters, of Newark, N.J., preached in the morning on the subject of "Faith," and was listened to with deep interest. A platform meeting was held in the afternoon in the church, and proved interesting and instructive. Stirring addresses were delivered by the pastor, Rev. J. A. Murray, and the Rev. Mr. Courne, of Dundas Street Methodist Church, Dr. Waters and Mr. A. S. Macgregor, superintendent of Sunday School. In the evening a service of song was held, conducted by the pastor. The subject was "Seeking Jesus," and all the remarks made were especially adapted for the children. Children's hymns were sung during all the service. The platform was decorated with rich foliage, which had a pleasing effect. Altogether it was a grand day for the little folks and their parents and friends.

IN compliance with the request of the General Assembly to the Presbyterian Church throughout the Dominion, last Sabbath was observed as children's day in the Waterloo Presbyterian Church. The children and teachers to the number of about 130 assembled in the basement at 10.45 a.m. and after singing hymn 244 "Sweet is the solemn voice that calls the Christian to the house of prayer," they went up in a body to the church. The platform and pulpit were tastefully decorated with flowers, which seemed to be quite in harmony with the bright and cheerful faces of the children. In addition to the school, there was a large attendance of parents and friends, nearly every seat being occupied. A very practical, interesting and instructive address was given by the pastor, Rev. Mr. Mitchell, from Mark vi. 26 "Behold the fowls of the air," in which were shown several of the ways by which the birds praise God, viz. by their life, dress, singing, and teaching, drawing practical lessons therefrom, to all of which marked attention was given by both children and adults. Services of this kind, says the *Waterloo Chronicle*, cannot fail to be productive of good, bringing as they do the Sabbath School before the congregation and making them feel they are part and parcel of the Church, and bringing the congregation into sympathy with the school. To this end we think the Assembly has acted wisely in setting apart a special day for the children.

THE Rev. A. B. Baird, of Winnipeg, who was at the opening of the new Presbyterian Church, Keewatin, says that he found the population of the place doubled since last summer when he spent his vacation there, making the number of inhabitants at present about a thousand. The new Presbyterian Church, Mr. Baird says, is built on a very suitable site, and is one of the handsomest of the smaller churches within the bounds of the Synod. It has an ecclesiastical appearance, with steep roof and low walls, and it receives abundance of light through stained glass windows. It is furnished inside with seating, pulpit, etc., in pine, oiled and varnished; with two Sabbath school class rooms at the back; and has a seating capacity of about 450. The church is a frame building upon a stone foundation; it cost about \$2,800. The tastefulness of its appearance reflects great credit upon the Rev. Robert Nairn, the minister; Mr. R. A. Mather, chairman of the Building Committee, and Mr. G. W. Murray, the architect and builder. The Rev. A. B. Baird, B.A., preached in the morning and afternoon, Rev. J. K. Welsh, of Boissevain, Manitoba, preaching in the evening, when Rev. Mr. Baird took the service at Rat Portage. The other services at the latter place were given up for the day. The attendance was good although the rain that fell at intervals throughout the day interfered with the coming of people from Rat Portage and Norman. The congregation continues its work with renewed confidence and hopes of success. Rev. Mr. Nairn, the pastor, is at present in Scotland.

AT a meeting of the Longford Presbyterian congregation held in the Memorial Church, on the 29th August last, and presided over by the Rev. Dr. Gray, Mr. David Borthwick, says the *Orillia Times*, was unanimously elected an elder, and Messrs. J. McPherson, Sr., John Landing, John Calderwood, and R. Leith were chosen deacons. On Sabbath, the 8th September, after a sermon from the Rev. J. Gilchrist, of Sebright, Mr. D. Borthwick was ordained to the office of elder, and Messrs. McPherson, Landing, Leith, and Calderwood to the office of deacon, according to the forms of the Presbyterian Church. The Rev. Dr. Gray, Moderator of Session, conducted the ordination services. For the first time, in its interesting history, this congregation has been privileged with office-bearers to administer its spiritual and temporal affairs. It is gratifying to find that the appointment of three elders and four deacons has been made, not only with complete harmony, without the necessity of a vote, but also in a way that has evinced good business abilities on the part of the members. It is hoped that this new progressive step on the part of this congregation will conduce to the spiritual welfare of the people, and that soon, in conjunction with Uptergrove, a minister may be settled over the charge, and the ecclesiastical organization be thus completed.

SUNDAY week having been appointed by the General Assembly as a day of thanksgiving on behalf of Sabbath schools, special services were held in the Presbyterian Church, Midland, on that day. In the morning, says the *Orillia Times*, the pastor, Rev. Mr. James, preached from the text: Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth, Psalm xiv. 6; and during his remarks called attention to the encouraging features of the report on Sabbath Schools for the past year. He spoke favourably of the scheme for higher religious instruction, and urged upon parents the advisability of encouraging their children to take part in it. In the evening a children's service was held, which proved most interesting, the church being crowded with the little folks, their parents, and their friends. After the usual devotional exercises, instead of a sermon, short addresses were delivered on the different features of Sabbath school work, which were listened to with deep interest by all present. The pastor, who spoke first, addressed himself especially to parents, asking that they see to it that their children attend the Sabbath school regularly, and that they come prepared with the lesson. Mr. Thomas Wallace, superintendent of the school, followed with words of encouragement to the teachers and all Sabbath school workers, and spoke of the great benefit to be derived from earnestly engaging in such work. Mr. D. L. White, one of the teachers, then addressed the scholars, and in a most interesting manner held their attention while he spoke to them of obedience and duty. His remarks were interspersed with a number of stirring anecdotes, which we feel sure will long be remembered by the scholars.

THE Rev. R. McIntyre has been very warmly welcomed by the Presbyterian congregations of Delaware and Cooke's Church in that township, to which he was recently inducted. A correspondent writing to the *London Advertiser* says that on Sunday week the reverend gentleman preached to large congregations in both places of worship, taking for his text Acts x. 29. The discourses were pre-eminently practical. In this connection it is interesting to note that the Halton County congregations, from which Mr. McIntyre was called, parted with him with much regret. The Nelson correspondent of the *Milton Champion* says of the farewell gathering: We are sorry to say that our friend, Rev. R. McIntyre, has severed the tie which for the past three years has bound us together as pastor and people. On Sunday week, at eleven a.m., he preached his farewell sermon at Nelson. It is unnecessary to state that the church was filled. In the afternoon of the same day he bade farewell to his Dundas Street charge—known as the Sixteen Church. Here he also had a crowded church and a good part of the church yard full to listen to his last sermon. Both congregations have progressed under his charge, the Sixteen having made great strides both from a spiritual and financial point of view. Not an unpleasant scene in the departing drama was the invasion of the manse on Monday evening week by the Sixteen congregation, who were deeply affected at parting with their much-loved pastor and who wished to show the great respect they held for him, his partner in life and his family. The reverend gentleman and his wife were called to the front, when a very able address, couched in appropriate language and enclosed in a beautiful frame, was presented to them, accompanied by a purse of \$50. In a brief and touching reply Mr. McIntyre thanked them for their kindness. Singing and feasting followed for hours, when those assembled departed for their homes, feeling that they had enjoyed themselves, but sorry to think that they had to say good-bye to their beloved pastor. By request Rev. Mr. McIntyre filled the pulpit in the Appleby Methodist Church last evening, where about four hundred gathered to hear his farewell discourse. Although belonging to another branch of the Christian Church, he is very popular and greatly esteemed in that district, having become acquainted with them through tea meetings, etc. It is a source of regret to the Middle road people that such an able and friendly neighbour minister is leaving them. Mr. McIntyre moves this week to Delaware, near London, to his new field of labour, carrying with him Christian respect, high hopes and prayers for his success and prosperity in his new home.

THE Organ Recital on Friday evening week in Knox Church, Owen Sound, was a decided success. Promptly at eight o'clock the opening chorus was announced, and the various numbers were rendered with remarkable skill and in the very best time. Mr. L. H. Alexander delighted the audience with "One Sweetly Solemn Thought," and Miss Sarah Taylor sang very sweetly "Abide With Me," while the congregation was moved "deeper and deeper still" by Handel's Jephtha, beautifully rendered by Mr. Christopher Eaton. Mr. W. V. Hill deserves the best thanks of the Committee for the considerable assistance he so cheerfully rendered, and Mr. Edward Jacklin, the organist of the church, is to be congratulated on the success of this grand organ recital. A few remarks were made by the pastor of the church, Rev. E. Wallace Waits, B.A.: in the course of which he said he believed music in Divine worship was right. God loved music. He argued this from the fact that He has breathed so much of it into everything he has made.

There's music in the sighing of a reed;  
There's music in the gushing of a rill;

There's music in all things, if men had ears;  
The earth is but an echo of the spheres.

He concluded by thanking those who had assisted in the entertainment, and tendered his congratulations to the congregation, and especially to the managers, on the step they had taken in placing in God's house such a fine classic-toned instrument. The opening services on Sabbath were a great success. The Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa, came fully up to the published reports of him. He is undoubtedly a unique preacher. His morning discourse was an original argument for the resurrection founded on the words of Christ, "The man is not dead, but sleepeth" Matt. ix. 24. In the evening the reverend gentleman preached a very able sermon from Luke xiii. 31: "Simon, Simon, behold Satan hath desired to have you." It occupied about fifty minutes in delivery and was listened to with close attention throughout. The services were much enjoyed, the music was very fine, congregations large, and collections liberal; although by far the largest collection was contributed at the morning service. The organ consists of two manuals with a full range of pedals, and consists of the following registers: Great organ.—Principal, Open Diapason, Melodia, Harmonic Flute, Dulciana, Fifteenth, Trumpet. Swell organ.—Violin Diapason, Violina, Viol di Gamba, Stopped Diapason, Piccolo, Unison, Bass, Oboe. Pedal organ.—Bourdon, Violoncello. Mechanical registers—Swell to Great, Swell to Pedal, Great to Pedal, Tremulant. The cost of the organ with hydraulic motor for blowing, and sundry attachments, approaches \$3,000.

**PRESBYTERY OF STRATFORD**—The Presbytery of Stratford met in Fullarton on the 9th inst.; Rev. W. M. McKibbin, Moderator. Mr. Chrystal read a paper on "Exemptions from Taxation," after which a general discussion of the subject took place. Mr. Turnbull, on behalf of the assessors appointed to visit Milverton in the ex-treasurer's books, reported that they had suspended Mr. Brydone from Church membership and removed him from the eldership. This report was received and the assessors were instructed to bring in a statement showing fully the grounds on which this action was based and also the facts in the whole case so far as those have come to light. It was agreed to certify Mr. D. M. Buchanan, student, to the authorities of Knox College. Messrs. Hamilton, Turnbull and McLean were appointed to visit Harrington anent the Augmentation Fund. A call from Shakespeare, etc., in favour of Rev. R. Pyke, was presented by Mr. Pantou. It was very hearty, and being sustained, was put into Mr. Pyke's hand, who accepted it. The stipend promised is \$750 and Manse. It was agreed to meet in Shakespeare on the 24th inst., at ten a.m., for the purpose of ordaining and inducting Mr. Pyke to that charge. The public services to commence at 2 p.m.; Mr. Pantou to preside, Mr. Perry to preach, Mr. Hamilton to address the minister, and Mr. Turnbull the people. Subjects were named for Mr. Pyke's examination. The Presbytery then adjourned to meet as above.—A. F. TULLY, Pres. Clerk.

**PRESBYTERY OF LINDSAY** The Presbytery of Lindsay met at Woodville and within the Presbyterian Church there, on Tuesday, 27th Aug., 1889, at eleven a.m., and was constituted by the Rev. A. G. McLachlin, B.A., Moderator. The minutes of former meetings were read and sustained, the Moderator intimated that his year of office being closed a new Moderator required to be appointed. When it was duly moved and agreed, that the Rev. D. C. Johnson, of Beaverton, be Moderator. He accordingly took the chair and thanked the Presbytery for the honour conferred on him. The thanks of the Presbytery were tendered to the retiring Moderator for his conduct in office, and expressing their satisfaction for the excellent manner in which he had discharged the duties devolving on him. A call and relative documents from Quebec Presbytery were laid on the table, addressed to the Rev. D. McDonald, Glenora, from Lake Megantic congregation. Commissioners were duly heard, and the call was placed in the hands of Mr. McDonald, who, after due consideration, declined said call. The following special minute was moved and sustained, "That in view of the removal of the Rev. J. B. McLaren from the pastorate of the Presbyterian Church, of Cannington, to that of the Presbyterian Church of Aylmer and Springfield, the Presbytery expresses its sense of the loss which it sustains in being deprived of a worker so zealous and faithful, and of an adviser so prudent and impartial as Mr. McLaren has ever proved himself to be; that the Presbytery also express its thankfulness to the Giver of all good for the success with which He has been pleased to crown the efforts of His servant while he laboured within its bounds, and pray that success may still be granted to him in his new field of work, that so the interests of the Church at large may be advanced by the loss which we at present sustain." The Presbytery gave due consideration in regard to the claims on Home Mission and Augmentation Fund, and also as to the future supply of Coboconk and Kinmont by an ordained missionary. The following missionary students, namely, Messrs. Smith, Heron and Morrin gave in discourses which were sustained, and the clerk instructed to certify them to the Senate of Knox College. Also Mr. D. Hutchison and Mr. N. McLean, from Bolsover were examined and recommended to the Senate of the Presbyterian Church of Montreal, as fitted for admission to the studies leading to the ministry. The next regular meeting was appointed to be held at Woodville, on Tuesday, 26th Nov., at eleven a.m.—JAMES R. SCOTT, Pres. Clerk.

**PRESBYTERY OF ORANGEVILLE**—This Presbytery met at Orangeville, September 10. There was a fair attendance of ministers and elders. Mr. Ballantyne gave notice that at next regular meeting he would move that this Presbytery engage in a system of presbyterial visitation of congregations within the bounds. Mr. McClelland reported that he had moderated in a call at Horning's Mills and Primrose in favour of Mr. William A. Stewart. The call was signed by 100 members and seventeen adherents, and a stipend of \$750 annually, in half-yearly payments promised. The call was unanimous, but the busy season amongst the farmers prevented a fuller signature. The call was sustained, and conditional on Mr. Stewart's acceptance, his ordination and induction will take place at Horning's Mills on Friday Oct. 11th at 1.30 p.m. Mr. McClelland to preside, Mr. James to preach, Mr. Smith to address the minister and Mr. McNeil the people. A circular letter was read to the effect that the Home Mission Committee has asked this Presbytery to raise \$500 for Home Mission work and \$300 for Augmentation Fund. Messrs. McClelland and Hossack were appointed to apportion these sums to the different congregations *pro rata*. Mr. Wallace's term as ordained missionary at Maple Valley and Singhampton having expired, he tendered his resignation which was accepted, to take effect on the 24th inst.; and the Presbytery expressed its high estimate of Mr. Wallace who has done earnest and faithful work in that field. Messrs. Craig and McNeil were appointed to visit the field to see that some arrears due Mr. Wallace be paid. The Clerk was ordered to certify Messrs. M. C. Hamby, Thos. McCulloch, J. C. Wilson, J. M. Miller, William T. Hall, T. McLaughlin and R. J. Hunter to the Senate of Knox College, and Mr. John Maxwell to the Senate of Queen's College. The Presbytery declined to recommend Mr. George E. Lougheed of Caledonia East, as he has not complied with sections 135 and 136 of the Rules and Forms of Procedure of the Presbyterian Church, and the Clerk was instructed to notify the Senate of Knox College accordingly. As the term for which Mr. Ray was appointed ordained missionary at Bellisford and Melville Church soon expires the Presbytery requested him to remain until next meeting of Presbytery, and that in the meantime the people be requested to intimate to the Presbytery their desires for the future. Mr. McColl was granted leave to moderate in a call at Priceville. Mr. McNeil reported that he had moderated in a call at Dundalk and Ventry in favour of Rev. George A. Yeomans, M.A. The call was signed by seventy-nine members and twenty-seven adherents. Delegates stated that the limited time and

busy season of the year prevented a fuller signature, but that the call was unanimous. There was a guarantee for stipend \$600 annually, to be paid in half-yearly payments. The call was sustained, and, conditional on Mr. Yeomans' acceptance, a special meeting of Presbytery was appointed for his induction, to be held at Dundalk on Tuesday Oct. 15th at 2 p.m. Mr. McNeil to preside, Mr. McClelland to preach, Mr. James to address the minister and Mr. McColl the people. The next regular meeting of Presbytery was appointed to be held at Orangeville on Tuesday Nov. 12 at 10.30 a.m.—H. CROZIER, Pres. Clerk.

**PRESBYTERY OF TORONTO** This Presbytery met on the 3rd inst., Rev. Walter Amos, Moderator. Agreeable to application made, Rev. Mr. Meikle obtained leave of absence for three months, and Rev. A. Drum obtained the same for three months and a-half, arrangements being promised in both cases for the supply of their pulpits during their absence. Reports were received from the Sessions of College Street, Bloor Street, and Davenport Churches, all of them stating that they would offer no opposition to the organizing of the people connected with the Seaton village mission as a regular congregation. A committee was then appointed, consisting of the Rev. A. Gilray, Messrs. J. Mitchell, G. Dalby, C. Peterkin, and J. Crane, to meet the people just referred to, and organize them as previously petitioned for, as also to report thereon to next ordinary meeting. The committee appointed in July last to confer with the Session of East Church, and with those who meet for worship in St. George's Hall, reported in substance through Rev. W. Frizzell, that they had conferred separately with said parties, that they had found them still entertaining conflicting opinions on the question of a new organization in that part of the city, and after reviewing all the circumstances the committee were of opinion that the district is too large for any one congregation to overtake the work, and that therefore the prayer for separate organization should be granted. After some deliberation on this report, it was moved by Rev. H. M. Parsons, seconded by Rev. J. Frazer, and agreed to, that the decision of the Presbytery in regard to the prayer of the congregation worshipping in St. George's Hall for organization be re-considered. It was moved by Rev. W. Frizzell, seconded by Rev. W. C. Wallace, that the prayer of the worshippers in St. George's Hall be granted. In amendment thereto, it was moved by Rev. D. J. Macdonnell, and seconded by Rev. J. Mutch, that the said prayer be not granted. On a vote being taken, ten voted for the amendment and fourteen for the motion, so that the motion carried. The yeas and nays were then taken in regard to the motion, when fourteen voted yea and ten nay. At a later stage of the day's proceedings it was moved, that Rev. W. Frizzell, Rev. J. Carmichael and Mr. T. Yellowlees be appointed a committee to meet with the petitioners of St. George's Hall, and organize them as a regular congregation of the Church under the jurisdiction of the Presbytery, and report to next ordinary meeting. On a report of a committee previously named, the following were appointed as the Presbytery's standing committees, viz: Home Missions, Revs. A. Gilray, J. M. Cameron, and Mr. James Mitchell; Foreign Missions, Rev. Dr. Kellogg, Rev. J. MacKay, and Mr. C. B. Robinson; Augmentation, Revs. D. J. Macdonnell, J. W. Bell, and Mr. J. Massie; State of Religion, Revs. W. Frizzell, W. W. Amos and Mr. D. Elder, French Evangelization, Rev. Dr. McTavish, Rev. D. B. Macdonald, and Mr. S. Kennedy; Temperance, Revs. P. Nicol, W. Percival, and Mr. Geo. Smith; Sabbath Schools, Revs. J. Neil, R. Glassford, and Mr. I. McNab; Colleges, Revs. J. Mutch, R. Haddow, and Mr. J. R. Miller; Aged and Infirm, etc., Rev. R. Wallace, Rev. Dr. Reid, and Mr. Sylvester; Systematic Benevolence, Revs. W. Burrs, J. A. Grant, and Mr. T. Yellowlees; Sabbath Observance, Rev. Dr. Parsons, Rev. T. T. Johnstone, and Mr. R. Gourlay. The first named on each of the committees to be conveners thereof. Those conveners of the said committees whose appointments bear on matters of finance were instructed to prepare schedules, setting forth the amount of contributions to our church schemes that might reasonably be expected from the congregations and mission stations throughout the bounds, the conveners to report to next ordinary meeting. The Presbytery resolved to meet at Brampton, on Tuesday, the 24th, inst., at three p.m., for the purpose of dealing with Rev. A. Gaudier's trials for ordination, and if satisfied there-with, to meet again at seven-thirty p.m. for his ordination and induction; the Moderator to preside; Rev. A. Glassford to preach; Rev. G. M. Milligan to deliver the charge; and Rev. R. P. Mackay to address the congregation. Agreeable to application made, authority was given to Rev. J. Carmichael to moderate in a call from the congregations of St. Andrew's and St. Paul's, Vaughan, etc., at whatsoever time they may be ready for the same. Rev. G. Mackay was appointed to preach on an early Sabbath and dispense the Lord's Supper to the congregations of Mount Albert and Ballantrae, to enquire also into the financial condition of the latter congregation, and to report thereon to the Presbytery. Attention was called to the syllabus sent out to members of Presbyteries by Rev. T. F. Fotheringham anent the higher instruction in Sabbath Schools, and the matter was referred to Presbytery's S. S. Committee to report at next ordinary meeting. The next ordinary meeting was appointed to be held on the first Tuesday in October at eleven p.m.—R. MONTEATH, Pres. Clerk.

TIDINGS FROM CHINA.

Mr. Hamilton Cassells, Secretary of the Foreign Mission Committee writes. I have evening received the enclosed notice of the death of Mr. Goforth's little girl for insertion in your paper. A letter from Mr. Goforth accompanying it bore date the 26th July and was written from Pang Chuang where the body has been brought for burial. By the same mail I received another letter from Mr. Goforth written on the 11th July in which he gives the following account of their advance from Pang Chuang to Lin Ching. We are now 150 li by cart, or 300 li by boat, nearer Honan. Mr. MacGillivray went ahead to see after the refitting of a Chinese compound. A week ago last Saturday we received a letter from Mr. MacGillivray urging us to come on here for he had a house with two rooms ready. On the Monday we commenced packing up. On Thursday evening we slept in our house boat on the river ready for an early start towards Lin Ching. Thursday when we moved to the river the thermometer was 108 in the shade but Mrs. Goforth and baby waited till the evening before going over to the river 20 li from Pang Chuang and so avoided the heat. Friday at 3.30 a.m. we started up stream, movement slow, wind and stream against us. The thermometer registered 98 in our boat apartments. Saturday cooler, wind fair, heavy rain in afternoon. Sunday, anchored at the city of Wu Cheng for the Sabbath. During the forenoon when the boatmen were gambling I went out among them. They stopped gambling and listened. Outsiders were soon attracted so that we had the fore part of the boat filled with attentive hearers. Again in the evening I spoke for about an hour to the crowd which had collected on the bank. Our little maid was the chief centre of attraction for the people. Men, women and children, came in troops to see her. She has learned to greet the Chinese in Chinese fashion and at once gains their friendship for us. Monday passed with much heat and head wind. A hard pull for the boatmen. Tuesday, started at 2 a.m., and arrived at Lin Ching at 8 a.m., and by noon had our things in our Chinese compound. Mr. MacGillivray has given you a description of these premises so I will say no more than that we will be very comfortable here. This is a stage nearer Honan. The advance may not be as rapid as many hoped for. No doubt it will be disappointing to those who have no conception of the difficulties to be met with in opening up a new mission in the interior of China. They are passing through the deep waters, and should receive the sympathy and prayers of the Church.

Sabbath School Teacher.

INTERNATIONAL LESSONS

1889. REVIEW. 1 Sam. 31.

The Lessons for the Third Quarter of 1889 cover an important period in Old Testament history of about eighty years—from the call of Samuel to the death of Saul and his sons. The subjects for the quarter's lessons are as follow: Samuel called of God, 1 Sam. iii. 1-14. The sorrowful Death of Eli, 1 Sam. iv. 1-15. Samuel the Reformer, 1 Sam. vii. 1-12. Israel Asking for a King, 1 Sam. viii. 4-20. Saul Chosen of the Lord, 1 Sam. ix. 15-27. Samuel's Farewell Address, 1 Sam. xi. 1-15. Saul Rejected by the Lord, 1 Sam. xv. 10-23. The Anointing of David, 1 Sam. xvi. 1-13. David and Goliath, 1 Sam. xvii. 32-51. David and Jonathan, 1 Sam. xx. 31-13. David Sparing Saul, 1 Sam. xxiv. 4-17. Death of Saul and his Sons, 1 Sam. xxxi. 1-13.

The teaching of the lesson as a whole may be grouped under the head of Obedience and Disobedience, as they have been treated during the quarter in these lesson-pages. Or they may be considered as presenting the conditions of success or failure in life. He who would succeed must have faith in God, and must show his faith by his obedience. Without this trustful obedience he cannot have success, even though he is of a priestly family with a home in God's house, or is a king on the throne. With this trustful obedience he can expect communion with God as a child and as a man, he can defy wild beasts or giants, and he can hope for protection against the injustice of even a royal enemy.

TEMPERANCE LESSON.

1 Sam. xxv. 23-31, 35, 38.

\* GOLDEN TEXT They also have erred through wine, and through strong drink are out of the way. . . they err in vision, they stumble in judgment. Isa. xxviii. 7.

When David was a forced wanderer through Saul's jealousy while in the neighbourhood of Carmel, accompanied by his band of about six hundred men, he came near the possessions of a wealthy resident of Maon. As was customary in the East in that age, wealth consisted largely in flocks of cattle and sheep. David and his men had been scrupulously honest in regard to all that belonged to Nabal. He sent to him for a contribution for the support of his men, but Nabal treated his request shamefully, and sent David's messengers away empty-handed. This and the taunts of Nabal roused David's indignation, and he made up his mind to bring swift punishment on the churlish man. Meanwhile Abigail, Nabal's wife learned all the circumstances and hastily gathered provisions as a present for David's young men, she set out to meet David, and, if possible, divert him from his revengful purpose. In this she is successful, and David is glad to be withheld from inflicting vengeance for what was a personal affront. When Abigail returned home she found that her husband was holding a riotous feast, and was very drunken. By his conduct he had forfeited the respect of his wife, for she had described him to David as "a son of Belial." Nabal (meaning fool) is his name, and folly is with him. So deeply overcome was he in his drunken folly that Abigail can tell him nothing that night, for reason and understanding were clouded by intoxication. For the time being he could not act as a rational and intelligent being. How odious the sin of intemperance makes those who yield to it! Next morning when he could understand what was said to him, he lost heart altogether when his wife told him how she had in some measure averted the disaster that his follies had provoked. "His heart died within him." Those who give themselves to strong drink may be reckless at times, but they are never really courageous. They cannot face dangers and difficulties calmly. In ten days after Nabal died. The thirty-eighth verse says, "The Lord smote Nabal that he died." Drunkenness is a deadly disease as well as a sin. It is one of the things of which it is said "the end of these things is death." Strong drink is a destroyer of life. Alas, how many are its victims, how long the roll of that melancholy procession that goes on filling drunkards' graves. It poisons the moral nature, blights the affections and ruins the soul. Well then, may the examples of the past, and the no less striking examples of the present make a deep impression on mind, soul and conscience, and lead to the resolve that by God's restraining grace all that leads to intemperance shall be shunned as pestilence and plague have to be avoided.

MISSIONARY LESSON.

Ps. lxxvii. 1-7.

The following is by Professor Green, of Princeton, in *Sunday School Times*:

From the present experience of God's bounty in an abundant harvest, the Psalmist rises to the contemplation of the period when the rich goodness of the Most High should be acknowledged throughout the whole earth.

Verse 1.—The sacerdotal blessing (Num. vi. 24-26) is here converted into a petition. God's gifts encourage us to ask for more. His providential favours indicate his readiness to bestow spiritual and everlasting blessings. Cause His face to shine upon us: Temporal gifts are of small account unless God's favour and love come with them. *Selah*: In the musical performance, this thought was emphasized by a pause in the singing, while the instruments were loudly played.

Verse 2.—The blessing of God is invoked upon his own people, not for their benefit and exaltation merely, but that God's mercy may be declared throughout the whole world. They are blessed that they may be the means of blessing others. That Thy way may be known: God's way is His mode of dealing, His beneficence and grace as shown toward Israel, and through them displayed to mankind at large. Thy salvation: The help and deliverance which God affords both in temporal and spiritual things. The paraphrase "saving health" is less intelligible than "salvation," which is the ordinary and proper rendering of the Hebrew word.

Verse 3.—Even during the restricted economy of the Old Testament, when the true religion was limited to but a single nation, psalmists and prophets, and the pious generally, looked eagerly forward to the time when all the nations of the world should unite in sounding forth the praises of the Lord, and in glad thanksgivings to His name.

Verse 4.—The universal extension of God's Kingdom is an occasion of universal joy; for it shall be the reign of righteousness and peace. It shall banish all disorder and injustice from the earth, and all the misery, which is the fruit of sin.

Verse 5.—The Psalmist once more breaks forth in his earnest desire that all the nations of the world might experience such blessings as would fill their hearts with thankfulness to God, and lead to the utterance of his praise.

Verse 6.—The earth hath yielded her increase: This clause suggests the occasion of the psalm. The harvest was gathered in,—a token of God's goodness in the past, an omen of blessing yet to come.

Verse 7.—And with His blessing granted to His own people was linked the extension of the true fear and worship of God over all the earth, even to its remotest parts.

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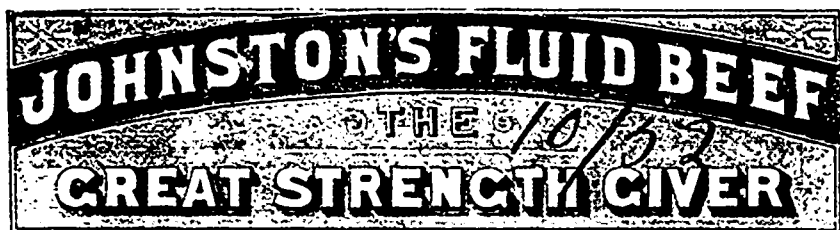
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### THE MISSIONARY WORLD.

#### KOREA AND HER RELIGIONS.

The kingdom of Korea stands related to the Empire of China very much as the United States stand related to Great Britain. Not, of course, as respects their relative power or importance, but simply from an historical point of view. Many centuries ago the peninsula of Korea was inhabited by a race of men who left no records of themselves, and whom we call aborigines in default of any knowledge of an anterior race. This, to a certain extent, can be said of the American Indian. Again, Korea, in early historical times, became an asylum for Chinese refugees. In course of time these refugees obtained the ascendancy over the aboriginal inhabitants, and formed a kingdom, tacitly considered to be a vassal of China. The two races, living in such close relations, were slowly amalgamated, which resulted in the gradual estrangement of the little kingdom from the authority of the mother country. In coming from China the refugees and emigrants brought with them the traditions and customs of that empire. It is to one of these imported customs that we desire to direct attention. All the great Asiatic religions were from time to time imported from China. Each had its period of growth, of supremacy and of decline. The only one that came to stay for any great length of time was Confucianism, which is indeed, if such an expression may be allowed, the least objectionable of any of the religions, of the East. Of Shintoism and Taoism there are no traces left. Buddhism still struggles for existence, although it is confined to certain monasteries scattered about the country, and has no following among the masses. But for many centuries the people have been devoted Confucianists, observing its fundamental tenet of ancestor worship with the utmost punctiliousness.

One might ask why it is that Confucianism holds its own so powerfully, holding to-day as high a place in the minds of these people as it did a thousand years ago. I think it can be easily explained. In the first place, it is based upon a real and powerful feeling, that of reverence for parents, a thing good in itself and worthy of praise, but very dangerous when made to answer the demands of the religious nature. The founder of Confucianism seems to have been a deep philosopher in this, that, recognizing the mysticism and the essential powerlessness of the ancient Hindu religions, he was bound to offer something which should have in it a reality, something tangible, and he fixed upon the "filial feeling" as being the highest and most sacred reality. Using that as a basis he worked out his system and launched it upon a long voyage.

We have called it dangerous, and so it is, for half truths are more dangerous than entire falsehoods. Perverted truth does more harm than direct falsehood. It is what makes Mohammedanism more dangerous than Buddhism, for the former makes Christ one of its prophets, while the latter is wholly mythological. A second reason for the power of Confucianism is, that it has no priests, no temples, nothing that would make it liable to become an establishment. We think it has become evident that established religions are comparatively short-lived. It is surely so in the East. Suppose, if you will, that a certain emperor of a certain dynasty should make Buddhism the court religion, and compel the people to adopt it. It would have a phenomenal growth, for obvious reasons; but suppose further that a new dynasty should come in; it is morally certain that in the general political housecleaning that political religious institutions would go by the board. It is a rule in the East that new dynasties shall have things as different as possible from the old. The natural conservatism of the people renders changes in many directions impossible. But to give a concrete example:

Each time there has been a change of dynasty in Korea the capital of the country has been changed, and no one from the old capital allowed to move to the new one. It is probable, then, that a court religion would not survive the change. But Confucianism, or ancestor worship, has none of that pomp and circumstance, that gorgeous ritual which endear some forms of religion to the heart of princes. It, therefore, survives the dynastic changes to which others would succumb. Another reason, derived from the last, is, that the total absence of temples and priestly orders render unneces-

sary those heavy religious taxes upon the people which are necessary in the case of other religions. It may be objected that the voluntary giving of money creates an interest that makes the devotee even stronger in his adherence. But that objection does not hold here where the masses are engaged in a hand-to-hand fight with poverty. The few pence that they spend in the simple rights of ancestor worship are all they can spare, and nothing but fear could extort more from them. There are various other reasons why ancestor worship holds such a prominent place in the East, but let one more suffice.

It appeals to a side of man's nature that is always open to approach, and that is clannishness. It is the most subtle form of flattery. Confucianism is no religion, properly speaking. It is merely a makeshift. It presents itself in a flattering form, at the same time basing itself on a real affection of the heart, and claims to satisfy the religious sentiment. But it only acts as an anaesthetic to the conscience, convincing, not by the cogency of its real nature, but by the power of collateral and adventitious advantages, in view of which the man loses sight of the essential need—a soul religion.

In spite of these reasons it must be confessed that the great majority of these people are Confucianists because their fathers and their fathers' fathers were such. Custom rules here to an extent that is never imagined by those who have not seen it. Not one man in a million, we venture to say, is a Confucianist on any purely rational or philosophic grounds. Independence of thought or a speculative tendency would be considered evidences of lunacy. Custom is the criterion. Schiller's words may have been applicable to Europe, but they are vastly more so to Asia:

Out of the common is man's nature framed,  
 And custom is the nurse to whom he clings;  
 Woe, then, to him whose daring hand profanes  
 The honoured heirlooms of his ancestors.  
 There is a consecrating power in time,  
 And what is gray with years to man is God-like.

We have said that Confucianism is the least objectionable of all the Eastern religions, and at the same time the most dangerous. It is dangerous in that it appeals most directly and forcibly to the superficial man, and for outside reasons is most likely to maintain its power; but, on the other hand, it is the least objectionable from the Christian standpoint, and for this reason, that it does not satisfy the religious nature to any extent. Why? Because there is in it no element of faith. It requires no faith in its devotees. It must be admitted that the element of faith is what makes any religion powerful. In other words, the religion must be higher than the man, beyond him, or it will not hold him. In breaking down the bulwarks of Confucianism, then, the principal thing is to get through the wall of custom, and to present a real, living truth for the moral nature to take hold upon. There will be little then to unlearn, for, until that moment, faith will have been asleep. But in the mysticism of the Indian, religious faith has been exorcised, and the task is a double one, destructive and reconstructive. With Confucianism it is mainly constructive.—Prof. H. B. Hulbert, of the Government School, Seoul, Korea.

#### RAJPUTANA.

The following letter from the Rev. Wm. F. Martin, a young missionary at Rajputana, India, giving his first impressions, will be read with much interest:

I wish to give you, in this letter, some account of my first itinerancy, which has been exceedingly interesting to me, as you can easily understand. To preach the gospel of Christ to Christians is no small privilege. You may imagine what it is to a young missionary to speak of the love and power of the risen Saviour to men who have never heard His name before, or who only connect it in some way with the European.

Deoli is surrounded by a great extent of country in which we are free to itinerate without the risk of overlapping on the sphere of any other missionary. One hundred and fifty miles from Chitore eastwards, and as much from Tonk, south to Jhallawar, we may claim in the meantime as our parish. I hope we may soon have some one to dispute, or rather to divide, the claim.

Our tour took in the cities of Tonk, thirty-six miles north-east, and Bundi, thirty miles south-east, of Deoli, and although it does not

look much on your missionary map, it included twenty-five towns and villages, most of them of considerable size. We were out for nearly two months, but I do not propose to weary you with a journal of our daily work. Our first three halting places were at villages where mission schools have long been established. In such villages one may preach nearly all day, as there are always plenty of people standing or squatting around while the school examination is carried on under a tree. Our school-books suggest so many topics for religious conversation, that, between examining classes and talking to the friendly unlookers, five or six hours pass very quickly.

The village schools of our mission, even in the hands of non-Christian pundits, are an agency more valuable than many suppose. Their results in direct conversions to Christianity may have been disappointing, but this, at least, is accomplished by them. Those who are brought into contact with the mission school have ideas of Christianity very different from the distorted notions regarding it which generally prevail. The children who attend the schools know, perhaps, more of the events connected with the beginning of Christianity than they do of their own religion. The name of Jesus Christ is not to them, as it is to most villagers, only that of an English god. It seems to me, also, that there is a new moral sense in these boys to which we can appeal.

But even where there is no school examination to attract the people, we have no real difficulty in finding an audience. There are always plenty of men in a large village who seem to have nothing to do. No one, in fact, seems so thoroughly occupied with his own affairs as to object to an interruption by a stranger. Even the shopkeeper, whose trade

you put a stop to for a time by gathering a crowd in front of his place of business, politely offers you a mat as you sit down beside him. The men who do a hard day's work are the farmers; yet these, too, will gather round you on the way home from their fields and wells, and listen patiently as you preach in their dusty little 'bazars.' This scene is sometimes picturesque enough—a large tree in the centre of the village; under it a little group seated around a smouldering fire, every man with his head and shoulders wrapped in a dirty cotton sheet, only removed from his mouth when his turn comes to use the 'hubble-bubble,' over all, if the night be dark, the light of a lantern from our tent. The headman of the village may be there, and when an appeal is made to him as to the truth of what has been said, as likely as not the old man will reply, "Yes, it is all very good, but it is not our religion."

It is not easy to know how much they understand of what is said. Their ideas of sin and salvation are very different from ours. They have to learn that sin and holiness are not matters of eating and drinking. Those who do understand what sin is are surprised to hear of One who offers not merely to deliver them from its punishment, but to free them from its power. Their religion knows nothing of a Saviour. Their favourite divinities were not saviours but destroyers, and none ever promised to deliver their votaries from sin. The great truths and the wonderful promises of our religion have a marvellous power of attracting the sympathy of an audience. Speak of the life of Christ, of His love, and holiness, and power, and they are with you. Denounce their religion, and the contradictions and follies of their sacred books, and it is more than likely you will find some vigorous opponent.

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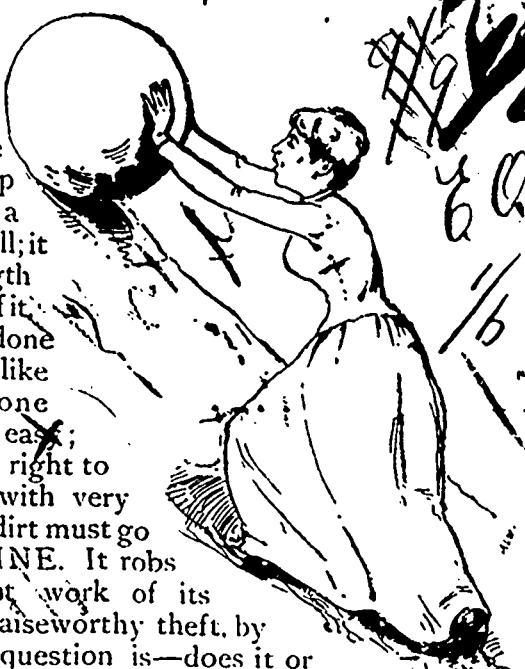
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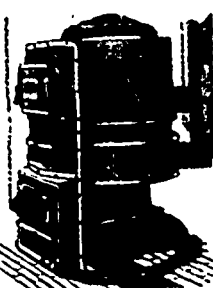
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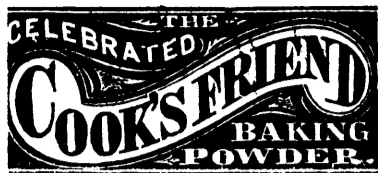
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At Lin Ch'ing, Shan Tung Province, China, July 24th, 1889, of dysentery, Gertrude Madeline, only child of Rev. J. Goforth, of the Canadian Presbyterian Mission to Honan, aged eleven and one-half months.

At his residence, 151 King St. west, Toronto, on Monday, Sept. 9th, John Balfe Clougher, in his 52nd year.

MEETINGS OF PRESBYTERY.

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

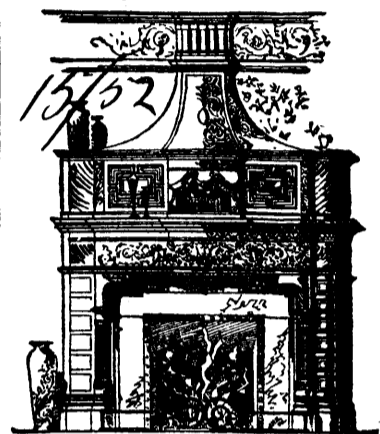
PARIS.—In Dumfries St. Church, Paris, Sept. 24th, 10 a.m.

QUEBEC.—In Chalmer's Church, Quebec, on September 24, at three p.m.

MONTREAL.—In Convocation Hall, Montrea Presbyterian College, on Tuesday, October 1, at ten a.m.

WHITBY.—In Oshawa, on the 15th October, at half past ten o'clock.

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