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which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and allays irritation, thus removing the cause of the complaint. **CONSUMPTION CAN BE CURED** by a timely resort to this standard remedy, as is proved by hundreds of testimonials. The genuine is signed "I. Bulls" on the wrapper. **SETH W. FOWLE & SONS, PROP'RS,** Boston, Mass. Sold by dealers generally.

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"My mother has been using PAINE'S CELERY COMPOUND for nervous prostration, accompanied by melancholia, etc., and it has done her a world of good. It is the only medicine that strengthens the nerves."  
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"I am in my 64th year. Have been afflicted in several ways. Could not sleep, had no appetite, no courage, low spirits. I commenced using Paine's Celery Compound, and felt relief from the third day after using it. I now have a good appetite and can sleep well. My spirits and courage are almost like those of a young man."  
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Strengthens and builds up the old, and cures their infirmities. Rheumatism, indigestion and nervousness, yield quickly to the curative power of Paine's Celery Compound.  
**A Perfect Tonic and Invigorator, IT GIVES NEW LIFE.**  
"I am now 69 years old and have tried several remedies, but none had any effect until I used Paine's Celery Compound. I feel entirely different from the day I first used it. I can walk nearly a mile, sleep sound and well, and feel as though I was new life and energy coursing through my whole system."  
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**YOUR BABY** will be rosy, plump and merry if given LACTATED FOOD.

**41/5-2 CATARRH.**  
A New Home Treatment for the Cure of Catarrh, Catarrhal Discharge, and Hay Fever.  
The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and gustatory tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one person out of a hundred has ever been cured. It is an established fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane just has a chance to heal before any application is repeated. It is now seven years since Dr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, those having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

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**W. BAKER & CO.'S Breakfast Cocoa**  
Is absolutely pure and it is soluble.  
**No Chemicals** are used in its preparation. It has more than three times the strength of cocoa mixed with starch, arrowroot or sugar, and is therefore far more economical, costing less than any other. It is highly nutritive, strengthening, and admirably adapted for invalids as well as for persons in health.  
Sold by Grocers everywhere.  
**W. BAKER & CO.,** Dorchester, Mass.

**26/28-2**  
Sunburners from catarrh of the nose should carefully read the above.

**22/5-2 GOLD MEDAL, PARIS, 1878.**  
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Is absolutely pure and it is soluble.  
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Sold by Grocers everywhere.  
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**Household Hints.**  
If there are any of our subscribers that have not tried Imperial Cream Tartar Baking Powder, we by all means urge them to do so. It really is the best we ever found and makes biscuits that are really delicious.—[Ed.]  
To CURE A COUGH, to relieve all irritations of the throat, to restore perfect soundness and health to the lungs, use Dr. Wistar's Balsam of Wild Cherry, which is prepared with the same care as when it was introduced to the public by Dr. Wistar, over forty years since.

**When the Energies Flag**  
Use Horsford's Acid Phosphate  
DR. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."  
STUFFED POTATOES make an attractive dish for dinner. Bake them, with the skins on, till done, then cut off one end, and with a spoon remove the inside, and butter and season it after mashing. Beat in the frothed whites of eggs—allowing one white to every three good-sized potatoes, return to the skins, set them, like cups, in a shallow pan, brush them over with the yolks of the eggs, and brown them in the oven.

**CABBAGE AND DRY BREAD.**—When you boil a cabbage tie a bit of dry bread in a bag and put it in the kettle. French cooks say that all the unpleasant odor which makes the house smell like an old drain will be absorbed by the bread.

**WAFFLES.**—Take three pints of milk, one tablespoonful of butter, put together on a pan on the stove until the butter melts, add five well beaten eggs, one teaspoon of salt, two teaspoons of baking powder, and three pints of flour. Bake in very hot and well-greased waffle irons. Butter while hot and serve with maple syrup.

**HOP YEAST.**—One cup fresh hops, three large potatoes, one cup flour, one soaked yeast cake, one tablespoonful sugar. Boil the hops in a quart of water and drain off; scald the flour with the water from the hops, when cool stir in the dissolved yeast cake and set to rise in a warm place, thicken with corn meal, roll out, and dry in the shade.

**TO TAKE OFF FRUIT JAR LID.**—It is not always easy to start a fruit jar cover. Instead of wrenching your hands and bringing on blisters, simply invert the jar and place the top in hot water for a minute. Then try it and you will find it turns quite easily.

**SAUCE FOR TOMATOES.**—Three eggs, one tablespoon of salt, one tablespoon of butter mixed with the same of flour, one tablespoon of sugar, two tablespoons yellow mustard, a pinch of cayenne, half cup vinegar, half cup milk. Mix all together and stir over the fire until it thickens.

**COCOANUT CREAM.**—Grate a fresh sweet coconut (having first peeled, washed, and wiped it dry); mix with it an ounce of sugar; melt in as little water as possible three-quarters of an ounce of gelatine; whip the whites of three eggs, mix them with half a pint of milk, and stir over the fire till the custard thickens; sweeten with four tablespoonfuls of sugar. Stir the gelatine and a full half-pint of grated coconut with the coconut milk into the custard. Whip half a pint of thick cream solid, and stir it very carefully into the custard; when the latter is quite cold, but before it sets, flavour with a little vanilla or lemon extract. Mould and set on ice.

**BEANS.**—Boil them till tender or bake them, then cut them in slices and pour over them a sauce made thus: Over the fire in a dish put water and vinegar in equal proportions, and thicken it with flour and butter stirred together; add salt and pepper to taste. Serve hot.  
**PINK WATERMELON PRESERVE.**—Cut the pink part of the melon into squares, removing all seeds with a sharp knife. To each pound of fruit allow three-quarters of a pound of loaf sugar, cover it with the sugar and let it stand for two hours. Then remove the fruit and boil that syrup, skimming it carefully. You should have previously sliced a lemon and scraped a few pieces of green ginger root, boiling them till tender in a little water. Add them to the syrup after the seeds are all removed and put in the melon carefully. Cook until the slices are clear and tender. Fasten tight in glass jars as soon as it cools.

**15/5-2 How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.**  
THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.  
CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the finest externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally cure every form of skin and blood disease, from pimples to scrofula.  
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, \$1.00. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.  
Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.  
Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PASTER the only pain-killing plaster 30c.

**42/5-2 BRISTOL'S PILLS**  
THE INFALLIBLE REMEDY  
For all Affections of the LIVER & KIDNEYS  
FOR Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus and all Bowel Complaints, NO REMEDY EQUALS  
**PAIN-KILLER**  
AND 40 Years' Experience proves that PERRY DAVIS' PAIN-KILLER is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.

**IMPERIAL BAKING POWDER**  
PUREST, STRONGEST, BEST,  
CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE.  
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When a farm produces a good living, a handsome profit and at the same time is making its owner rich by its increase in value, it is an account of growth of crops, building railroads, and influx of settlers; in no part of the country is this more true than in Michigan. Farming is very rich, best of all, gets near at hand, no obstructive billiards, cyclones, or health fine farms, society, and a home and fortune can be had. Address O. M. BARNES, Land Commissioner, Lansing, Mich.



# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JULY 31st, 1889.

No. 31.

## Notes of the Week.

THE statistics of the Southern Presbyterian Church just prepared, shows that it has thirteen Synods, sixty-eight Presbyteries, 1,145 ministers—a gain of 16-2,321 churches, 161,742 communicants—a gain of 5,493. There was a large increase in all contributions except three. The total is \$1,612,895 against \$1,463,478 last year.

IT is stated that Gebra-Georges, a young man studying in Dr. Commandi's institution at Florence, has translated "The Pilgrim's Progress" into Amharic, the language of Abyssinia. The translation will be carefully revised and printed at Crischona in the native type. The Religious Tract Society is bearing half the cost, about \$250, and the work will be ready in the autumn, making the eighty-fourth language into which Bunyan's book has been translated.

A ROMAN Catholic paper published in New York complains of the injustice of Catholics being compelled to pay for the education of other people's children, and adds: Denominational schools would solve the problem to the satisfaction of all concerned. To this the New York *Independent* replies: Denominational schools would be practically a destruction of the public school system. While England is trying to emancipate itself from the denominational system and in France and Belgium and other countries it has been called a curse, it is not at all likely that free and progressive America will turn around and face backward. Its common school system is one of its greatest glories, and it will maintain it against all comers. Catholic laymen are well enough satisfied with it. It is the hierarchy back of the priesthood that makes all the trouble.

THE Rev. John McNeill gave an address on open-air preaching at the recent conference at Mildmay; it was a racy talk appropriately delivered under the mulberry tree. At the World's Sunday School Convention, Mr. McNeill remarked that in Scotland there used to be a considerable distinction between the minister and the Sunday school teacher, the latter being generally a man who had tried to be a minister and failed, and to whom the minister occasionally condescended to speak. But that had all been altered; there had not been a levelling up of the one, but a levelling down of the other. Mr. McNeill, while expressing his belief that all denominational differences were melting away with regard to the Sunday Schools, declared that he was a believer in denominations, and his own to be the best. He could not help feeling it to be true, although the poet had not written it:

Oh, how unlike the complex works of man,  
Heaven's easy, artless, Presbyterian plan.

THE *Indian Witness* says: Mrs. Booth-Tucker, alias Commissioner Raheeman, made a speech in the Salvation Army Headquarters in London, on her return from India, in which she claimed that the natives of India are joining the Army in great numbers. Of course, we shall be misunderstood and charged with opposing the Army, but we squarely challenge that statement and demand the proof. We live in India. The writer, who lived in Bombay, where the Army Headquarters are, knows that, so far as that place is concerned, the natives have not joined the Army in great numbers. After over five years of work, when they formed an Army Corps in that city, a few months ago, they had less than twenty members, not one-half of whom were natives of India. We yield to none in our prayerful support of any and every cause that makes for the salvation of India, but must demand that the cause shall be truthful in stating the results of its work.

IT was a significant fact that Principal Rainy's first sermon in Melbourne was preached in the Scots Church, of which Mr. Marshall, late of Inveresk, is pastor; in the evening he occupied Mr. Ewing's pulpit at Toorak. At the meeting held in the Masonic Hall, under Sir James McBain's presidency, to welcome Dr. Rainy, there was a large and enthusiastic gathering. The Principal gave strong expression to his belief that great blessing would attend a well-constructed union of the Presbyterian Churches at

home. Each Church would throw into the common treasury not merely money, accomplishments and Christian character, but also peculiar lessons, and a peculiar set of characteristics and tendencies which would enrich the united body. Principal Rainy was to spend three Sabbaths in Sydney; he would preach in two churches each Sabbath, and lecture during the week. A picnic in his honour was being arranged to take place on the day following his public reception. Dr. Rainy's first sermon at Melbourne is described as "full of latent force and sentiments that move to action." It lasted thirty-five minutes, and "from the rich and abrupt ending it was quite evident that the time was up, not that the man or the matter had run dry."

CHURCH dignitaries, remarks the *Christian Leader*, are not prone to break away from old customs; but there has lately been quite an outbreak on the part of bishops and others against old habits. The Bishop of St. Asaph travels in a third-class railway carriage. The Bishop of Salisbury is building a technical school by his own palace. The Bishop of Durham gives a thousand a year to church building in his diocese. The Bishop of Ripon has dispensed with apron and gaiters and wears trousers like an ordinary Christian; but he preserves still the episcopal rosette in his hat—so like what the flunkies of a magistrate wear by courtesy, as if to remind one that bishops are the servants of the churches. Archdeacon Sinclair follows suit—in both senses. And now that many bishops—with his "Beatitude" of Cyprus—have dined at the Mansion-house with some Nonconformist ministers, one would hardly be surprised to hear that the Bishop of Edinburgh had preached in St. Giles' in a Genevan gown, such as his forebears "sat under" and his father wore.

THE Evangelical Society of Geneva has at present fifty students preparing for the ministry, whilst its large staff of earnest colporteurs is constantly at work with varying but, on the whole, encouraging success. These agents sold last year over 27,000 Bibles and Testaments, and disposed of 600,000 tracts. This Society labours in some of the most destitute parts of France, where no other work is carried on. There is a hungering for the word, as the following will show: Except three days spent in Paris, meetings have been held here for a whole month, day after day, without any interruption. Our audience, far from decreasing, has been steadily augmenting, some having walked three or four hours to come to the meeting, not deterred by the fact of the late return through the night. Often these persons have waited to the after-meetings which were generally held, with the result that many went on their way rejoicing. In some places the National (Protestant) Churches have been opened to the agents, and then after meetings have been held in one of the neighbouring houses. The field in France is very hopeful.

A VERY brilliant conversazione to welcome Principal Rainy was held in the Masonic Hall, Melbourne, and nothing could be better than the speaking and the spirit of the proceedings generally. Dr. Rainy gave a very statesmanlike and eloquent speech, and he developed a quite unexpected quality of humour. Thus he gave a very amusing turn to Dr. Dale's curious complaint about the Australians' want of "originality." That is, in effect, Dr. Rainy declared, a very splendid compliment. "It implied that they, of whom Dr. Dale might be taken as the representative, were all agape with expectation. They expected Australia to be far ahead of the old fogies at home, and it was in that state of mind that Dr. Dale or himself might meet with disappointment. It reminded him of what Dr. Thos. Guthrie told him of an elder of his, who was a most remarkable man for his personal character. He was a person of peculiar temperament and very peculiar ideas, and had actually never had his photograph taken. But Dr. Guthrie prevailed upon him to go to a photographer. After the operation was over, the photographer said, 'Now, Mr. So-and-So, it's done,' but the man maintained an attitude of perfect steadiness and composure of feature. Dr. Guthrie then himself said, 'You need not sit any more.' The elder, maintaining his position, replied, 'I have not felt the shock.' It appeared as if Dr. Dale, when

taking the photograph of the Australians, expected to receive a shock, and was disappointed because he did not get it." To thus extract a compliment from an accusation is a very felicitous feat!

THERE are about 3,000,000 of the Lutheran faith in Russia, mostly in the Baltic Provinces. For years these Lutherans have suffered grave persecutions, as have all Germans in the Czar's dominions. Dr. Luthardt, in an address at Leipzig last month, called attention to the sufferings of the brethren: Our Lutheran Church is regarded as a dangerous institution, and is treated accordingly. Its simple members are beguiled by art and treachery to renounce the faith of their fathers, and those thus deceived are held by violence to a strange faith and strange altars, with which they wish to have no relation, thus heartlessly casting them into the most severe conflicts of conscience, even unto despair. Our Church is, without reason, robbed of rich property possessed for many years, and assigned the lot of poverty; her ministers, as the reward of their fidelity, without being brought face to face with their accusers, or being given an opportunity for defence, are sent by an arbitrary decision into banishment. Thus one of the most flourishing provinces of the Lutheran Church is devoted to desolation. In the presence of such unheard of acts of violence, we can no longer be silent, but must unite in raising our voices, and accusing the persecutors of our brethren, before God and men, before the judgment seat of the Omniscient and Just God, before the Church of our Lutheran faith in all lands, before all Christian consciences, before all honourable men.

PECULIAR interest, says the *Christian Leader*, attached to an open-air meeting which was held recently at Gateshaw Brae, Morebattle, Scotland, in celebration of the ter-jubilee of Border Seceders. The Secession branch of the United Presbyterian Church originated on the Borders with the Morebattle congregation; and Rev. John Hunter, its first pastor, ordained in 1739, was the first minister from the Established Church ordained by the Seceders. The celebration had an added interest from its being held on the historic Brae where the old pioneers worshipped till 1749. Principal Cairns preached the sermon, and the other parts of the service were conducted by Revs. William Ritchie, D.D., Duns; Peter Mearns, Coldstream, and J. W. Pringle, M.A., of Boston Church, Jedburgh. At a second service, where Rev. David Cairns, of Stichel, the Principal's brother, occupied the chair, addresses were delivered by Revs. A. S. Mactavish, of the Free Church, Morebattle; T. C. Kirkwood, Kelso, and Alex. Oliver, D.D., Glasgow. Rev. James Christie, B.A., Carlisle, also took part in this service. Amongst many interesting reminiscences the fact was recalled that both the parents of the late Dr. Robson, of Glasgow, were brought up from their earliest years in connection with this ancient Border Church.

THE most effective speech in the debate on the subject of tests in the Scottish universities, says the *Christian Leader*, was that of Mr. Gladstone. Where was the necessity of such tests, he asked, in a country which is the most Protestant in Europe and five-sixths of whose people are Presbyterian? "There are," he continued, "great theoretical and practical objections to the present state of the law, and it is most unjust that the whole body of Free Churchmen and United Presbyterians who are as firm defenders of Presbyterianism as the members of the Established Church, and I believe rather firmer defenders, should be excluded from these chairs because the committee choose to retain an arbitrary test requiring them to submit not only to the doctrine but to the discipline and authority of the Established Church of Scotland." Mr. Gladstone might have added that even the Established Church is striving to escape from the necessity of imposing these same tests on her own ministers and office-bearers. Yet their retention in the case of the theological chairs was voted by a majority of 62, there being 219 against 157. The majority was swollen by the votes of men like Mr. Finlay, who, on account of the awkward necessities of the present condition of parties, were compelled to stultify themselves by supporting the retention of this last rag of sectarian exclusiveness which they had themselves denounced in the debate.

## Our Contributors.

ONE WAY THAT SERMONS MAY BE SHORTENED.

BY KNOXIAN.

The hot season is upon us, and so is the usual discussion about the length of sermons. When the mercury goes up to ninety many people think the length of the sermon should go down to twenty minutes. Perhaps it should. If a preacher is in good working condition and has his matter well arranged he can say as much in twenty or thirty minutes as an average hearer can listen devoutly to and assimilate at one service in very hot weather. A preacher that understands the art of condensing can say a great many good things in twenty-five minutes. Some preachers have no condenser in their study, and of course they need more time than one who has a good condenser and works it skilfully and rigorously.

It is assumed by everybody that the preacher is the only person who has anything to do with making sermons short. This assumption is as groundless, as unjust, and as cruel as the assumption that everybody who does not belong to the Equal Rights Association is in sympathy with the Jesuits, or that every man who does not believe in the Scott Act is in league with the liquor sellers. Hearers have nearly as much to do with making sermons short as preachers have. If a preacher could safely assume that his hearers were fairly familiar with the facts of the Bible he could cut down many sermons to about half their length. The introduction to a sermon is often a narration of the facts that lead up to the text. Now if the preacher feels reasonably certain that the people know the facts he may dispense with the introduction, or at least shorten it. Sermons are often made long by explanations of one kind and another. If the people know their Bibles pretty well, many of the explanations can be dispensed with and the sermon shortened.

Quickness of perception on the part of hearers does a great deal to shorten sermons if the preacher understands his work. He wishes to make a point, and he tries to make it. If the people see it at the first trial he should go right on. Every illustration used after the people have seen the point clearly is worse than wasted. Every argument added after they are convinced is time lost. What is the use in hammering away at a nail after it is driven to the head? Every word added after a point is well made jostles the point. Let the point alone and be thankful you were able to make it.

But supposing the people don't see the point? A skilful preacher knows when they don't, and as he earnestly desires to do his Master's work, he goes on explaining and illustrating and arguing. Whose fault is it if the sermon becomes too long?

It is easy to say if the preacher did his work better the people would more readily see the points. That is no doubt true, but it is also true that if the people were more attentive and receptive, the preacher could do his work better. No amount of railing at the pulpit can show that intelligent, lively attention on the part of an audience is not a powerful factor in the production of good preaching and short lively sermons. Some unfortunate preachers have to wait until many of their hearers wake up. Whose fault is it if they have to wait long? It is not fair for a man to take a good long sleep and then complain because he got so much time to snooze. He took the time himself.

Let the people fulfil their part of the contract in making sermons short. Let them say to the preacher at the beginning of the sermon, "Here we are, dearly beloved pastor. We are all attention—eyes and ears are open, hearts are warm, memories retentive, and minds receptive. Bring out your pulpit battery and play upon our minds, hearts and consciences for the next twenty-five minutes. Do your best, and we will give you our best attention and most earnest prayers." The preacher who could prose along for an hour on a hot day to a congregation like that should well, we won't say what should be done with him.

It is the easiest thing in the world to make a mistake in regard to the amount of knowledge an audience may have on any given question. It is exceedingly difficult to say how much you may assume that they know about the subject in hand. Professor Young used to say that in beginning a new subject with a class a teacher should assume entire ignorance on the part of his pupils. That, no doubt, is the correct principle to go on in teaching, and the principle can easily be applied when you have four or five college sessions to lecture to the class; but if you have only half an hour to discuss a subject with a noisy, restless audience, you may get into trouble by going back to the A B C of the question. You may also get into trouble by assuming that they know the A B C if they don't.

The practice of the best orators differs. English statesmen like Gladstone, Harcourt, Salisbury and others always assume that their audiences know the facts on public questions. They sail in without giving a historical sketch of the discovery of the lake, or of the man that made their boat, or the place at which they learned oratorical navigation. The result is that their speeches are spicy, interesting and comparatively short. Some of our public men pursue exactly the opposite course. They assume that Canadians are not well informed on public questions, and begin with the A B C of everything. Discussing the Jesuit question they would begin with Mr. Ignatius Loyola, and tell us who his father was, how many children there were in the family, and what kind of a big little Ignatius wore the first day he went to school. The end of the first

hour might bring them down to the taking of Quebec, and in two or three hours they might get down to Mr. Mercier's Bill. Discussing the N. P., they would probably begin with Sir Robert Peel, and in two hours get down to '78. A speech on the Scott Act would probably begin with something about the early history of Neal Dow, and a wordy flow of an hour might float them down to Mr. Scott. Preachers of this class usually begin with Adam, and some manage to get even back behind the days of our first parent.

This may or may not be the right way to make a speech. Everything depends on how much you assume that your audience know about the question under discussion. Pretentious, conceited bores always assume that the people know nothing. A man began a sermon in Boston by saying, "The sheep is the most docile of animals; the shepherd takes care of the sheep." Surely a Boston audience might be assumed to know that.

Speeches might be made very much better and shorter if the speaker assumed that his audience had a fair knowledge of public questions. Sermons might be made shorter and less prolix if some of the good people who clamour for them would only read their Bibles.

### THE CLUSTER OF CHURCHES AND SUNDAY SCHOOLS.

MR. EDITOR,—I continue my remarks on this question from your number of the 10th July the length precluding my putting all in one letter.

It will be seen by the preceding and this letter that the centre of Toronto is well attended in respect of Sabbath schools. The schools in the vicinity of the corners of Carlton and Jarvis streets will be alluded to in some future number of your paper. I would here remark that preaching on Sabbath in our churches is necessary and essential, but should be followed by instruction—able and full instruction to the young—the same day. The pastor in Erskine Church usually takes his morning text from the afternoon lesson to the children. Whether it is so in other churches I do not know.

Last Sabbath I attended in the afternoon (after visiting a school in St. John's Ward) at Knox Church, and heard the pastor, the Rev. Mr. Parsons, speaking to his Bible class and a large Sunday school at great length, on the Sunday school lesson of the day—"The early life of Samuel, and the sinful negligence of Eli towards his wicked sons." The Christian life is one needing constant prayer and watchfulness, especially over the young. We hear the Sunday sermon, and perhaps form good resolutions, but require the refreshing of the mid-week prayer meeting—and no Christian ever attended one properly conducted that was not better for it. I fear this mid-week privilege is not properly valued. The little ones, even in hot weather, are always the better for an hour's attendance in the Sunday afternoons. A few of our churches omit to have Sunday schools in July and August, but I think it is better to keep them up. Well, to continue, going still westward I find Mr. Bates' Baptist Church and Mr. Gilray's Presbyterian Church both within half a mile of the said corner position of Spadina and College streets. The Baptist Church has a fine large Sunday school, visited 16th September last by me in its old church, and recently in the new church—Mr. Freeman is the superintendent, the Rev. Mr. Bates the pastor. There are over 400 children in it—ninety infant children included—two Bible classes and forty-five teachers in this beautiful school, with which I was delighted. The spirit of the school was animated, also friendly and full of Christian zeal. It was a scene I loved to see, and it reminded me of the Bloor Street Baptist School. The singing and organ playing also were good. The congregation have just built a fine red brick church on the corner of College street and Palmerston avenue. May God bless and speed all their doings. The new school in the new church is a beautiful one, with two fine galleries—I visited it two weeks ago but did not address it. The Rev. Mr. Gilray's church and school I have visited twice, and wrote a letter about one visit in the *Globe* last year—the other was made this year and found it progressing all the time. On my last visit, 21st April, I addressed the infant and general school. There are two infant classes, numbering together 167 dear little boys and girls. The rooms are too small to contain them. A Bible class is taught in the church by the pastor. The general school numbers over 400, the superintendent being now Mr. Samuelson, formerly Mr. Mitchell. This church, under the superintendence of Mr. Gilray has greatly prospered, and will prosper under one who lives so close to his Saviour. The new Trinity Methodist Church (Robert Street) was visited by me on the 28th April. This church has become famous on account of the late trial of the Rev. Mr. Jeffrey. It has got over this difficulty and is now going on well and peacefully. I found all harmony, and its prospects exceedingly good. The Sunday school is superintended by Mr. Crabb and a staff of very intelligent middle-aged and young men and ladies, who welcomed me and allowed me to speak to the infant class and general school for some time. There are two Bible classes attached to it and about 250 children attend, with good prospects of increase. The church I also attended shortly after. It is a fine roomy stone edifice with large galleries, capable of seating perhaps 2,000 people. The Rev. Hugh Johnston is now the pastor. A great many influential families support the church. A large number of active Christian workers, chiefly young, attend. The West Presbyterian Church on Bloor Street, near Huron, I visited 24th March last. The Rev. Mr. Wallace is the pastor. I spoke only to the Bible class, which I am glad to say is very large, numbering over 70, under the pastor's charge. The

infant class taught by Miss McMaster numbers about eighty, and the general school, including the infants, 360, under the able management of Mr. Fotheringham and a good staff of teachers. The Rev. Mr. Moffatt spoke to the school the day I was there. It was erroneously mentioned in my last letter (July 10) that the school contained 600 children—too high an estimate. I include in the half-mile limit of eighteen Sunday schools, the Central Church school, which I described in the *Globe* last year. The church is under the management of the Rev. Mr. McTavish, and the school numbers about 300, the Bible class being taught by that well-known, zealous and able teacher, J. K. Macdonald, Esq.

The Bathurst Street Methodist Church School is one of the eighteen included in my list, as also are the English Church (St. Thomas's) called the Sussex Avenue Church, near Bloor, and the small worshipping body of Christians called the Christadelphians, who worship at the corner of Cecil and Spadina Avenue.

The above named (the Bathurst Street School) I visited two weeks ago and found it one of the best managed and most efficient in Toronto—the superintendent being, in my estimation, very pains-taking in his examination of the children by questions as to the lesson of the day—"The life of Samuel and the conduct of Eli as to the education of his wicked sons." He caused the elder children to repeat that beautiful chapter of St. Paul—on Charity—viz., 1 Corinthians, chap. xiii., a chapter which surpasses all others in the writings of the apostles in its deep meaning of the Christian religion—yet one which was fully carried out in the character of our blessed Saviour. It shows how necessary it is to have the feelings of a consecrated charity towards all men, and breathe the spirit we suppose holy spirits and angels have in heaven. The school surprised me, in its extent, as I thought it small, whereas it contains over 450 children, small and large, with a large staff of teachers, and a Bible class taught by the Rev. Mr. McKee, the pastor. The children come from the most western parts of the city, and even from Seaton village and the adjoining suburbs. The Sussex Avenue School is small, only eighty, and the Christadelphian Church has only about twenty scholars.

The last body of worshippers are simple and primitive in their forms, yet no doubt very pious and Christ-like in spirit.

The Sussex Avenue English Church is a ritualistic church in its form of worship. I don't wish here to go into the question of the correctness or incorrectness of this ritualism in the Church of England, but in passing would say that it is very different from what the dear old Church was in my boyhood. Christ and His apostles, above all things, loved simplicity, sincerity, pureness, and an informal way of approaching the great God, the Father of all spirits, who loves broken-heartedness, child-like simplicity of worship. Now in closing this letter on the great Cluster of Churches and Sunday Schools (which I trust your readers will excuse for its apparent length) I cannot help but say, how great is the charge and responsibility of those who have these five thousand or more children and eighteen churches under their Christian guidance, and how great may be the result to the future welfare of the souls which are therein taught the truths of Christianity, if such teaching be done in the love of Christ.

CHARLES DURAND.

Toronto, July 18th, 1889.

### WHY I CANNOT BE A ROMANIST.

MR. EDITOR,—Some weeks ago a professedly "powerful" sermon was preached by one of our city doctors bearing the above title, and thereafter was published in the *Globe*. It is not my design to trespass so far on your space as to review the sermon thus given for our guidance but simply to show that on the same grounds and for the same reasons the Romanist may say and show why he cannot be a Protestant. This I will present as briefly as I can.

The grounds taken and the reasons given by the doctor are two-fold. The first reason given is "because the Romish Church denies the perspicuity of the Scriptures and therewith the right of private judgment as to their intent and meaning" and second "because the Church of Rome places its traditions on a level with the inspired Scriptures themselves as a source of authority." Now if we look at the different bodies of Protestants, how far from this do they differ? Every body must have a bond, for a body without a bond is a mere anomaly, like a barrel without hoops or a house divided against itself which cannot stand. Each one of these bodies has its own peculiar bond differing more or less from the other, be it tradition, creed or standard, and by these and these alone admissions or exclusions as regards each of these bodies are determined and thereby the right of private judgment as to the intent and meaning of the Scriptures is denied and the traditions or standards of the Church are placed on a level with if not above the word of God. For instance, should a Presbyterian apply for admission into the Methodist or any other Church, he would never be insulted by being asked if he believed the Scriptures but, if he were acquainted with and accepted the standards of the Church. Thus the word of God of itself would not open the door of admission. Now in such a case, which is not novel but universal, I ask any Protestant to say whether is the higher of the two, the word of God or the traditions or standards of the Church? The applicant may be clear in his view of Bible truth and conscientious in his convictions, it matters not, the right of private judgment is denied him and his conscience is unhesitatingly "lorded over." While Protestants may not proclaim their traditions as infallible yet they are employed in a similar way in the Pro-



testant as in the Romish Church and it is only acceptance thereof and adherence thereto that constitute the "to be or not to be" in either Church. True we say that their traditions or standards are not true interpretations of Scripture, and they say the same of ours, and thus the matter stands.

In connection with the second reason given by the Doctor, he says that it brings us face to face with another of the most fundamental and momentous differences between Protestants and Romanists, viz.: that while Protestants agree that the Scriptures are the only infallible rule of faith and practice, the Romanist insists that they are not the only rule, but the traditions of the church must be added thereto. Now how far is this in accord with what has been already said, how far does it tally with historic fact? Can any one point out to me a case of admission or exclusion in any Protestant church that has been determined by a simple appeal "to the law and to the testimony." I would not record again what I have already written but would simply refer to the past history of the Protestant church and ask, What has produced and perpetuated its divisions? Certainly not the Bible, for all accept it. What then but its traditions? We had a notable illustration of this but the other day in what was called the Galt case, which has gone through all the different grades of the Presbyterian Church Court, from the lowest to the highest and in every instance the decision was determined by the traditions or standards of the Church. In as far as I am aware the parties were never once accused of denying or disowning the Bible, but they were denied the right of private judgment as to its intent and meaning and their conscientious convictions were condemned simply because they were not in accord with the traditions or standards of the Church. Thus they returned home evidently as "men convinced against their will are of the same opinion still," seeing they have since published in pamphlet form "a statement of the belief, views of the truth, and the Christian experience of the so-called heretics."

If the principles laid down in the "powerful" sermon do not balance each other as applicable to the Protestant and the Romanist, if the Doctor convinced himself of the validity of his reasons while preparing it, if his congregation in hearing it, and the public in reading it, were fully satisfied with the grounds taken and the conclusions drawn, then the defect must be in me and not in it, and if so, I hereby publicly apologize to all such for what I may have so witlessly, if not wickedly, written.

C. A. NOVISS.

#### THE CENTENARY OF THE FRENCH REVOLUTION.

One might say almost anything of the French Revolution, and the greatest paradox that could be uttered would have some truth in it. It is quite intelligible that the crowned heads of Europe should refuse to be represented at the commemoration; for that would be assisting to glorify the overthrow of a monarchy. But, for all that, the Revolution had to take place, although no one could predict its form and results, and the slightest difference in certain circumstances might have given it an entirely different shape.

It would be easy to defend the most pessimistic views of this great convulsion, and there would be no great difficulty in supporting the most optimistic. Nothing could be much worse than some of its features and incidents; but the state of things which brought it on demanded a desperate remedy.

When Arthur Young visited France a short time before the outbreak, he declared that he saw there all the signs which betoken a coming revolution. The administration of justice in a state of paralysis, the upper classes utterly given up to selfish indulgence, and neglectful of the interests of their dependents, the agricultural classes ground down by every kind of exaction, the poor in towns uneducated, ill-fed, brutalized, and religious faith almost extinct throughout the country—such was the state of France towards the end of the eighteenth century.

If one were required to put the condition of France before the Revolution into a single phrase he might say it was the possession of privileges without the corresponding discharge of duties. It is a phrase worth considering alike by the advocates and assailants of privilege. The revolutionist fancies that he is laying the axe to the root of the tree of evil when he shouts down privilege. The mere conservative thinks he is supporting the true organization of the State when he maintains the principle of authority. Both may be right and both may be wrong. As M. Taine has pointed out in his admirable work on the *Ancien Régime*, privilege is not necessarily bad: it is bad only when divorced from the duties which are involved in its possession.

This statement has been called in question by some of M. Taine's French critics. As long as he denounced the evils which brought about the Revolution, M. Taine was a good republican and a trustworthy historian. As soon as he began to point out the excesses of the Revolution and the miseries which they entailed on France, he was denounced as an aristocrat. But M. Taine was substantially right alike in his denunciation of the old régime and in his condemnation of the doings of the revolutionists. It may be quite true that, all things considered, they could not have acted very differently. It may be quite true that the great convulsion, as Mr. Frederic Harrison says, was an evolution rather than a revolution. But an explanation is not a justification. Unless we are prepared to eliminate the moral element from human history, we are bound, in studying the doings of men, to

form a judgment not merely as to the matter of fact, but on the question of right or wrong.

Privileges are necessary if duties are obligatory. Strictly speaking, every endowment which we possess draws after it a certain amount of responsibility; and there can be no duty where there is no power. If, then, certain men are appointed for the discharge of higher duties, they must be invested with higher privileges. No one who understands the meaning of such a proposition can fail to affirm it. But the contrary is equally certain, that, wherever special privileges are afforded, there corresponding obligations are imposed. Were it not that these simple truisms are so often forgotten in their application and neglected in practice, it would not be necessary even to refer to them.

Privileges enjoyed and duties neglected have for their first result the misery of the community, especially of the unprivileged classes, then something like chaos, then explosion, and the extinction of privileges. No class ever enjoyed privileges and neglected the corresponding duties without being deprived of their privileges. Here is the explanation of the practical downfall of the Aristocracy. The old feudal system was, in many ways, a very beautiful one. If the ruling classes had been truly fathers to their dependents, it might have gone on indefinitely. We do not suppose that they behaved worse than other classes have done; but their position and privileges required them to behave better. Many things which they might have done, and could have done, and should have done, they neglected; and their power has passed from them.

Is not the same lesson taught by the assaults upon the rights of property in the present day? The socialist declares that the modern plutocrat is no better, but is sometimes much worse, than the ancient aristocrat. If property does its duty, it will be honoured and protected. If it neglects to do its duty, society will endeavour, by ingenious legislation, to constrain it to do its duty. If neither voluntarily nor under legal compulsion property can be got to do its duty, then it will certainly be destroyed. Pr udhon's saying in that case will be true: *La propriété, c'est le vol* (property is theft). This is not a matter of opinion, possibility, speculation. It is a law, and we may as well think to abolish the law of gravitation as to escape the operation of this law of social, national, human life.

This is the moral of the French Revolution. The royal power was almost absolute. The king had everything in his own hands. When those were the hands of Louis XIV., the machine of the State at least went on. A man with such gigantic power of work was able to keep an eye upon all the departments of government. One cannot say that the system was a good one. It was a very bad one and it brought unnumbered woes upon France. It destroyed its higher and nobler mind. Literature withered under this blighting autocracy; even religion became degraded and finally almost extinguished. But when the machine came into the hands of a weak man, like Louis XV., then everything went to pieces. Whatever government there was, was almost entirely bad; and it went from bad to worse. Louis XVI. was quite disposed to do better; but he did not know how, and apparently no one could tell him; and when by chance he was rightly directed, he could not be sure that this was the case; and, when he was sure, he had not the decision to act upon his convictions; and we know the result.

As regards the nobility, they were, on the whole more neglectful of their duties than the kings. The brilliant Court at Versailles drew to itself the leading gentry of France, who thought nothing of their property or their tenantry, except as sources from which they could draw supplies for the support of their luxury, their splendour, their ostentation at Versailles and in Paris. The condition of the lower classes in the provinces was pitiable, frightful. Multitudes perished of sheer starvation; multitudes more lived on its very verge. Such sowing must bring after it a terrible reaping; and awful as was the reign of terror—especially as it involved the innocent in the ruin of the guilty—perhaps a righteous judgment might decide that the harvest was not out of proportion to the seed-time.

The certainty of the law which we are illustrating is brought out in a remarkable manner by comparing the fate of the aristocracy of France with that of the same class in England. The English aristocracy had many faults, neglected many duties, committed many errors; and they have suffered accordingly. Their feudal privileges are gone, and they will never return. But they never separated themselves from their tenantry. They lived among the people from whom they drew their revenues. They were never, as a class, selfish and hard-hearted. They cared for their people, were kind to them, and were loved by them. And the result of all this remains. The English aristocracy are still a high and powerful class, greatly honoured and even beloved, although the form of their power has changed, and might now, perhaps, be better described by that subtle word, influence.

As we have seen, it is quite different in France. It is hardly possible, at this time of day, to believe in the brutal selfishness of the French nobility as a class. Doubtless there were exceptions, and very beautiful exceptions. But the simple facts in regard to the condition of the people leave us in no doubt as to the conduct of the vast majority, and the inevitable result has come. The French noblesse has ceased to exist. There is now no landed class in France. And people say there is no Day of Judgment!

We have noted that some have preferred to speak of the French Revolution as an evolution. We have no objection whatever to this mode of representation, provided the word is used in such a sense as not to exclude the voluntary action of those who were the agents of the Revolution. Only we cannot accept the term as implying that there was any absolute necessity for the catastrophe taking place in that form and no other. If the bronze-visaged officer who put an end to the Revolution with a "whiff of grape shot" had been present at the Tuilleries when the Swiss Guard were slaughtered, not as a spectator, but in command of those brave men, the whole subsequent course of the Revolution might have been different—whether for better or for worse. Certainly we can imagine a much happier series of occurrences—whether ultimately more beneficial to poor France, God only knows.

Dr. Arnold remarked most truly that it was the misery of France that she had so utterly broken with her past that she could not connect her present and future history with it; but her past had been so bad that no other course was possible. There is an immense amount of truth in these sayings; yet it would be easy to show that there is also a good amount of truth in a representation quite the reverse of this. No community breaks entirely with its past, any more than an individual can at any moment begin his life anew. It is, perhaps, the misfortune of France that she cannot break with her past. But her future is, in any case, most uncertain. Her rulers seem to be without capacity. Those who are attempting fresh revolution, whether Boulangists or others, can hardly be credited with patriotism. Even when a man of real ability arises—like Gambetta,—he is set up by the motley crowd only to be pulled down again. No one can predict the future, except by saying that the unforeseen is the thing which will happen. We dull Anglo Saxons are incapable of the dramatic revolutions which convulse the world. We make our changes in a solid, practical, shop-keeper fashion; but we know better what we want, and we keep pretty fairly what we have got.

We may learn two lessons from the French Revolution; first, that the best friends of the community are neither the radicals nor the obstructives, but the reformers, who remove what is evil and retain what is good—something like our old respectable and calumniated Whigs; and, secondly, that the opponents of all change are the real authors of revolution. —*The Week*.

#### ROUTES TO THE EXPOSITION.

The chief routes to Paris, taking London as the starting point, are those of the South-Eastern Railway, London, Chatham, and Dover, and London, Brighton, and South Coast. The Folkestone and Boulogne, the Dover and Calais, and the Newhaven and Dieppe routes, may be taken as another method of describing these three. The old route to Paris is that well-known one by Folkestone and Boulogne, and this the South-Eastern Railway describes with a parent's partiality as "the quickest and best route." The "Express Daily Fixed Service" occupies eight hours only, the cost being—first class, single, £2 17s. 6d.; return, £4 18s. 3d.; and second class, single, £2 3s. 6d.; return, £3 18s. 3d. The route in England is well known—it is by Tunbridge, Ashford, and Shorncliffe, to Folkestone, where the fast steamers are taken for Boulogne, whence the railway runs *via* Amiens and Creil to Paris, through a country not very picturesque. A second route is that of the London, Chatham, and Dover, by Dover and Calais. Through the scenery of Kent, by Canterbury, Dover is reached, and the *Invicta*, *Empress*, *Victoria*, or other steamship, quickly "ferries" the passenger over the Channel; it being claimed that the sea-passage is "sixty minutes only." Entering the "Nord" train, when on French soil, there is little to interest until Boulogne is reached, when the route becomes that to Paris just referred to. The "Express Service" fares are—first class, single, £3 1s. 6d.; return, £4 18s. 3d.; second class, single, £2 6s. 6d.; return, £3 18s. 3d.; and the total time taken by the journey by this express service is 8½ to 9½ hours, according to the train chosen, a midday train being the quickest. The third route, that by Newhaven and Dieppe, is one which has been much expedited of late years. Passing Croydon and Lewes, Newhaven, the port of departure is reached, and well-furnished passenger steamers await the trains. From Dieppe the route is by Rouen, Acheres, and through the forest of St. Germain, and thus on to Paris. The fare by this route is—first class, single, £1 14s. 7d.; return, £2 16s. 3d. The time is not stated, but it is much the longer route.—*The Gatherer*, *Cassell's Family Magazine*.

#### FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion tickets at *Half Rates* to points in the Farming Region of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains etc., and for descriptive land folder, call on your ticket agent, or address P. S. Egan, Gen'l Pass. and Ticket Agent, Chicago, Ill.

The late Oliver Ditson left \$15,000 for the founding of a home for poor singers. But the sum is appallingly inadequate. Fifteen millions wouldn't house half of them.

## Pastor and People.

### GOD'S STARS AND GOD'S SAINTS

When summer breezes round us blow,  
The Pleiades serenely rise:  
When from their lair fierce tempests go,  
Orion harshly rules the skies.

Pleiades' warmth can we retain?  
Orion's chilling power control?  
Can we lead forth the Zodiac's train,  
Or guide the Bears around the pole?

No, God alone such power can wield.  
The starry hosts obey His word;  
He marshals them upon His field,  
And rules them as their sovereign Lord.

And yet the Hand that holds the spheres,  
And guides them safe through boundless space,  
Deigns to dry all his people's tears,  
And leads them on from grace to grace.

He counts the stars, yet binds our wounds,  
And sweetly stoops from stars to sighs;  
He names the worlds upon their rounds,  
Yet lifts the mourners to the skies.

The Almighty counts both stars and saints,  
Both saints and stars he names and leads;  
He comforts Zion when she faints,  
Girds her with strength, supplies her needs.  
—Rev. A. J. Reynolds.

### THE MINISTRY OF TEARS.

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

On one occasion when the Rev. Andrew Bonar met Robert M. McCheyne, McCheyne asked him what his subject of discourse had been on the previous Sabbath, and when Bonar told him that it was "The wicked shall be turned into hell," he asked again, "Were you able to preach it with tenderness?" A proper question. One that requires reiteration. One that never should pass out of the memory. Is not this the prime reason that men are called to preach the Gospel rather than angels—that they "can have compassion on the ignorant, and on them that are out of the way, for that they themselves are compassed with infirmity?" We being sinful, and knowing the evil sin works, can sympathize with sinners in their blindness, in their stupidity, in their hardness of heart, in their perverseness. We can understand their case, and through this can be patient with them, persevering and prayerful in effort for them, and while pressingly urgent—do all with brokenness of heart. Sympathy with men in their danger breaks the heart so that we cannot but weep. The burden of souls is an exceedingly heavy burden for men to carry, and one that cannot be readily removed. It is given to us in grace, and by grace it must be endured. And by grace too the demands it makes upon our nature must be met. Who is sufficient for this in himself? None. Our sufficiency is of God.

What a picture of Paul rises in our imagination as we read these words of his to the Philippians, "Many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." And so, too, as he addresses the Ephesian elders at Miletus: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befel me by lying in wait of the Jews," etc. Paul felt keenly the burden of souls. He had a deep sense of their peril. He believed what God sent him to preach, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Those who under his preaching did not accept salvation through Jesus chose damnation. He realized that so that his tears flowed. This was serious concern and not mere sentimentality. And is it not so with every true and faithful minister?

The Rev. J. McPherson, giving an account of the success of Mr. D. L. Moody in Scotland, says, "Perhaps the most striking feature is his tenderness. He weeps and his audience weeps with him. It is not the pathos of mere rhetoric. Standing beside him in the pulpit of the Established Church at Banff, I heard the sound of his weeping as he pled with God for perishing men, while in the intervening pauses I could distinctly hear the weeping of the people. No wonder if at such a moment many a hard heart was melted, and men prayed who never prayed before." This uncommon sensibility, associated as it is with a wholesome tone of sense and a manly robustness of character, has in it nothing akin to an effeminate sentimentalism, or a morbid melancholy. It is a stream of honest Christian sympathy, whose waters sparkle in the sunshine and reflect the brightness of peaceful skies. A manner so full of heart reminds us of the great apostle who could say: "Remember that by the space of three years I ceased not to warn every one night and day with tears."

Truth understood and felt cannot but call forth tears, especially as the effect of its rejection comes home upon the soul. The danger in which men are, the loss that must inevitably come to them, and the irretrievable ruin into which they must fall if the Gospel is not believed, must stir the soul to its depths. Faith sees the destruction that is everlasting and cannot be unmoved. He would be a stone who could take in the clear meaning of God's Word and not be deeply touched. We might even go further and say, He is not fit to be a minister of the Gospel of God's grace whose heart never melts over the condition of impenitent souls. If any one is a minister and never has been broken-hearted because men would not come to Christ that they might have life

—he need not marvel that the hearts of those who hear him are not broken. Only he who feels deeply and keenly can give to others what he has himself. The canon of Horace is correct, "Si vis me flere, dolendum est primum ipsi tibi."

How often in the interesting life of William C. Burns do we read of the people weeping as they listened to him! At Fortingall, in the Perthshire Highlands, he preached in the open air from two till nearly six p.m., a sermon on Heb. ix. 27, 28, which made a deep impression, many of the audience being in tears. So much did the spirit of sympathy and tenderness enter into all that he did that at Blair Athole one witness: "I saw a white-haired old man in the gate weeping bitterly, and saying: 'Oh, it's his prayers; I canna stand his prayers.'" In his journal of his visit to Dublin he tells us of the opposition he encountered and the change that by-and-by came in his favour, the Lord standing by him. He says: "Many of the emigrants who in the morning cursed me, hung upon my lips in the evening." And then, in the words of a poor woman, who must have stood close up to him, we have the secret of his power over men's hearts: "Ah! I see the tear of mercy in his eye." That was the magnetic force that fell upon men, the heart-breaking over them in Christly love.

If we turn back to that period in the history of the Church when the condition of affairs was apt to develop austerity and sternness—the times of persecution—we find men of strong, heroic natures, full of sweet mercifulness and compassion, John Livingstone, at the Kirk of Shots on that memorable 21st of June, 1630, preached from Ezek. xxxvi. 25, a sermon which is spoken of by John Howie in this way: "He was led out in such a melting strain, that, by the down-pouring of the Spirit from on high, a most discernible change was wrought on about five hundred of his hearers, who could date either their conversion or some remarkable confirmation from that day forward."

Richard Cameron, preaching at Hind Bottom, near Crawford John, on John v. 40, had such melting of soul that in the time of this sermon he fell a-weeping, and the greater part of the multitude also, so that few dry cheeks were to be seen among them.

This was the testimony of that notable worthy, Donald Cargill, when the people pressed him in their straits to abbreviate his services. They said: "O, sir, it is long betwixt meals, and we are in a starving condition; all is good, sweet and wholesome that you deliver, but why do you so straighten us?" He answered: "Ever since I bowed a knee in good earnest to pray, I never durst preach and pray with my gifts, and when my heart is not affected, and comes not up with my mouth, I always think it time to quit it. What comes not from the heart I have little hope will go to the hearts of others. Then he repeated these words in the 51st Psalm: 'Then will I teach transgressors thy ways.'"

This was the spirit of the men who led the covenanting host, teaching them their duty to God and their country, inspiring them with a love for liberty and freedom of conscience, which, by dint of devotion to the truth, even to death, they won for all coming generations. Grand, noble men!

Is not great grace given to a man who feels in this way regarding unconverted souls? Is it not the work of the same Spirit that moved our blessed Lord to weep over Jerusalem?

Some may be ready to cry, "You would have us weak and womanish in our work, ready to give way to waves of feeling that sweep over the soul; you would release us from the power of self-control and justify an unmanly exhibition in our ministry." Yes, a thousand times yes, when it comes from deep, heartfelt concern for the salvation of men. Yes, when it springs from the opening of the vision of eternity on the mind and the peril of those whom you address. Yes, when it is from the continued resistance of mortal men to the gracious entreaties and beseechings of God.

But mark this well, it is neither weak nor womanish nor unmanly—it is God-like. And it is God's spirit that melts the soul with divine pity and love. Oh, for a thousand times more to-day of this ministry of tears!

We have so little of this, and so much of discussion, argument, philosophising and smart sayings in good or bad taste that the people think it is all a mere intellectual gymnastic, and so become hardened and careless in heart, touching the things that belong to their peace.

Oh for the early and latter rain that will soften all  
And save multitudes!

They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

### CHRISTIANITY AND INTELLECTUAL ACHIEVEMENT.

We would not have our young men and women go out into life thinking that it is necessary for them to apologize to the scholarship and the culture of the world for being followers of Christ. Persons of real intellectual power in the past have rejected, and many do yet reject, the religion we love; but the time is now past in which to find the best thought and learning arrayed against the Gospel of Christ. Dr. Storrs very justly claims that Christianity has had "a powerful, wide and salutary effect on the mind of mankind, that it appears constitutionally adapted to its structure, spirit, and even in the instruments by which its teachings are conveyed to the world to produce precisely such effect; while the fact that it has accomplished such, to an extent unequalled by other religions, appears as certain as that summer time is warmer than winter, or that the continent on which we stand is not built and

braced of fluctuating waters. It has educated peoples and not merely individuals. It has at the same time stimulated and nourished the higher minds, into which it had entered with their acceptance. Its effects in this specific direction have been not transient but enduring: and where its power has been most largely and vitally exerted it has laid most deeply the essential foundations for intellectual progress, and proved most amply its instruments and incentives. These are facts which seem to me evident in the structure of Christianity."

Only quite recently Prof. Austin Phelps wrote that "through its whole history the Christian religion has developed supreme affinities for the best things. For the noblest culture, for the purest morals, for magnificent literatures, for most finished civilizations, for most energetic national temperaments, for most enterprising races, for the most virile and progressive stock of mind, it has manifested irresistible sympathies. It goes wherever it can find these superlative growths of human nature. Where it cannot find them it creates them. Judging its future by its past, no other system of human thought has so splendid a destiny. It is the only system which possesses undying youth." The fuller we make our induction at this point the clearer will appear the truth of this position. In making this claim I remember that vigorous and powerful attacks have been made upon this system by persons of unquestioned power and keenness of intellect; but I remember also that these have called forth invariably a large number of equally able defences of the truths assailed. The literary and critical warfare of the past half-century has, in many instances, been waged between giants; and has been, in general, of a character of which the Church, on its part, need not be ashamed, judged even from the standpoint of scholarship, critical acumen, or intellectual strength.—Rev. George C. Lockridge, in *Christian-at-Work*.

### BE CHEERFUL.

A well-known philanthropist, whose time was given to the help of the criminal and pauper classes, had upon his library table a Turkish figure of a laughing donkey. The beast was so convulsed with merriment, that no one could look at it without a smile.

"Why do you keep that absurd figure there?" a friend asked him. "It seems to jeer at the gravest subject which we discuss."

"Simply to remind me that the gravest subject has its cheerful, laughable side," he answered. "I find it a wholesome warning in the midst of so much misery."

Many need to be daily reminded in some way, that life has its amusing, happy side. An hour's rest, a cheerful book, a talk with a friend, would serve the purpose better than a laughing donkey. We are a nervous, anxious people, and many of us have a belief that amusements and mirth are sinful.

A lady lately visiting her friends, exclaimed, one day, "This is the best year of my life! My husband and children are in good health, and free from financial worry; my sons are honourable, Christian men; we have many good, pleasant friends. God has heaped blessings on me. I am perfectly happy!"

An ominous silence followed these words, and melancholy shakes of the head.

"It makes me tremble to hear you," one of them said, at last, "when I think how soon all this may be changed, and that you may even be dead before night."

"And shall I not thank God while I am yet in the land of the living?" replied her friend.

This world, no matter how poor, or ill, or solitary we may be, is not for any of us altogether a vale of tears. It has its sunshine and pleasures, its cheerful heights which may be climbed by all of us, if we have but courage and faith.

The man who will not yield to disaster and disease, who makes the best of his poverty, who finds something to laugh at in all his misfortunes, will not only draw more friends to his side than his melancholy brother, but actually live longer.

Colonel Sellers had found the true philosophy of life when he lighted a candle in his empty stove "to make believe there was a fire," and praised the "raw flavour" of the raw turnip and cold water which made his scanty meal.

The man whose religion makes him gloomy, austere and hopeless, falsifies Christ's teaching. Who should be happy if not the Christian? Who should make light of the troubles of this short life, if not he who believes in an unending life of happiness at its end?

"In everything give thanks," cried the Apostle, after he had been scourged nigh unto death; and again, having fought with beasts at Ephesus, he calls from his prison cell to the weak and unhappy in all ages:

"Rejoice in the Lord always; and again I say, Rejoice!"

### FAITH.

Faith is the eye by which we look to Jesus. A weeping eye is still an eye; a dim-sighted eye is still an eye.

Faith is the hand by which we lay hold on Jesus. A trembling hand is still a hand; and he is a believer whose heart within him trembles when he touches the hem of his Saviour's garment that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe when we are without the smallest portion of comfort, for our faith is founded not upon feeling, but upon the promise of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly nevertheless comes.—H. Miller.

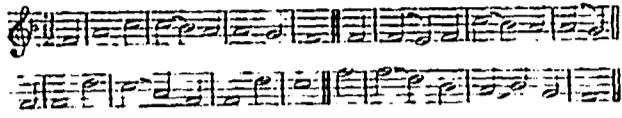
THE DUTIES AND PRIVILEGES OF YOUTH.

A SABBATH SCHOOL SERVICE FOR CHILDREN'S DAY, SEPTEMBER 8TH, 1889.

Arranged by Rev. T. F. Fotheringham, M.A., St. John, N.B.

- I.—ORGAN VOLUNTARY (Scholars marching in).
II.—DOXOLOGY. "Praise God from whom all blessings flow."
III.—INVOCATORY PRAYER
IV.—SINGING. Children's Hymnal No. 92.

O God of Bethel.



- 1 O God of Bethel by whose hand Thy people still are fed.
2 Our vows, our prayers we now present Before Thy throne of grace.
3 Through each perplexing path of life Our wand'ring footsteps guide;
Give us each day our daily bread, And raiment fit provide.
4 O spread Thy cov'ring wings around, Till all our wand'rings cease.
5 Such blessings from Thy gracious hand Our humble prayers implore;

V.—RESPONSIVE READING. Ps. 34: 1-14.

I will bless the LORD at all times; his praise shall continually be in my mouth. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. O magnify the LORD with me, and let us exalt his name together. I sought the LORD, and he heard me, and delivered me from all my fears. They looked unto him and were lightened; and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encampeth round about them that fear him, and delivereth them. O taste and see that the LORD is good: blessed is the man that trusteth in him. O fear the LORD, ye his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger: but they that seek the LORD shall not want any good thing. Come, ye children, hearken unto me: I will teach you the fear of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

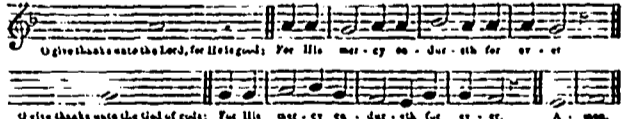
VI. THE APOSTLES' CREED (recited in concert).

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell, the third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

VII.—SINGING. Children's Hymnal No. 14.

O give thanks unto the Lord.

(PSALM CXXXVI.)



- 1. O give thanks unto the Lord, for He is good; For His mercy endureth for ever.
2. O give thanks unto the God of gods; For His mercy endureth for ever.
3. O give thanks unto the Lord of lords; For His mercy endureth for ever.
4. To Him who alone doeth great wonders; For His mercy endureth for ever.
5. To Him that by wisdom made the heavens; For His mercy endureth for ever.
6. To Him that stretched out the earth above the waters; For His mercy endureth for ever.
7. To Him that made great lights; For His mercy endureth for ever.
8. The sun to rule by day; the moon and stars to rule by night; For His mercy endureth for ever.
9. Who remembered us in our low estate; For His mercy endureth for ever.
10. And hath redeemed us from our enemies; For His mercy endureth for ever.
11. Who giveth food to all flesh; For His mercy endureth for ever.
12. O give thanks unto the God of heaven; For His mercy endureth for ever. Amen

VIII.—RESPONSIVE READING. Exhortations to youth.

Gather the people together, men, and women and children, that they may hear, and that they may learn and fear the LORD your God, and observe to do all the words of this law; And that their children, which have not known anything, may hear, and learn to fear the LORD your God. Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man. Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them.

I love them that love me, and those that seek me early shall find me.

Little children your sins are forgiven you for his name's sake.

(Response by the Primary Class.) Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Young men, ye have overcome the wicked one.

(Response by the Young Men's Bible Class.) Flee also youthful lusts; but follow righteousness, faith, charity, peace with them that follow the LORD out of a pure heart

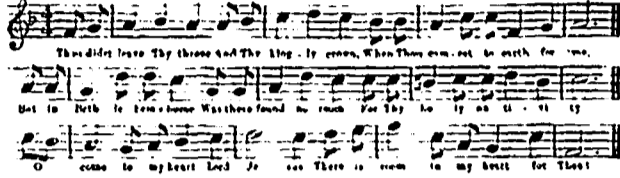
(Teachers.) My son, hear the instruction of thy father, and forsake not the law of thy mother.

(All) For they shall be an ornament of grace unto thy head, and chains about thy neck.

Whoso keepeth the law is a wise son, Even a child is known by his doings.

IX.—SINGING. Children's Hymnal No. 20.

Thou didst leave Thy throne.



- 1. Thou didst leave Thy throne And Thy kingly crown, When Thou camest to earth for me, But in Bethlehem a home Was there found no room For Thy holy infant. O come to my heart, Lord Jesus, There is room in my heart for Thee!
2. Heaven's arches rang When the angels sang, Proclaiming Thy royal decree: But of lowly birth Camest Thou, Lord, on earth, And in great humility; O come to my heart, Lord Jesus, There is room in my heart for Thee!
3. The oxen found rest, And the donk their nest, In the stable of the stable street, But Thy couch was the hay, O the Son of God, In the deserts of Galilee, O come to my heart, Lord Jesus, There is room in my heart for Thee!
4. Thou camest, Lord, With the living Word, That should set Thy people free; But, with no king's scorn, They took Thee to Calvary; O come to my heart, Lord Jesus, Thy Cross is my only plea!
5. When heaven's arches shall ring, And her choirs shall sing, At Thy coming to victory, Let Thy voice all the hour, Saying, "Yet there is room— There is room at My side for thee— And my heart shall rejoice, Lord Jesus, When Thou comest, and callest for me!"

X.—RESPONSIVE READING. Youthful Piety Exemplified.

What message did Joseph send to his father Jacob?

"Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, I pray thee; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, . . . and there will I nourish thee."

What answer did Ruth give to Naomi?

"Entreat me not to leave thee, or to return from following thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

What reply did David make to Goliath?

"Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied."

What was Solomon's prayer?

"Give thy servant an understanding heart."

What is said of Josiah's piety?

"Josiah was eight years old when he began to reign . . . [and] in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father."

What manly resolution did Daniel make?

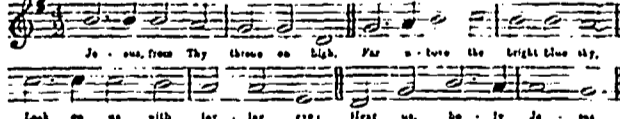
"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

How does the Apostle Paul commend his "son Timothy"?

"I call to remembrance the unfeigned faith that is in thee. From a child thou hast known the Holy Scriptures"

XI.—SINGING. Children's Hymnal No. 166. (To be sung by the Junior scholars only).

Jesus, from Thy throne on high.



- 1. Jesus, from Thy throne on high, Far above the bright blue sky, Look on us with loving eye; Hear us, holy Jesus.
2. Little hearts may love Thee well, Little lips Thy love may tell, Little hymns Thy praises swell; Hear us, holy Jesus.
3. Little needs of love may shine, Little ones be wholly Thine; Little ones be wholly Thine; Hear us, holy Jesus.
4. Be Thou with us every day, In our work and in our play, When we learn and when we pray; Hear us, holy Jesus.
5. May our thoughts be undefiled, May our words be true and mild, Make us each a holy child; Hear us, holy Jesus.
6. Jesus, from Thy heavenly throne, Watching o'er each little one, Till our life on earth is done, Hear us, holy Jesus.

XII.—RESPONSIVE READING. Special promises to children of the Covenant.

I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

The promise is unto you and your children.

Because He loved thy fathers therefore he chose their seed after them.

The seed of the righteous shall be delivered.

The house of the righteous shall stand.

His seed shall be mighty upon earth; the generation of the upright shall be blessed.

I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by water courses.

One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

A good man leaveth an inheritance to his children's children.

His children are blessed after him.

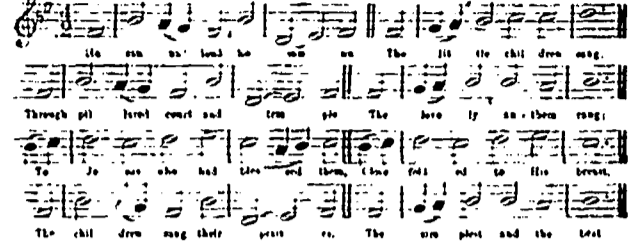
O LORD, our LORD, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings thou hast perfected praise.

Hosanna! blessed is he that cometh in the name of the LORD. Hosanna in the highest.

XIII.—SINGING. Children's Hymnal No. 22.

Hosanna! loud Hosanna!

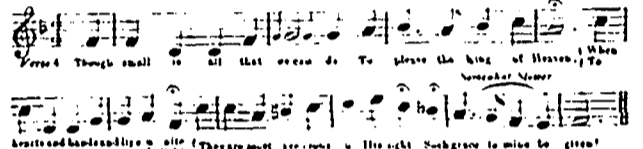


- 1 Hosanna! loud Hosanna! The little children sang, Through pillared courts and temple, The lovely anthem rang. To Jesus who had blessed them, Close folded in His breast, The children sang their praise, The simplest and the best.
2 From Offret they followed, Amid an exultant crowd, Waving the victor palm branch, And shouting clear and loud, Bright angels joined the chorus, Beyond the cloudless sky, "Hosanna in the highest, glory to God on high!"
3 Fair leaves of olive they strewed upon the ground, Whilst Sion's ringing mountains E'er loved the joyful sound, The Lord of men and angels, Rode on in lowly state, No wonder that little children Should on His bidding wait.
4 Hosanna in the highest, That ancient song we sing, For Christ is our Redeemer, The Lord of heaven and King, (How we ever praise Him) With heart, and life, and voice, And in His blissful presence, Eternally rejoice!

XIV.—If any recitations, etc., by the scholars are desired, let them come in here

XV.—SINGING. Children's Hymnal, No. 170. (To be sung by the primary class only.)

O, what can little hands do?

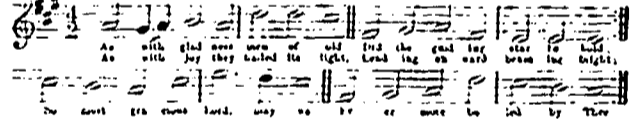


- 1. O, what can little hands do To please the King of Heaven? The little hands some work may try To help the poor in misery. Such grace to mine be given!
2. O, what can little lips do To please the King of Heaven? The little lips can praise and pray, And gentle words of kindness say. Such grace to mine be given!
3. O, what can little hearts do To please the King of Heaven? Our hearts, if God His Spirit send, Can love and trust their Saviour Friend. Such grace to mine be given!
4. Though small as all that we can do To please the King of Heaven, When he sets and hands and lips unite To serve the Saviour with delight, They are most precious in His sight; Such grace to mine be given!

XVI.—COLLECTION. For the special purpose previously announced.

XVII.—During the collection the choir may sing an anthem, or appropriate Scripture sentences, or, after the collection, hymn No. 19 may be sung by all.

As with gladness.



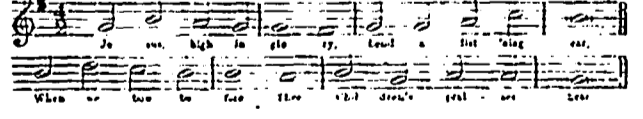
- 1. As with gladness men of old Did the guiding star behold, As with joy they hailed its light, Leading onward, beaming bright; So, most gracious Lord, may we Evermore be led by Thee.
2. As with joyful steps they sped To that lowly manger bed, There to bend the knee before Him whom heaven and earth adore; So may we with willing feet Ever seek Thy mercy seat.
3. As they offered gifts most rare At that cradle rude and bare; So may we with holy joy, Pure and free from sin's alloy, All our costliest treasures bring, Christ, to Thee, our heavenly King.
4. Holy Jesus, every day Keep us in the narrow way: Ah! when earthly things are past, Fling our ransomed souls at last, Where they need no star to guide, Where no clouds Thy glory hide.
5. In the heavenly country bright Need they no created light. Thou art Light, its Joy, its Crown, Thou art Sun, which does not Jow; There for ever may we sing Hallelujahs to our King.

XVIII.—PRESENTATIONS TO SCHOLARS (if any)

XIX. ADDRESS.

XX SINGING. Children's Hymnal No. 167; or, if the service is held in the evening, No. 168.

Jesus, high in glory.



- 1. Jesus, high in glory, Lead a listening ear, When we bow before Thee, Children's praises hear.
2. Though Thou art so holy, Heaven's Almighty King, Thou wilt stoop to listen When Thy praise we sing.
3. We are little children, Weak and apt to stray;

Now the day is over. (Same Tune.)

- 1. Now the day is over, Night is drawing nigh, Shadows of the evening steal across the sky.
2. Now the darkness gathers; Stars begin to peep; Birds and beasts and flowers Soon will be asleep.
3. Jesus, give the weary Calm and sweet repose; With Thy tender blessing May mine eyelids close.
4. Grant to little children Visions bright of Thee; Saviour, guide and keep us In the heavenly way.
5. Save us, Lord, from sinning, Watch us day by day, Help us now to love Thee; Take our sins away.
6. Then, when Jesus calls us To our heavenly home, We would gladly answer, "Saviour, Lord, we come."
7. When the morning wakens, Then may I arise, Pure and fresh and stilled In Thy holy eyes.

XXI.—BENEDICTION.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 31st, 1889.

ON page 491 of this issue will be found an excellent, varied and interesting plan of service, compiled by Rev. T. F. Fotheringham, M.A., St. John, N.B., for Children's Day, September 8. It is printed in separate form, and distribution among Sabbath school pupils and others will be found eminently helpful. By addressing the office of THE CANADA PRESBYTERIAN copies can be had at the most reasonable rate of sixty five cents per hundred, post age prepaid.

DR. FIELD, of the New York Evangelist writes that Horace Greeley and Stonewall Jackson could not resist the habit of sleeping in church under the most faithful and eloquent preaching. Greeley and Jackson were both good men and great men too in their way, but sleeping in church is an irreverent habit all the same.

THE President of the famous Chicago Correspondence University when asked how he could grant degrees in his peculiar way, replied, "I have a great deal of talent for determining whether a man is enough of a scholar to merit a degree." If that gentlemen spoke the truth he has a great deal more talent of that kind than some college Senates have.

THE glorious certainty of the law and the infallibility of jurors and judges were beautifully displayed in New York the other day. A noted boodler offered to confess his guilt provided the court would promise not to imprison him. He also offered to plead guilty to a charge of bribery provided the court pledged itself to let him off with a fine. The court did not see its way clear to accept these magnanimous offers and the trial went on. The prisoner was acquitted. No doubt the court looked very learned, solemn and dignified as it acquitted a man who was ready to confess his guilt.

THE crop reports from almost all parts of Ontario are very encouraging. Some damage was done in Manitoba by the drought which prevailed there a few weeks ago but later reports say that timely rains have done much good. On the whole business prospects are bright and business men hopeful. This ought to be a good year for the Schemes of the Church. But will it be? Financial prosperity does not always mean Church prosperity. As a matter of fact many men are more likely to forget the claims of God when they are highly prosperous than when the money does not come in freely.

YEARS ago Mr. John A. Breckenridge defended a prisoner on trial for murder in the State of Indiana. His address to the jury was eloquent and powerful, deeply impressing all who heard it. At the close an awkward, raw-looking lad approached the eloquent counsel and offered to shake hands with him by way of congratulation on his oratorical triumph. The lawyer turned scornfully away and refused the proffered hand. Thirty years afterward that boy became President of the United States, and meeting Breckenridge in Washington, thanked him for the speech. The lawyer this time received the thanks, it may be supposed, with feelings of shame, for the rough, Western boy had become Abraham Lincoln. Snubbing boys is a dangerous business. Nobody can tell what a clever boy may become in this country. How Lincoln must have enjoyed thanking that man? But who would care to feel as Breckenridge must have felt? The incident has a moral for that unfortunately large class of men who think boys have no feelings.

THE question of revising the Standards is being discussed in the Presbyterian journals across the lines with great ability and in the best possible spirit. For the most part the writers are men of

acknowledged position and usefulness and their contributions to the press cannot fail to have a considerable amount of influence with the people. Whether the Standards are revised or not the discussion will do good as it will lead many to examine the symbols who have never read them and never would if the question of revision had not been raised. One writer scores a new point when he says that a cast-iron reception of the revised Standards might mean far less liberty than a reception of the system of doctrine contained in the Standards as they at present exist. And so indeed it might. As a rule elders and ministers are asked if they accept the system of doctrine contained in the documents. Under a revised creed they might be asked if they accept every statement as literally correct. That certainly would mean less liberty rather than more.

JUST as Christian men the world over were beginning to rejoice at the union of the Churches in Japan intelligence comes that the union is not likely to take place—at least not now—perhaps never. Just as everybody who likes to see the scales of justice held with scientific fairness in judicial proceedings was getting ready to applaud the Parnell Commission, Sir Charles Russell and associate counsel with their clients walk out of court, their principal reason being that they think they cannot get fair-play from the Commission. It is never well to get too enthusiastic about anything human. The best of men are only men. Even the best of women are not angels. A Church union in Japan or anywhere else might not do half as much good as its promoters expected. More enthusiasm about things that cannot fail and less about matters that may not turn out well is what is wanted. Shouting about anything human is a poor business and it is particularly poor when the thing is unfinished. If you must shout, wait a little and see if there is anything to shout about.

THERE is an infidel organization in the United States called the "American Secular Union" which has a large membership and is very aggressive. The following is its platform as condensed by an American minister:

1. The taxation of church property.
2. The discontinuance of State-paid chaplaincies.
3. The cessation of all public appropriations for religious purposes.
4. The exclusion of the Bible and all religious exercises from the public schools.
5. The non-appointment of religious festivals and fasts, or days of prayer and thanksgiving.
6. The abolition of the judicial oath, and the establishment of simple affirmation in its stead.
7. The repeal of all laws designed to enforce the observance of the Sabbath.
8. The abrogation of all laws enforcing Christian morality and conformity to natural morality.
9. The repudiation of all Christian features of our life, and the administration of the government upon a purely secular basis.

Two, at least, of our Canadian questions are there—the taxation of church property, and the exclusion of the Bible and all religious exercises from the public schools. There may not be many people in Canada who would openly demand the repeal of all Sabbath laws, but there are not a few who would like to see these laws greatly relaxed. Whatever may be said in favour of taxing church property and excluding the Bible from public schools it must be admitted that the advocates of these measures find themselves in highly undesirable company.

### SUNDAY STREET CARS.

CITIZENS of Toronto take a just pride in its marvellous progress. During the last few years it has made rapid advances not in one but in many directions. It requires no stretch of imagination to anticipate its still more rapid extension and improvement in the future. The position it occupies and its increasing facilities of extensive communication will secure for it a prominent place among the cities of the continent. It is now an important commercial, manufacturing and industrial centre. It is the seat of the Provincial Legislature, and the higher education finds here an encouraging home. Art culture is beginning to gain a growing appreciation and devotion. To those who look beneath the surface, the question presses itself on their attention: Is the moral strength of the people keeping pace with the material development that is so apparent? True, religious and philanthropic endeavours are becoming more energetic and are adapting themselves more readily to the widening wants of the community, yet, without taking either a morbid or gloomy view of the situation, it is obvious to every one that pauses to reflect that the outlook is not without grave concern. To the moral reformer

the expanding city, with its great increase of population, brings increased responsibility and calls for larger self-denying effort. Increase of wealth is certain to be shadowed with its inevitable accompaniment of poverty. If the numbers of the thrifty, industrious and virtuous increase, so also will the shiftless and the vicious tax the resources of the community.

While the citizens of Toronto are emulating the progressiveness of other large cities they may have wisdom sufficient to check in time the evils that find their way wherever population is massed. At the same time it has to be remembered that the vision of some is so filled with the view of material prosperity that the moral and religious progress of a city concerns them but little, and they are ready to second every proposal, no matter from what quarter it comes, that has sordid gain alone for its object.

From time to time within the last few years certain parties have shown an eagerness for the running of street cars on Sunday. Were the subject not one of such vital concern to the highest well-being of the people it is amusing to note the mutually destructive arguments adduced in favour of the proposal. Some plead for street cars on Sunday because they will enable people more easily to attend church, and to visit their widely scattered relatives and friends. Others urge their adoption for the reason that their use will be directly antagonistic to the interests of the churches and thus help to denude the Sabbath of its sacredness. Much sympathy is expressed on behalf of the numerous heavy-burdened toilers who have, we are assured, no other day in seven when they can get a breath of fresh air but on Sunday. Of this privilege they are deprived for want of street cars on that day. It is surprising the number of disinterested friends working men have when their vote is wanted, and how oblivious these same friends become when the workmen require some benefit in return. Working men are learning to be suspicious when special appeals are made to them to aid movements that do not originate with themselves.

Another argument is found in the fact that well-to-do church-goers drive to their places of worship in their carriages while the poor have to walk on foot. This, however, is not the only advantage that the rich have over the poor, and it is yet to be demonstrated that the establishing of street cars will obliterate social inequalities. The practice of riding to church is a matter for the individual conscience to decide. It may sometimes be resorted to when neither the plea of necessity nor mercy can be urged in its behalf; it is however a private matter and does not involve a whole community.

Toronto is not yet so densely populated, neither is it burdened with these festering sores of great cities, the wretched tenement houses, so destructive of physical and moral life that at all hazards means of escape must be provided. Its streets are wide and becoming better kept every year. Its air is pure and it is one of the healthiest cities on the continent. It is urged in behalf of those whose hours of labour are so inordinately long that they have no opportunity to enjoy the invigoration that is brought by a run into the country except on Sabbath. But why are the hours of labour, with all our advancement, so protracted and oppressive? Is the only remedy for this evil the running of street cars on Sunday, thereby pressing men and horses into a slavery more bitter than now falls to their lot? Some point to the unemployed that could be easily procured for this service, but will just and upright men take advantage of the unfortunate whose necessities would compel them to relinquish their God-given rights?

Wherever working men have been forced to work on the Sabbath day they have found that the curse of labour has only been embittered. It is a curious thing that among our neighbours in the United States there are many who regret the steps they took in infringing on the hours of the God-given day of rest, while Canadians are willing to open the sluices to let the waters in. Several of the leading lines of railway have been endeavouring to reduce their Sunday traffic to a minimum and the American working men are becoming alive to the importance of regaining the rights of which they have been deprived. The same thing is to be seen on the European continent. There the working men have learned to their cost that what at first appeared to be an advantage is now a decided loss, and has made their lives more irksome than ever before. The labour organizations in France, Germany and Switzerland are agitating for the abrogation of Sunday labour, while some, who happily do not know by experience what it means, are moving for its commencement here. The thin edge of the wedge may be a very hackneyed expression, still it describes the situation exactly. Those who now honestly enough desire to see street cars run on Sunday un-

der certain restrictions would soon find such restraints disregarded. Other things would follow. Shops would be opened, Sunday newspapers would be published and a still augmenting army of labourers would have additional burdens placed upon them. Not by any means all who are now urging the running of Sunday cars, but some of those who are seeking to enter the thin end of the wedge, would stand ready by watching for the first opportunity to drive it home. It is beginnings that need to be resisted.

Some press the plea that the Sabbath is a purely Jewish institution and therefore not binding now. This, however, is an unfounded assumption. The law of the Sabbath is firmly imbedded in the Ten Commandments, and is therefore of universally binding obligation. Many who talk lightly of the obligation of the fourth commandment would not so regard the fifth and sixth or any of the others with which it is inseparably linked. They who are willing to sacrifice the physical, moral and religious advantages the Sabbath was designed to bestow incur a grave responsibility.

### HISTORY OF PREACHING.\*

If the occupants of present day pulpits are not attractive and impressive preachers it is not for want of advice and plenty of it. The treatises on homiletics are numerous and varied. Some good, some positively bad, and not a few merely indifferent. In addition to the formal works ostensibly designed to help him in what is the most important part of his work the preacher has the benefit of a boundless criticism. In actual life every one is perfectly competent to say what a sermon should be, and what it should not be. All can lay down rules for its length, breadth, height and depth. This kind of criticism is too plentiful and too incongruous to be taken seriously. It does little good and not much harm.

There are those who from training and experience might be well fitted to give expression to their thoughts for the benefit of ministers, but even then their individual opinions have only a limited, not a universal, application. The methods employed by one preacher, though best suited for himself, might prove actual hindrances to another. A thoughtful layman could make valuable suggestions concerning preaching which a college professor might scarcely think of. Those who are in actual touch with the people can cast much valuable light on the circumstances, modes of thought, the temptations, the struggles, the sorrows and the hopes of the people which every true preacher would be the better and more useful for knowing. No less valuable on the other hand are the conclusions arrived at by preachers of eminence who have had opportunities for extended study and research. Such was the author of the volume whose title heads this article. Dr. Wm. M. Taylor who writes a graceful little introduction to the work, justly says that John Ker "stood in the very front rank of the preachers both of his country and his age." He addressed large congregations wherever he went. During his visit many years ago to this continent he endeared himself to all who had the privilege of meeting him, and delighted congregations listened with closest attention to his thoughtful, comprehensive, yet simple Gospel sermons. His wide research, his assimilative power, his modest, unobtrusive manner, and his deep sympathies eminently fitted him for the important position he occupied during the later years of his varied but most useful life,—the occupancy of the Chair of Practical Training for the Ministry in the United Presbyterian College, Edinburgh. This volume gathers up a few of the rich fragments of his latest work which ended with his death, October 4, 1886. It is marked by the fine spirit, the balanced judgment and the attractive simplicity that characterized his work and life. Though especially helpful to those engaged in the blessed work of preaching the Gospel, it affords profitable reading for all who value matured Christian thought and experience brought to bear on the advancement of divine life in the souls of men.

Of course as a history of preaching these lectures, primarily addressed to his students by Dr. Ker, are far from complete and exhaustive, yet they give a clear and connected view of the subject on which he has written so interestingly and so profitably. He traces the origin of preaching to those who in Old Testament times were specially inspired and divinely commissioned, like the prophets, to declare God's truth to their fellow-men. It is a distinctly Christian

institution, having its germ in the earlier dispensation. He follows the line of its history through the apostolic age, and then directs attention to preaching as it was exercised in the Oriental Church, giving considerate criticism of the methods employed by Origen and Chrysostom, and sketches the culmination and decline of preaching in the East. Then, turning his attention to the Western Church, we have most interesting sketches of the lives and work of Cyprian, Ambrose and Augustine. The changes accomplished in the Middle Ages are depicted and the men who stood out as the prominent preachers of the time are shown in the relation they sustained to the work of Christian instruction, among them Thomas Aquinas, Bernard of Clairvaux, John Tauler, of Strasburg, and Berthold, of Ratisbon. This leads up to the style of preaching that prevailed in the age preceding the Reformation, and then comes the prince of preachers, Martin Luther, on the scene. In Dr. Ker, Luther finds a most kindly, just and penetrating critic. As a specimen of the work and at the same time giving a part of his estimate of the great German Reformer's preaching, take the following:

There were two extravagances which Luther often reproved; the one was the running of duty into outward ceremony and ritualism—the idea of the Romish Church; the other was the running of the spiritual into the mystical and the morbid—the idea of the mystics, which led to an unnatural interpretation of Scripture in the manner of Origen, and took shape in modern Swedenborgianism. Both ceremonialism and forced mysticism were abhorrent to Luther's strong, practical mind. In giving instruction and enforcing duty, he made direct appeal first to Scripture and then to healthy reason; and he was at the furthest remove from the petty profundities and misty nothings that are based on fancies and covered with vague, sounding phrases.

Next, while this was the matter of Luther's teaching, his manner of expressing it was singularly clear, direct, and forcible. He aimed at this constantly and he reached it sometimes by what we should esteem roughness and want of taste. But we are to remember the age in which he lived and the work he had to do. He had to wield a sledge-hammer, and a sledge-hammer cannot always measure its touch like a graver's tool. It is a question whether we should not wield the hammer sometimes even now. Luther chose the simplest and most telling words, he seized and thought out figures drawn from things that could be seen and felt, he employed parables and proverbs, he frequently took one of Aesop's fables and put a Christian meaning into it; in short, he used every means to make people listen and comprehend and feel, without condescending to trick or sensationalism. He was, beyond almost any other, the preacher of the people, and would have been a Bunyan had he possessed more of the dramatic and poetic gifts, and had the prison in the Wartburg given as much leisure as the prison on the bridge at Bedford. But, though primarily a "preacher to the people, Luther could speak to all classes. Indeed, his presentation of truth, while simple, clear, and graphic, was so broad and deep in addressing the wants of men as to reach the wise and noble and learned. This is the perfection of preaching. It is a vulgar mistake to think that there is one way of speaking to the rich and another way of speaking to the poor. Yet, on fitting occasion, Luther could vary his mode. He could preach to children and write hymns for them; he could thunder among strong, passionate hearts, and write his *Ein feste Burg*; and, when it was needed, he could quote Homer and Aristotle, as Paul quoted the Greek poets on Mars' Hill. He could become, like Paul, all things to all men.

There was this, lastly, about Luther's preaching, which also makes him like Paul, that he had one over-mastering thought, and that thought was Christ. At all times his central idea was "Christ our righteousness, that He may be Christ our strength and sanctification." Without this his varied gifts would have left little trace, but this made him, in God's hand, the instrument of the most wonderful awakening of the Church since the days of the apostles, the greatest preacher of his own or of later times, at least the one to whom God has assigned the greatest work. We may find other preachers greater than Luther in their own departments. He has not the majesty of Howe, the spiritual fervour of Baxter, the searching spiritual insight of Jonathan Edwards, the ideal beauty of Vinet, the concentrated rush of Chalmers; but, for his own work, Luther was the man chosen of God, and the Church of Christ bears the mark of his personality as of none other since the canon of Scripture was closed.

If you wish to have a good view of Luther as a teacher in the house, and of his singular gift of retailing wisdom, read his *Tischreden*—his table talk. If you want to know the doctrine he preached, read his standard Commentary, that on the Galatians. If you wish to see his character cleared, read the vindication of him by Julius Hare—a noble book.

Luther is above our reach in almost everything, but there are many things which, as preachers, we all can learn from him: to be laying up stores of knowledge on all subjects, especially by the study of human nature; to seek a thorough acquaintance with the Bible, the book of the preacher, the sword that nothing can withstand; to have sympathy with men and a single desire to do them good; to aim at a clear, natural, direct style of speech; and to grasp the grand doctrine of justification by faith, and hold it up as the standard of the Church of Christ, and the source of comfort and strength and holiness in the Christian life.

The rest of the volume is occupied with the history of preaching in Germany. The period from Luther to Spener is succinctly sketched, and the last named has a chapter devoted to his life and work. The rise and characteristics of pietism and its off-shoots, come in for detailed treatment. Pietism was followed by the rationalistic reaction which next receives attention, while those whose efforts kept alight the flame of evangelical religion come in for notice. Schliermacher and the Mediating School

prepare the way for Stier and Krummacker, and this leads to a most interesting survey of modern German preaching. The volume closes with a rich chapter on "Lessons for our Preaching," which convey several very valuable hints. No one can read the work without profiting greatly from it.

### Books and Magazines.

THE VICAR OF WAKEFIELD. By Oliver Goldsmith. Edited, with a preface, by Ernest Rhys (London: Walter Scott; Toronto: W. J. Gage & Co.)—This famous English classic does not cease to charm successive generations of readers. The publishers of the Camelot Series have shown their customary discernment in giving it a place in that very neat, attractive and cheap series, which results will certainly justify. The introduction conveys a vivid account of the eccentric but genial author, and the circumstances in which his famous fiction was written.

PHILOSOPHY AND RELIGION. By Dr. A. H. Strong, President of Rochester University. (New York: A. C. Armstrong & Son.) This is a large and handsome volume containing over 600 closely printed pages. In his dedication Dr. Strong indicates that it is through the liberality of the friend to whom it is inscribed that he has been enabled to put it in print. He disclaims also in the preface any expectation that his book will be widely read. "It is not published at the request of friends. The author's chief aim has been to put himself on record. If any choose to read, it is well. But if none choose to read, it is also well, the author has at least delivered his own soul; I can say I believed, therefore have I spoken." In the table of contents we find there are not less than fifty different subjects, and the last of the fifty comprises fifteen addresses to the successive graduating classes in Rochester Seminary from 1873 to 1887. The subjects discussed are of the most varied kind. Addresses on special occasions, lectures, sermons, review articles, essays are here gathered together and offered to those who may choose to read. The reader, in fact, is somewhat confused with the variety, and embarrassed with the wealth of the offering presented to him. We are inclined to believe that Dr. Strong would have effected more good if he had been less indifferent about the reception of his work, and more discriminating in the selection of his materials. The work is altogether too much of a miscellany; and much that is valuable to one class of readers will be missed or neglected because weighted with a mass of other matter in which they feel but little interest. Many who would be delighted with such articles as those on "Philosophy and Religion," and "Materialistic Scepticism," and "Evolution," and "Modified Calvinism," will not care for the sake of these to purchase a work overloaded with funeral sermons, and ordination charges, and essays on "Divorce," and lectures on "Getting and Spending," and "Eastern Travel," and articles on the Crusades, and the poetry of Dante and Robert Browning. Dr. Strong may be able to say *animam meam liberavi*, but what avails the liberation of his soul, the utterance of the truth which God has given him to see, unless other souls are touched by his utterance. When one feels that he has received a divine message, it should be his anxious care to proclaim it, not in the wilderness, but in the crowded haunts of men. This work is intended to be a companion-volume to the author's great work on Systematic Theology which attracted such high admiration on its publication two years ago. Many of the points there discussed in a more abstract and philosophical manner will be found treated in the present volume in a more popular and attractive form. Yet we venture to say that, even in this work, the reader will often find it necessary to gird up the loins of his mind in order to follow the author's train of thought and argument. The articles on the "Will in Theology," and the "Remainders of Freedom in Man," and some others will furnish a valuable intellectual gymnastic to the student, even though he may not quite assent to the reasoning of the author. Dr. Strong, however, is not only a clear thinker, but has a striking gift of luminous expression, and his work furnishes delightful reading. He continually gives proof of wide learning as well as powers of profound thought; and his style has those characteristics of "sweetness and light" which flow from literary culture and familiarity with the best models of our time. Above all, Dr. Strong shows himself in this, as in his other works, a safe guide and teacher. He is ever reverent, and loyal to truth and Scripture. Though an original thinker he desires to walk in the old paths, where is the good way. As he himself says, "the well-worn path is the path of safety;—*via trita, via tuta*. We have no need of the New Theology, for the old is better."

\* LECTURES ON THE HISTORY OF PREACHING. By the late Rev. John Ker, D.D. Edited by Rev. A. R. Macewen, M. A., Balliol, B. D., Glasgow. Introduction by Rev. Wm. M. Taylor, D.D., LL. D. (New York: A. C. Armstrong & Son.)



## Choice Literature.

## THE MINISTER'S BLACK VEIL.

WITH FULL PARTICULARS.

BY EDWARD EVERETT HALE.

## CHAPTER I.

Mr. Hooper woke one morning after a broken sleep. He was more silent at breakfast than was his habit. Mrs. Hooper saw this and she knew the reason. She had seen it while he dressed himself, and she knew the reason then. But all her comment was to hurry into her kitchen a little earlier than usual, and take in her own hand a certain preparation of egg on toast which he was fond of. "If he is worried, he shall have his egg," said the good woman to her elf. And Mr. Hooper had it, and ate it all, and thanked her for it. But he talked little at breakfast, and Mrs. Hooper knew why.

A messenger had come from her brother the night before to say that Phinlimmon would sail on Thursday, if the wind served, for England. Now Phinlimmon was to take in his ship the return which Parson Hooper was to make for last year's purchases in London; for the silk dress, the silk stockings, the muslin neckties, the books, the gamboge, and senna and other medicines. Mrs. Hooper's cousin Avery had made and sent out the selection, and had bidden Mr. Hooper send the returns in mink, or beaver, clapboards, sassafras and gold thread. But, of course, he had left it to Mr. Hooper's judgment, how much or how little of each of these various staples should be entrusted Phinlimmon. And here was the great decision to be made to-day. Poor Mr. Hooper must find out how much gold thread there was on sale, and how much sassafras and the rest. He must take final advice with her brother and the other merchants, and so do the best possible thing for her cousin Avery. Mrs. Hooper knew too well that she must not oppose him. She had suggested that he should leave the whole affair to her brother, and Mr. Hooper had said "No." She could not understand, he had said, but it was one of those personal things which he must determine.

So he left her, with his brow clouded. He had called her attention to what he supposed to be the rise in the price of gold thread. He had asked her whether she had heard from "the Indian" anything about the number of minks killed last winter. So far he had confided in her. But only so far. And she knew that he went in perplexity to a disagreeable morning.

But, if Mr. Hooper were depressed when he left home, he was more depressed when he returned. Yet his brother-in-law had been most kind. He had ready for him, in the little counting-room, notes of the prices of all the various articles which the Averys had suggested for shipment. He had given his own advice. He had consulted with neighbours; and as Mr. Glover, the brother-in-law, was one of the largest merchants, and as Mr. Hooper's and Avery's little venture was one of the smallest, even Mr. Hooper felt that all possible care had been given, as to the grounds for his decision. And he had gone so far as to determine that twelve hundred cedar clapboards, of a fashion that had found favour in London, should be that day packed away in the recesses of the hold of Phinlimmon's vessel. For the rest he told Mr. Glover he would decide.

And so he had started to walk home and to make his decision on the way. Then it was that misfortune began. For, just as he was crossing from the counting room to the more quiet side of the street, that he might meditate undisturbed, excellent Madam Cockrell had seen him and had borne down on him.

"Dear Mr. Hooper, I am so glad to see you. I am so taken up to-day, and so busy with Ruth and Eunice and all the girls. You do not know, indeed, that Ruth is to go to Biddeford with Chauncy, and not a thing ready! I said to my husband that I did not see how I could go and see your wife, and he did not seem to think that he could go; but now I have caught you; it is so lucky, and you will do just as well. Will you tell Mrs. Hooper that I have seen Dinah, and that Dinah says that if she will give her up Monday afternoon so that she can go up to the Tetlows' then and kind of finish off their washing—she can stop for me half an hour earlier on Tuesday and then be at your house by eleven. Or, if you must have her Monday and will let her know by Silas when he passes by, then she will see Miriam at Judge I.e.'s," etc., etc., etc. Mr. Hooper could not repeat more of the message, far less Mrs. Hooper, and least of all this chronicler.

"She said she had caught me," said the poor minister. "How often they say that. As if I were escaping from my keepers. She 'caught me,' indeed, and after she had walked half-way home with me without her hood on, and I tried to think out about the gold thread and the sassafras—my dear, I believe I am going crazy. I was all confused whether your brother said ten or ten dozen. I do not know, and I know he wants to know in the morning."

Poor Mrs. Hooper did what she had done hundreds of times before in similar catastrophes. She sympathized, soothed and wondered. She led back to the success about the clapboards. Privately she dispatched Jotham, who was chopping wood, with a note to her brother. And, before Mr. Hooper had finished the egg and wine she had hastily beaten up for him, lest he should be chilled by his walk, a note from the wharf supplied, in black and white, the necessary information. And, in the secret silence of the study, Parson Hooper recomposed himself as he could to the unusual and disagreeable calculation. What his brother Glover would have done in five minutes this excellent man wasted a day upon, and even then was sure that he did not do it well, because Mrs. Cockrell had "caught him." Not even when Avery's letters arrived, eight months after, and expressed even enthusiasm about the success of the venture, was Parson Hooper wholly soothed.

## CHAPTER II.

To persons unused to ministerial life in New England, at the beginning of the last century, it will seem that no such misfortune could happen again to Parson Hooper within a year. But that is because they are unused to it. His wife could tell them better. The very next day—it was Wednesday—the good man told his wife that he should give the morning to the Goldthwaites at the mills. The troubles of the

Goldthwaites were: 1, bodily, in that they were poor; 2, mental, in that they knew not what to do; 3, spiritual, in that each one had quarrelled with each other of the whole clan of Goldthwaites. On Parson Hooper, as the clear-headed, sound adviser and peacemaker of the whole town, devolved the solution of all problems and the reunion of the broken family. And to this work he gave up Wednesday, and went forth as cheerfully as Amadis ever went to battle.

Lo! he returned all wounded and forlorn,  
His dream of glory lost in shades of night.

To Mrs. Hooper and to her alone he told the story of his discomfiture.

He had seen Seth Goldthwaite alone. That was necessary. And no one knew he had come in. He had seen old grandsire Tetlow, who had married the widow Goldthwaite. This visit also was secret, as if he had been Nicodemus. He had seen Lucas and Philemon, as they were hewing the timbers for their new barn. Then he had left them to "cross lots," by pardonable guile. For both these "contrary" men believed that he was on his way to the school at the Falls, and he did not undeceive them. His visit to Fairfax Shipman, who had married Rachel Goldthwaite, must be as secret as the dew from heaven, and none this side the Recording Angel must know he took to her ten pieces of eight and a joe from Mother Tetlow.

"And I went by the quarry, and just as I had to cross the country road, of all the men in the world the doctor appeared in his gig. Of course he knew me. Of course he guessed I was going to the school. I must ride. He would stop and bring me home. My dear Mary, if I had lisped a word about Rachel Shipman it would have gone over the town. So I had to go with him. I have been at the Falls since noon. The doctor has brought me home, and here I am, with poor Rachel's money in my pocket. My dear Mary, I wished for the invisible hat of Jack the Giant Killer!"

And in this grievous wail of the good man, the first suggestion of the veil came in.

Before it was light the next morning he had saddled the bay mare. And before the sun rose Rachel Shipman had her money.

## CHAPTER III.

But the week was not ended. No, indeed! "The end is not yet," as good Parson Hooper would have said. In the long ride to Mr. Shipman's in the gray of the morning he had studied over his sermons as best he might, and in the ride back again he had gone over the order of the argument again. But the whole was hazy, and he knew it was. All intermingled with the logical flow of predestination and free will, sanctification and duty, came in the refrain of poor Mrs. Shipman's entreating words as she stood on the doorstep and whispered them in his ear. It was a long distance, and of course he was late to his breakfast after he returned. Then he told his wife the whole story. And now he could go into the study and begin his notes for a brief of the sermons. But his mind would not work well. The Goldthwaites and the Shipmans and the Tetlows and all their gossip would interfere with the argument. The good man put on his hat and boots, stopped at the dairy door to tell his wife that he was going to walk in the cedar pasture, so as to think out the sermons in the open air, and jumped lightly over the fence into the orchard on his way thither.

Better for him had he taken the longer way, for as he passed through the orchard Nick Tainter saw him and joined him instantly.

"So glad to find you, Parson! Didn't dare go in. Mrs. Hooper said you was busy writin'. 'N' I thought I must wait till ye come out. All night I've been thinkin' about it, 'n' I knew I must come 'n' ask ye."

"Now, tell me, Parson, of Solomon's Temple had a nethermost chamber five cubits high, on the middle chamber was six cubits broad, on the third chamber was seven cubits broad, how would them priests and Levites turn round? etc., etc., etc., in that strangest and saddest of half-coherency and half-folly, in which the mathematical mind of New England is so apt to give way."

Poor Parson Hooper! he knew the morning was gone for him now. How often the poor man had said that here was the one point where his dear Saviour's example failed him. "He could cure these poor, crazy people," the good Parson said, "and I can't." Still he was willing to do his part. He could always soothe and he would always soothe. How much time or how little he ought to give to them and their vagaries he could never decide. And yet he could never bring himself to accept the more trenchant views of Mrs. Hooper—into which discussion this story need not go. Enough to say that the brief of the sermons was more hazy than ever, and was intermined now with the dimensions of the nethermost chamber. And to-morrow would be Friday. In a working minister's life, most days are.

When dinner came, Nick Tainter was provided with a bit of pie and cheese to walk home with, and told to read carefully the books of Chronicles, and good Mr. Hooper, still perplexed but ready to see the droll side of the adventure, joined the fallim at their meal. Here was a new element. His wife's pretty sister, Martha Glover, had come down from Boston. She had been expected, but was not expected so soon. She was a pet with the Parson, as she was, indeed, with all the household. And the blackest clouds of Goldthwaites or of Tainters vanished before her sunshine.

By the time they came to the dumplings, Mr. Hooper was in his best mood, and with all his latent fun, and with infinite kindness as well, he told the story of poor Nick's troubles about the nethermost chamber, and of his own crafty and ingenious solutions. But then his face clouded a little, and he said, sadly enough, "It is all well enough to laugh at, but what will become of my sermons; I am sure I do not know." And so he told in a humorous vein, and not as seriously as I have told it, the history of Tuesday and Wednesday and Thursday. How Mrs. Cockrell had "caught him," how the doctor had insisted on his riding, and now how poor Nick had recognized him the moment he leaped the fence. Indeed, if he had not told the story, you would not be reading it now.

"My dear brother Oliver," said the laughing girl, "you must do as I do. You must wear a veil. You are too attractive by half to all these people. Now, what do I do when I want a bit of ribbon or some buttons or some muslin early in the morning before I am dressed in a walking dress, you know when I just want to run into Cornhill and out again. Why I put on a veil. If I meet anybody he thinks it is the govern-

or's cool; or one of Judge Sewall's maids. I get my buttons and nobody is the wiser. I might be a squaw and nobody would know." And they all laughed at the conceit which supposed that the light, merry girl should not be recognized anywhere. But she was pleased with her fancy and she followed it out into its details. And she made the Parson and Mrs. Hooper and even little Deborah Hooper discuss the colour of the veil, whether it should be white, or light blue, or dark blue, or green or purple. But Parson Hooper said that he wouldn't have it green, because his eyes were strong and good, and as for white he thought it was unbecoming. "As to that," the merry girl said, "no one could tell until they had tried."

She was sure, she said, that she could find muslin or some sleazy stuff in her sister's boxes or drawers and in that afternoon she should put a veil in every hat in the house, and so she did. While the Parson, in the quiet of his own den that afternoon, took a long nap and then addressed himself to the mysteries of predestination again Miss Martha captured every hat in the house. In one she sewed a white veil, in one a green, in one a light blue, and in one a very dark blue. She could find no purple muslin and so had to give up that fancy. But she revenged herself by putting in one a veil of cherry colour.

She was wild to try the experiment, and a little before sun set she tapped at his door and said he must come to walk with her. The good man, as he was bid; and to her infinite joy, as he took the first hat which offered, carrying it absently in his hand till they had crossed the door yard, he did not notice the pink veil till, when the hat was fairly on his head, it fell before his eyes.

The girl screamed with delight at her success. And, when he fell in with her humour, and walked on with the veil; when even the two old cows, waiting to be milked, turned with horror and fled when they saw him, she clapped her hands with delight and did not pretend to suppress her shouts of laughter. A jolly walk, indeed, they both had of it, and when they came back to supper it would be hard to say which of them made the more absurd and amusing story from the adventure.

"Indeed, my dear sister, you must let him do it. Indeed, my dear Oliver, you must wear one or the other of them always, whenever you go abroad, if it were only for the love of me. When Mrs. Cockrell sees you she will say, 'That man looks just like our dear Mr. Hooper, but it isn't he because Mr. Hooper never wears a veil.' And when the doctor sees you he will say, 'Umph! there's one of Pyecroft's patients; the old fool has made him wear a veil;' and you, my dear Oliver, you will be the happiest of men. Your sermons will be perfectly magnificent, and every day you will bless your wise little sister, Martha."

## CHAPTER IV.

And so it proved, indeed, that the minister's Saturday was tranquil and happy. Not that anybody saw him with a veil on, always excepting Jotham, who saw everything that went on and came. And Jotham asked no questions. Why should he ask questions? There were many things in that house, from Hebrew down and from Marlboro pies up, which he did not understand. Possibly the presence in the house of a cheery, wide-awake sister Martha, determined to make the best of everything, had its part in the improvement of the minister's spirits. He had his quiet morning in his study. He had his lonely walk in the afternoon among the cedars; and, to amuse Martha, when he went out he let the rose-coloured veil fall over his face. And, for half an hour, he forgot it, as he wore back and forward that web of foreknowledge into which was wrought the patterns drawn from the Goldthwaites' quarrels. And as he came home in the evening, with the sermon well thought out, he dropped the veil again, as he crossed the orchard, so that he might please the laughing girl who awaited his return.

Martha hardly knew one hat from another, certainly did not care as she stitched the veils into the linings. But Mr. Hooper knew very well which was the Sunday hat; and when she and Martha started for meeting together in the chaise or the Sabbath morning she left the Sunday hat, carefully brushed, in full sight of her husband, and secreted all the others. Now, this hat, as the powers ordered, was the hat with the dark blue veil. Mr. Hooper always preferred to walk to meeting alone. Indeed, if he could start an hour before the rest, and carry a crumb of comfort to some wretched home, he said that was his best preparation. But this time he followed hard after the party in the chaise. Of course, he had folded the veil back so that it rested above his head, nor did any one suspect that it was there. But, as he walked along and shook out again that webwork of foreknowledge on what he was to preach, again the phantom of the Goldthwaites live ran across his thought; and as, in his puzzle, he tried to wipe the furrows from his forehead, unconsciously for a moment he lifted the hat from his head. It was but a moment, and when he put it back the blue veil fell and floated before his eyes. It did screen out the sun. It screened off the dust of the road. His puzzled thoughts did flow more smoothly for a moment. He would not break that flow for the world, and he let the veil hang. It was at that moment that Jotham let passed him, as he paced along so slowly and thoughtfully. It was he who announced, as Mr. Hawthorne has told, to the wondering loafers on the steps of the meeting-house that "the minister was wearing a veil."

Meanwhile the bell slowly tolled. It would have tolled all day if the minister had not come. Mr. Hooper did walk slowly. The veil soothed him more than he knew. And even when he approached the group of those waiting for him he did not know how late he was. Indeed, he was roused from his thought only by a coarse oath of that brute, Cephas Goldthwaite, who said, as if half-daring the minister to hear:

"Ef he would wear that rag into meetin', I'd go in to hear him, 'n' I have not been into meetin' twelve months to day."

Parson Hooper turned on the brute, took off his hat, and looked at him, with a look of love which might have softened a stone.

"Go in, Cephas, with your wife, and I will wear the rag as you say."

He tore the lining out upon the instant, adjusted the veil over his eyes, and, as the hushed assembly stood on both sides bowing as he passed, he bowed to the right and left, and with the mysterious veil upon his face, mounted the pulpit stairs.



Mr. Hawthorne seems to have confounded two traditions of Mr. Hooper's life in the earlier part of his story. But when we come to the scene in church, all the traditions are at one. "That mysterious emblem was never once withdrawn. It shook with his measured breath as he gave out the psalm; it threw its obscurity between him and the holy page as he read the Scriptures; and while he prayed the veil lay heavily on his uplifted countenance.

"There was something which made the sermon greatly the most powerful effort that they had ever heard from their pastor's lips. The subject had reference to secret sin, and those sad mysteries which we hide from our nearest and dearest and would fain conceal from our own consciousness even forgetting that the Omniscient can detect them. A subtle power was breathed into his words."

When Mr. Hawthorne goes on to say "that the man of hardened breast" listened now as never before, he recalls the memory of that brutal Cephas Goldthwaite, who had dared the minister to wear the veil. And well may that memory be renewed from that day to this day. It was Cephas Goldthwaite to whom Mr. Hooper was speaking; it was for Cephas Goldthwaite that he prayed with his veiled face turned up to heaven; it was the certainty of what was hidden in Cephas Goldthwaite's life which gave the dramatic power to the story of David as he read. And if, after he had begun the sermon, the puzzle of foreknowledge all drifted away like a morning cloud, if in place of it the clear sunlight of the Holy Spirit poured down and lighted every heart in that amazed multitude, all this was because Parson Hooper had determined that for once Cephas Goldthwaite should hear the truth of God, if no word ever spoke to him again. And it was because the Spirit, thus wooed and thus won, did speak to Cephas Goldthwaite as he sat there in a maze—because of this it was that he who came in a brute went out a man. He pressed his poor wife's hand tenderly before he left the hard form which was the seat assigned to them. He shook his brother's hand cordially, as from different doors they met upon the green—that brother to whom he had not spoken since his father's funeral. To Grandsire Tetlow as he passed him he said: "Send round Nathan for a barrel of apples there is waiting;" and as he, of all men, lifted Madam Hooper into her chaise, he said, in a half-whisper: "Mistress Hooper, do you tell the parson that this day he has saved a soul from hell!"

Well might the people in that town and their children to Mr. Hawthorne's day say that the preacher "had discovered their hoarded iniquity." They waited, of course, for a brief interval till he came out, the last of all. "He paid due reverence to the hoary heads, saluted the middle-aged with kind dignity as their friend and spiritual guide, greeted the young with mingled authority and love, and laid his hands on the little children's heads to bless them. Such was always his custom on the Sabbath Day. Strange and bewildered looks repaid him for his courtesy."

I do not pretend more than Mr. Hawthorne has done to give the exact date or place of this strange incident in which was bound up so much of the future of that man. As always happens, and as the reader sees, when tradition once got hold, it had its way. First of all, the dark blue veil—torn from one which had once screened Mrs. Hooper's eyes in snow storms became black as the story passed from generation to generation. As the reader has seen, Mr. Hooper, the happy husband of a cheerful wife, "became a comely bachelor of thirty." He never chose to tell why he wore the veil at first; nor, indeed, to tell why he wore it afterward; and so posterity in its report did as reporters will, and made a mystery of shame and penitence when there was no such mystery in the beginning. Mr. Hooper found out that his sister Martha was right. If his veil were down, he could pursue a train of thought without being asked to remember the appointment of a washerwoman. He could go on the errands which he had determined instead of being led to and fro by the vagaries of wayfarers. He could command his own time for the service of God and man, instead of giving it up to chattering with loafers, without apparent rudeness; he could obey that great instruction of the Master to His disciples, that when they went on His imperial mission they should not stop on the way to salute vagrants. "Salute no man by the way," he would say seriously to his wife when she asked him, cautiously, whether he should wear his veil on such or such an errand. If he did wear it, she was sure that he went on the Master's service.

Little wonder that the good man's life became more and more serene. Little wonder if his real cheerfulness were more and more tender. Little wonder if men and women with whom he talked found his words were more weighty and his counsel more sure. It was no vain thing for him to take up one of the threads spun by the Eternal Wheels, as they move in infinite certainty, and to weave that thread into the pattern of such a life as a Goldthwaite or a Tetlow was living. No foolish interruption tangled the thread or broke it. It came to be an easy thing that the clear mirror of the good man's thought reflected directly the ray which fell upon it from the Sun of Righteousness. No hammer of Thor broke that mirror ruthlessly. It was left as the God of heaven made it. Why multiply words? The good man's eye was single now. And from this Sunday all that men saw of him was full of light.

THE WORLD'S SUPPLY OF FUEL.

At the present rate of consumption the known anthracite of America will be exhausted within a few decades, the known bituminous coal fields of the Carboniferous within a few centuries, and the vast bituminous coal beds of the Cretaceous in the Rocky Mountain region within a millennium or two; and since the rate of consumption is ever increasing, the entire available stock of fixed carbons in this and other explored countries must melt away within a few centuries. Some coal fields in this and other countries unquestionably remain to be discovered; magnificent possibilities lie within the little-explored areas of South America, Africa, and Asia; but the surface and the sediments of the earth have been examined so thoroughly as to prove that the final exhaustion of the coals can not be far off. To the geologist, who regards each coal-forming period as an epoch, the immeasurably shorter period of coal consumption is but a fleeting episode in the history of the earth—an episode so brief as to require multiplication by millions in order to be made commensurable with the

terms of geochrony. With the growth of population and the ever-increasing control of natural forces by human intelligence, food sources multiply while the sources of mineral fuel remain unrenowned; and were there no other source than the fixed carbons of the coal seams and lignite beds, the prospect for the future would be gloomy indeed. But while the stock of fixed carbons is so limited that its exhaustion is becoming a serious menace, the stock of bitumens in the rocks of the earth is practically unlimited. It is true that gas and oil are but sparsely disseminated through the strata; it is true that under existing commercial conditions they can be successfully exploited only where accumulated in exceptional volume; but, despite the extravagant waste of gas accompanying the process, oil was economically extracted before the great natural reservoirs were discovered, and with the increasing values following exhaustion of these reservoirs, the limits to improvement in methods of extraction and to material extractable are indefinitely remote. The rocks are an inexhaustible source of hydrocarbons as the soil is of carbohydrates, and under suitable stimuli bountiful nature will probably give forth the one as lavishly as the other. Rock gas and related bitumens are the fuels and illuminants of the future; upon them, in conjunction with the foods extracted from the soil and the waters, we must depend for the energy by which the wheels of future progress will be kept in motion. —Prof. W. J. McGee, in the Forum for July.

NOCTURNE.

Night of mid-June in heavy vapours dying,  
Like priestly hands thy holy touch is lying  
Upon the world's wide brow;  
God like and grand all nature is commanding  
The "peace that passes human understanding,"  
We too can feel it now.

What matters it to-night if one life treasure  
We covet is not ours? Are we to measure  
The gifts of Heaven's decree  
By our desires? O! hearts forever longing  
For some far gift where many gifts are thronging,  
Perhaps it may not be.

O! souls that covet, lift your longing higher,  
Perhaps will fall a gleam of radiant fire  
That shows your cross is gold;  
For underneath that cross, however lowly,  
A jewel rests, white, beautiful, and holy,  
Whose worth can not be told.

Like to a scene I watched one day in wonder—  
A city great and powerful lay under  
A sky of grey and gold,  
The sun outbreathing in his farewell hour,  
Was scattering afar a yellow shower  
Of light that aureoled.

With brief, hot touch, so marvellous and shining,  
A hundred steeples on the sky outlining,  
Like network threads of fire;  
Above them all, with halo far outspreading,  
I see a golden cross in glory heading  
A consecrated spire.

I only see its gleaming form uplifting  
Against the clouds of grey to seaward drifting,  
And yet I surely know  
Beneath the seen a great unseen is resting,  
For while the cross that pinnacle is cresting  
An Altar lies below.

Night of mid-June, so slumberous and tender,  
Night of mid-June, transcendent in thy splendour,  
Thy silent wings unfold  
And hush our longings, as at thy desire  
All colour fades from 'round that far off spire,  
Except its cross of gold.

R. Pauline Johnson, in the Week.

It is estimated that the number of horses and mules employed for street car services in Canada and the United States is, in round numbers 115,000; 1 being the smallest number owned by any one company, 7,683 the largest, and 165 the average. The general average of feed per animal is 26 3/4 pounds, and the average for Kentucky is 45 pounds. The daily consumption of food is approximately 1,600 tons, or 584,000 tons per annum; and the cost of feed per animal varies from 17 to 50 cents per day, according to locality and season of the year.

MACKEREL are remarkably scarce this summer in the North Atlantic waters. The catch of the last three or four years has been very small, and the present season bids fair to maintain the discouraging record. Though fishing has been in progress less than a month the ocean has been very widely prospected, and unfavourable reports come from the whole stretch of the coast from Chesapeake Bay to the Gulf of St. Lawrence. When it is considered that the falling off came about suddenly, and has now extended through several seasons, the matter must attract even more attention. In 1883 the New England fleet landed 226,685 barrels of salt mackerel; in 1884, 478,076; in 1885, 229,943; in 1886, 79,998; in 1887, 38,382; and in 1888, only 48,205.—Bradstreet's.

British and Foreign.

DR. MARCUS DODS has returned from Italy much improved in health.

MR. MACKENZIE, of Aboyne, is a candidate for the Church History chair at Aberdeen.

LORD COLERIDGE states that Matthew Arnold wished that his life should never be written.

THE Rev. D. M. Ross, of Dundee, is obtaining ten months' leave of absence to visit Australia.

PROFESSOR STORY is the preacher in the little chapel of St. Conan's on Loch Awe during July.

At Inverness it is generally understood that Dr. McDonald, of the High Church, is soon to retire.

THE Scottish Disestablishment Council have arranged for a series of open air meetings in Argyllshire.

CATHOLIC journalism flourishes much more in the Protestant German Empire than in the Catholic Austrian Empire.

PAISLEY Presbytery, on the motion of Dr. Hutton, resolved to petition Parliament in favour of Disestablishment.

DR. JOHN MACLEOD, of Govan, conducted the first of the summer series of Sunday evening services in the Glasgow Cathedral.

THE Rev James Fenton, of Wallacetown Free Church, Dundee, has received a call to a charge near Johannesburg, in the Transvaal.

DR. JAMES BROWN, of Paisley, is still so unwell that his Presbytery have granted him another three months' leave of absence.

THE Rev. A. D. King, of Braehead Church, Kilmarnock, has resigned that charge on receiving a call from a congregation near New York.

A ROSS-SHIRE Free Church minister is said to have spoken in his pulpit, at the Gaelic service, of the newly-elected professor as "the cursed Dods."

DR. CUYLER occupied Mr. McNeill's pulpit in Regent Square on a recent Sunday evening; the sermon was preached for the National Temperance League.

THE Lower House of Convocation has adopted resolutions against gambling, in which it expresses disapproval of raffles and lotteries at church bazaars.

IN spite of the concordat, which tolerates only a limited number of monastic orders in Spain, there are in that country 29,200 monks and 25,000 nuns.

NARAYAN SHESHADRI is one of the college converts in India; and he has been the means of bringing a thousand heathens into the Christian fold.

IN the naval and military exhibition in the Royal Scottish Academy there is a likeness of Daddy Flockhart, the famous soldier-preacher of Edinburgh.

THE Rev. J. H. Murphy, M.A., of Cavan, gained the first prize of \$250 offered by Mr. Morton for an essay on the Sabbath, open to all ministers of the Church.

THE widow of Dr. John McKerrow, of Bridge of Teith, died on the 1st inst. in her son's manse at Penicuik in her sixty fifth year. Her husband died twenty-two years ago.

THE Rev. J. D. Maculloch, now pastor of Hope Street Gaelic Church, Glasgow, has been presented by his old friends at Latheron with a copy of the "Encyclopaedia Britannica."

THE Rev. James Gailey, Free Church, Annan, was entertained by Lockerbie Presbytery at dinner, and presented with an illuminated address on attaining his ministerial jubilee.

MISS FLORENCE CHRISTIE, daughter of the lately deceased Professor Christie, of Aberdeen, has carried off the gold medal at the London Academy of Music for singing and harmony.

PRINCIPAL DYKES, who was the preacher at Catherine Street Church, Liverpool, lately, had in his audience many of the American delegates to the World's Sunday School Conference.

AT the parade of the volunteers in Maxwelltown Church, Dumfries, the singing was accompanied by a brass band, which on the battalion leaving the church played a lively air along the street.

MR. ANDREW YOUNG, author of "There is a Happy Land," who is now eighty years of age, gave an address lately at the Wesleyan children's service in the Albert Hall, Edinburgh.

BOTH Mr. Smith and Mr. Balfour have promised to a deputation from the north of Ireland that they will do all that lies in their power to promote the passing of the Irish Sunday Closing Bill.

DR. FRASER, of Newport, being unable to officiate on a recent Sunday through indisposition, the pulpit of the parish church was occupied by the neighbouring Free Church and Independent ministers.

DR. RUSSELL preached his farewell sermon in the Highland parish church, Campbeltown, lately. He has ministered to the congregation for thirty-five years. At his settlement there were only 250 members; now there are 929.

THE Glasgow society for giving poor children of the city a fortnight in the country have furnished a house at Garelochhead, where, under the care of an experienced matron, the children will be well cared for for in relays of twenty at a time.

MR. R. W. CUNNINGHAM MACKENZIE, M.A., son of the late Mr. Robert Mackenzie, of Dundee, author of "The Nineteenth Century," and other historical works, and grandson of the late Principal Cunningham, has been called to the bar at Lincoln's Inn.

DR. NEWMAN, now in his eighty-ninth year, is sojourning at Malvern for the benefit of his health. He is fearful of becoming blind, in which event he would be unable to officiate any longer at the mass, which in a recent letter he described as his "one consolation in life."

TAIN Free Church Presbytery recorded their thanks to their commissioners for voting against both the committee on the Confession and the election of Dr. Marcus Dods, as well as their deep regret at and dissatisfaction with the results of the Assembly in both these matters.

SIR WILLIAM MACKINNON took a leading hand in making that provision for the closing years of Dr. Duff which enabled him to fulfil, without any burden to the Church, the duties of Convener of the Foreign Missions Committee and professor of Evangelistic Theology.

## Ministers and Churches.

MRS. BELL, Scarborough, has given \$2 to the Chiniquy birthday testimonial.

THE Rev. James McLean, of Nova Scotia, on his way to Calgary, preached in Knox Church, Regina.

THE Rev. Mr. Caswell, of Oneida, has returned from his trip in Manitoba, and his health is greatly improved.

THE Rev. William McWilliam, of the Mill Street Presbyterian Church, Port Hope, is spending his holidays at Grimsby Park.

THE Rev. John Barton, B.D., of Toronto, occupied the pulpit of the John Street Presbyterian Church on the evening of Sabbath week.

W. KUTHERFORD, B.A., a last year's graduate of Manitoba College in Natural Science, has taken charge of a school at Greenwood, north of Stonewall.

THE Rev. Mr. Glogau from Scotland, who was recently settled over a congregation at Mabou, C. B., preached on a recent Sabbath evening in St. Andrew's Church, Truro.

THE Rev. J. A. Macdonald, editor of *Knox College Monthly*, has been occupying the pulpit of St. Andrew's Church west, Toronto, for the last few Sabbaths with great acceptance.

DR. REID acknowledges receipt from W.S.S., per THE CANADIAN PRESBYTERIAN, of the sum of \$20., to be divided equally between the Home and Foreign Mission Funds.

THE Sabbath school scholars of the Southside Presbyterian Church, Toronto, and their friends had a numerously attended and enjoyable excursion to Victoria Park last week.

THE Rev. C. W. Lydon, M.A., of Selkirk, preached his farewell sermon recently, and has left for Buteford, having been appointed to the Presbyterian Mission at that place.

THE Executive of the Foreign Mission Committee have fixed the 4th of October next as the day upon which Mr. MacVicar, Mr. MacDougall, Miss McIntosh and Miss Graham will sail for China.

THE people of Castle Reagh, connected with the Presbyterian congregation at Portauquique, under the pastorate of the Rev. Mr. Ness, realized \$125 at their recent tea meeting toward building a church.

At a meeting of the Lanark and Renfrew Presbytery, held in Carleton Place recently, the call from St. Andrew's Church, Almonte, to Mr. Grant was formally presented. Over 400 names were attached to the call.

THE Rev. Mr. McLeod preached his farewell sermon at Priceville on Sunday week. The reverend gentleman has accepted a call from Kenyon, in Glangarry. He leaves a great many friends who regret his departure.

DUNCAN McTAVISH, Joint Manager of the Bank of British North America in the City of New York, and a brother of the Rev. Dr. McTavish of Inverness, died at his residence a few days ago, from the effect of a severe operation undergone for the relief of a painful illness.

THE Campbellford *Herald* in speaking of the removal from that place of the Rev. J. Hay, who accepted the call of the Cobourg Presbyterian Church says: "The congregation of Campbellford feels very much grieved over the loss of their pastor, who has done so much good work during his stay."

At the recent regular meeting of the Guelph Presbytery, the call from Millville Church, Fergus, to Rev. R. M. Craig, late of Dunbar, was sustained. The call was accepted by Mr. Craig, and the induction appointed for Tuesday, July 30th. The call was accompanied with a guarantee for a stipend of \$1,000 and manse.

Mrs. D. M. M. KINLEY has presented to the Orillia Presbyterian Church a new Bible, Psalm Book and Hymnal. The inscription on the Bible reads: "This Bible, along with Psalm Book and Hymnal, is presented to the Session of the Orillia Presbytery by Mrs. D. M. Kinley on the occasion of the opening of the new church."

A CALL from Chalmers Church, Quebec, to the Rev. D. Tait, having been forwarded to the Presbytery of Guelph, the Rev. Mr. Dickson, of Galt, was appointed to conduct divine service in St. Andrew's Church, Berlin, on Sunday week, and at the conclusion of the service to cite the congregation to appear for their interest by a commission at the next meeting of the Presbytery to be held on the 30th inst.

THE *Manitoba Free Press* says: Rev. Peter Wright, late of Stratford, Ont., who has come to the North-West in response to a call from the Presbyterian congregation of Portage la Prairie, preached in Augustine Church in the morning and St. Andrew's in the evening. He made a good impression in both churches as an able speaker. His text for the evening discourse was "Christ is all and in all."

THE *Berlin News* puts it this way: "The Rev. Mr. Dickson, of Galt, preached two very acceptable sermons in the Presbyterian Church here. His visit had some official connection with the Rev. Mr. Tait's call to Quebec, and we understand the Church is summoned to appear before the Presbytery to state their case in reference to the matter. So far as the matter has got to the ears of the public it is not known whether he will accept the call or not. Should he decide to do so many will regret his departure from Berlin where he is very highly esteemed by all who know him."

ST. ANDREW'S congregation, Strathroy, says the *Dispatch*, have this week paid \$500 of debt on the church building. During the last five years the debt has been reduced by about \$2,000 or at the rate of nearly \$500 annually. This happy result has been mainly due to the Ladies' Aid Society, who during these five years have been devoting to the reduction of the principal the contributions formerly applied to the interest of the debt. The managers have also lately paid about \$275 for repairs and improvements on the Church, which have greatly beautified the interior.

THE *Colchester Sun* says: "On the evening of Sabbath the 7th, the Sabbath School in connection with the Presbyterian congregation, was reviewed in last quarter's lessons by the pastor of the congregation, Mr. S. H. Murray, superintendent, being called on gave an outline of the rise and progress of Sabbath Schools in this congregation, contrasting the past with the present state of the work, and emphasizing the marked improvement in the present mode of imparting spiritual instruction to children. The large amount of scripture that has been correctly memorized in so short a time by the scholars of this school was a pleasure to observe. The large number of people who were present must have spent a very enjoyable two hours in listening to the review in its details."

THE Rev. D. J. Macdonnell, of Toronto, addressed a large meeting at St. Matthew's Presbyterian Church, Halifax, last week on the Jesuit question, the Rev. Dr. Lathern, Methodist, in the chair. The Hon. A. G. Jones, at the close of Mr. Macdonnell's address, spoke for a few minutes, pointing out that the action of himself and friends in the House of Commons was largely founded on their idea of what they considered provincial rights, in that the Legislature of Quebec had the power to pass such a law without Dominion interference. Mr. Macdonnell and the Rev. Dr. Burns replied to Mr. Jones' argument at length, and at the close a resolution was passed that the Governor General be petitioned by the chairman in the name of the meeting to veto the Jesuits' Act.

THE *Halifax Chronicle* says: "The pulpit of Fort Massey Church was occupied in the morning by Rev. I. H. Jordan, of Montreal, and in the evening by Rev. G. Potter, Rev. Dr. Burns supplying the pulpit of Rev. Mr. Robbins' church, Truro; the members of

Mr. Jordan's old congregation expect to hear him next Sunday in St. Andrew's pulpit. Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, preached twice in St. Andrew's Church; in the morning his text was from John x. 10: "I came that they might have life and have it more abundantly," and he showed in an extremely lucid manner that the acceptance of Christianity did not narrow or contract a man's life, but broadened it and made it symmetrical and complete in the true and highest sense. The congregation at the evening service was an especially large one.

THE Rev. George McArthur, B.A., Clerk of the Presbytery of Brockville sends the following note: "Permit me through your columns to call the attention of Presbyteries, vacant congregations and mission stations desiring temporary supply, to the fact that the Rev. John Fraser, late of Indian Lands, is open for engagement in such work. No word of recommendation from me or any one else is needed where Mr. Fraser is known. For several months he supplied vacant pulpits, mission stations, and conducted revival services within the bounds of the Presbytery of Brockville to the entire satisfaction of the Presbytery, and the delight and edification of the people among whom he laboured. Any congregation desiring such service should correspond with Mr. Fraser. His address is 100 St. Luke Street, Montreal."

THE *Lindsay Canadian Post* says: "The reception by the congregation of St. Andrew's for their new pastor, Rev. Mr. Johnston, took place on a recent Thursday evening in the Church and was largely attended. Rev. A. G. McLachlan, Moderator, occupied the chair. Proceedings were opened with prayer by Rev. James Greener. Eloquent and appropriate addresses were made by Rev. C. H. Marsh, Rev. Dr. Williams, Rev. W. K. Anderson, Rev. A. Currie, Rev. M. McKinnon, Rev. J. B. McLaren and Rev. Robt. Henderson, the latter being a fellow-student of the pastor. The addresses were of a high order of merit. The choir gave a number of anthems most acceptably. Rev. Mr. Johnston in a brief address at the close spoke gratefully of the kind and hearty reception accorded to him, and hopefully of the work before him. He is apparently a man of high aims and great earnestness. The benediction was pronounced by Rev. D. Wright. Rev. Mr. Dewey was unavoidably prevented by an engagement from being present."

THE Rev. John Wilkie, whose address at present is 70 Coolmine Road, Toronto, writes: "Kindly find space for a few lines referring to the *Indian Standard*, the ably-conducted organ of the Presbyterian Alliance of India, and started last November, to give the current missionary, but especially Presbyterian, news of the country. It is, in my judgment, though the youngest, the most satisfactory religious paper of India, and represents the intelligent, faithful missionary mind of the country; thoroughly evangelical without descending to the abnormal developments that ignore common sense; uncompromising towards all methods not Christ-like, and yet broad enough to represent all branches of the work there; unmerciful towards inflated reporting or self-sacrificing boasting, yet ever ready to recognize and uphold the true missionary against all carping criticism and unjust fault-finding, faithfully seeking to give facts in reference to the work and workers in that distant field, and so enabling those at home to keep abreast in a measure with the state of the Master's cause there. If any would like to subscribe I shall be glad to send out their names along with a number already received."

A CORRESPONDENT writes that the anniversary services in connection with the Presbyterian Church, Chilliwack, were held in the church there on a recent Sabbath. Rev. E. D. McLaren, M.A., officiated both morning and evening, and preached eloquent and impressive sermons to large and appreciative audiences. On the following Monday evening a soiree in connection with the occasion was given by the ladies of the congregation. The assemblage was large, and filled Henderson's Hall wherein it was held. The good things provided by the ladies were abundant and of the most *recherché* character. One feature in connection with this part of the programme was the active assistance given by ladies belonging to the other congregations in the district, for which they merit the hearty thanks of those more immediately concerned. After all present had partaken, and the tables were removed, the Rev. W. R. Ross took the chair, and opened the second part of the programme, which consisted of vocal and instrumental music, interesting and instructive speeches from Rev. Messrs. Scouler, McLaren, Tait (Langley), and the resident clergy, a reading by Mr. F. Morrison and a recitation by Mr. Wilkinson. The vocal and instrumental music was of a high order. The ladies who participate showed great skill in this branch of art. The programme for the evening closed with a song from Mr. Isaac Henderson which he rendered with considerable power. The applause throughout was hearty and continuous. The chairman thanked the various participants for the active part they had taken in rendering the festival a success, and concluded with a few happy remarks to the bachelors and the maidens present. "God Save the Queen" was then sung, and the audience dispersed to their homes.

THE Murray Bay correspondent of the *Montreal Witness* writes: "Those who take an interest in good works will be glad to hear about the opening of the little Protestant Church for summer visitors, whose half built walls were noticed last year. The church is now an accomplished fact, and the recent opening services were most interesting and appropriate. The little building is simple and rustic in the extreme, but admirably suited to the place and circumstances. Dr. Mackay, who, single-handed has accomplished the work of building committee, architect, builder and committee of arrangement, desired to model the constitution of this church on that of the Protestant Church at Point a Pic, where for more than twenty years alternate Presbyterian and Episcopal services have been held. In accordance with this idea the opening services were conducted by Bishop Bond and his curate, assisted by Dr. Mackay and Dr. Campbell, of Montreal. The order of services was the evening services of the Church of England, the hymns sung were from the Presbyterian Hymnal; Dr. Campbell read the last Scripture lesson and Dr. Mackay the second, and the Bishop preached an admirable sermon from 2 Corinthians ii. 14 and 15. It was really a most delightful and refreshing hour, and I think all who listened as well as all who took part felt the influence of it and might have expressed their sense of 'fitness of things' in the words of the Royal singer, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' At the close of an earnest and eloquent sermon, Bishop Bond referred in a few words to the desire of the founder of the church and the friend who had helped him that the services should be, as at the Point, alternately Presbyterian and Church of England, and hoped to see the desire of the founder carried out. The Bishop also spoke of the overtures which have recently been made both in Canada and England towards a closer union of all Protestant Christians, and pointed out how much good might be done even by such a brotherly meeting together as we had taken part in here this afternoon. The little church was prettily decorated by the young ladies with evergreens, wild flowers, grasses, etc., and an appropriate Scripture motto over the reading desk. In the grounds outside tennis had been spread, and the Union Jack and other royal bits of bunting adorned every available point of display. The afternoon was one of the loveliest possible, and a large number of the dwellers at Point a Pic drove over for the occasion. We were glad that they should see this beautiful spot looking its best—the hills on the opposite shore, purple in the distance, the mighty St. Lawrence at our feet, a mirror reflecting every passing cloud our own 'banks and braes' lying in the afternoon sunshine, a picture of peace and rest, very cheering to the weary denizen of the hot and dusty city. From the tents tea and cake were distributed by our young people to the groups who chatted on the green outside. All with one voice were full of admiration of the zeal and energy of Dr. Mackay, to whose exertions was owing the success of the undertaking. I must

not omit to mention that the choir from Point a Pic very kindly came over and led the music, and that in response to Bishop Bond's request for a liberal collection to remove a slight debt remaining on the building, the result was the handsome sum of \$100.13.

PRESBYTERY OF BRUCE.—This Presbytery met within Geneva Church, Chesley, on July 9th. Mr. Grey's term of office having expired, Rev. A. R. Linton was appointed Moderator for the ensuing half year and took the chair. Mr. Ferguson, on behalf of a committee appointed to revise the regulation anent the order of business, submitted and read their report, which was adopted and ordered to be printed for the use of members. A letter was read from Mr. C. P. Tibb, intimating his declination of the call to Pinkerton and West Brant. Leave to moderate was renewed. The standing committees of last year were re-appointed. The Revs. A. G. McLachlan of Leaskdale, and J. Ross of Brussels, sat with the Presbytery as corresponding members. There was laid on the table a call from the congregation of Chalmers' Church, Uxbridge, to the Rev. W. G. Hanna of Knox Church, Tara, together with relative papers. Commissioners for and against the translation having been heard, the call was placed in the Rev. Mr. Hanna's hands and accepted by him. Thereupon the Presbytery, on motion of Rev. Mr. Gillies, agreed to the translation, and appointed Rev. Mr. Tolmie to preach at Tara on August 4th, and declare the charge vacant, and also to act as interim Moderator of session. In accordance with a resolution of the Synod of Hamilton and London, Mr. J. Ross appeared on behalf of the Maitland Presbytery, to confer with the Presbytery anent the division of the mission field in Algoma, now under the care of the Presbytery of Bruce. Rev. Mr. Ross was heard, setting forth the fact that the Presbytery of Maitland had no mission field; and being anxious to take some active part in home mission work, wished to have placed under their care a portion of the Algoma field, to which they had a claim, owing to part of the Presbytery of Maitland having been formerly included in the Presbytery of Bruce. On motion of Rev. Dr. James, a committee consisting of Messrs. Tolmie, Eadie and Gourlay was appointed to confer further with the deputation from the Presbytery of Maitland, and to correspond with the home mission committee of Owen Sound Presbytery, and the superintendent of missions anent the division asked for. A claim of Rev. W. McArthur for arrears of salary was referred to the home mission committee. A reference from the session of Geneva Church, Chesley, anent the discipline of a member who had married her deceased husband's brother was sustained. The treasurer's report was read and adopted. Mr. James Steele addressed the Presbytery on behalf of the Providence Bay mission field, asking financial assistance for the building of churches in that field. It was moved by Mr. Johnson, seconded by Mr. Caven and agreed, that the ministers of Presbytery be asked to lay the matter before their congregations and ask for voluntary contributions towards assisting the building of churches in Rev. Mr. Steele's mission field. The next meeting of the Presbytery was appointed to be held in Knox's Church, Walkerton, on Tuesday, September 17, at one p. m.—J. GOURLAY, *Pres. Clerk*.

PRESBYTERY OF MIRAMICHI.—The Presbytery met in the hall of St. Andrew's Church, Chatham, on the 16th July. Rev. J. H. Cameron was elected Moderator for the ensuing year and Mr. McKay was reappointed clerk. The thanks of the Presbytery were tendered to Rev. Wm. Hamilton, for his services in the chair, not only during his own term of office, but also during the broken term incident to the illness and death of our late lamented Moderator, Rev. A. Ogilvie Brown. Mr. McKay reported that he had moderated in a call in St. Andrew's Church, Chatham, on the 20th June, and that the congregation had agreed to refer certain difficulties which had arisen among them to the Presbytery for advice. The report was received, and Mr. McKay's action approved. Presbytery agreed to deal with the reference before taking up the call. A petition from Campbellton, asking for moderation in a call was read. The prayer of the petition was granted, and the Rev. I. Baird was appointed to moderate in a call there on July 31st. A similar petition from Welford, etc., was read, and it was supported by Mr. Andrew Dunn as commissioner. Rev. Wm. Hamilton was appointed to moderate there on July 31st. Campbellton guarantees a salary of \$900 and manse, and Welford, exclusive of supplement, \$550. A manse will be provided there also when required. The first business in the afternoon was the consideration of a reference from St. Andrew's Church, Chatham. Papers were read and commissioners heard there anent. There were six commissioners in connection with the reference—Messrs. W. Fenton, Alexander Fraser and W. S. Loggie, Elders, and Messrs. L. J. Tweedie, D. Ferguson and George Stohart, Trustees. The reference brought under the review of the Presbytery certain actions of the session of St. Andrew's Church. The Presbytery found as follows: "The Presbytery, having heard the reference and commissioners in relation thereto, greatly deplore the divisions which have arisen in the congregation, and find: That the session, to whom alone belongs the right of regulating the service of praise, did, by referring the matter of singing anthems and voluntaries to the people, evade its duty and endanger the peace and harmony of the congregation; that the session, consisting of the moderator and two elders, at its meeting on the 17th September did enter upon the consideration of this question and sanction the introduction of anthems and voluntaries, knowing the absent members to be opposed thereto; that the action of the session at its meeting held on the 5th November, in entering upon the reconsideration of this question, and modifying the decision come to at the meeting held on the 17th September was perfectly competent; and that the session ought to comply with the wishes of the congregation in this matter, only so far as these are not contrary to their own convictions of duty or to the provisions made by the General Assembly of our Church, and further that in reaching this decision the Presbytery earnestly exhort the session and congregation to cultivate and promote mutual forbearance, harmony and peace. The Presbytery licensed Mr. McLeod as a preacher of the Gospel. The call from St. Andrew's Church to the Rev. Joseph McCoy was then taken up and found to be signed by 235 communicants and 117 adherents. It was very cordially sustained and ordered to be transmitted with accompanying papers to the Presbytery of Huron. Committees of Presbytery were appointed as follows: State of Religion: W. Hamilton, J. D. Murray and W. S. Loggie; Temperance: J. H. Cameron, A. F. Thompson and J. Bradshaw McKenzie; Augmentation: W. Aitkin, T. G. Johnstone and J. R. Nicholson; Sabbath schools: N. McKay, Geo. Fisher and G. Haddow; Systematic Beneficence: A. J. Thompson, I. Baird and A. McKinnon; Sabbath Observance: I. Baird, J. Rosborough and W. J. Fowler. The congregations within the bounds were grouped for visitation, and committees appointed to visit them.—N. McKAY, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met on the 16th July, in Chalmers' Church, Guelph. There was a large attendance of members, both ministers and ruling elders, and a large amount of business to be transacted. Mr. Donald Strachan, of Rockwood, was chosen Moderator for the ensuing term. A committee, Dr. Middlemiss, Convener, was appointed to make arrangements and report on the annual missionary meetings, with any modification or alterations on the regulations at present in force respecting the triennial visitation of congregations. Commissioners to the General Assembly, who were present, gave in their reports of the fulfilment of their duties, with a statement of their travelling expenses. Their diligence was approved, and the Clerk was authorized to reimburse their actual outlay from funds in hand, so far as these would go, the deficit to be met from the Presbytery fund. Extract minutes were read from the Synod and Assembly, setting forth that by each



court the judgment of the Presbytery and primary court had been sustained in the appeal of Wm. Henry and others, who had been suspended from Church privileges on account of peculiar doctrinal views which they entertained and insisted on teaching. The Assembly extract here the all the parties had acquiesced in the decision. Another extract was read from the minutes of Assembly to the effect that the Presbytery should take what action they judged wisest in the matter of the difficulty between pastor and people that had arisen in Duff's Church, East Puslinch. It was agreed that the case be taken up in the afternoon, Dr. Mackay having in the meantime been heard, who stated that the state of feeling in the congregation was becoming more favourable to him, and that it was his intention to remain in his charge; while M. McDiarmid, representative elder from the session, declared that Dr. Mackay was labouring under a great misapprehension, as the feeling against him was acquiring greater intensity. Mr. Mullen reported that he had moderated in a call in Melville Church, Fergus, which had come out in favour of the Rev. R. M. Craig. The conduct of the Moderator in the call was approved, the call was sustained, and, having been placed in Mr. Craig's hands he signified his acceptance of it. His induction was appointed to take place in Melville Church on the 30th July, at half past two o'clock in the afternoon. A call, largely signed by members and adherents was produced and read from the congregation of Chalmers Church, Quebec, to Mr. Donald Tait, B.A., of St. Andrew's Church, Berlin. It was agreed that Mr. Dickson preach in Berlin on the 21st inst., and cite the session and congregation of St. Andrew's Church to appear for their interests at the meeting appointed to be held in Fergus on the 30th. An appeal by Mr. Thomas Manderson against the action of the Kirk Session of Knox Church, Guelph, was presented and read. It being ascertained that all parties were present and prepared to proceed, the papers in the case were read. Mr. Manderson appeared for himself and was heard. Mr. Hodgskin and Mr. Anderson, who appeared for the Kirk Session were also heard. The Presbytery proceeded to deliberate, when it was, on motion, unanimously agreed that the appeal be dismissed, and this judgment was announced to the parties. It was moved by Mr. Smellie, seconded by Mr. Beattie, and resolved, That it having come to the knowledge of the Presbytery that their worthy Clerk, Dr. Torrance, has in the Providence of God, been recently met with a sudden and severe affliction in his family relations, take the opportunity to express their true and deep sympathy with him and the members of his family more immediately concerned. The Presbytery resumed consideration of the case of Duff's Church, East Puslinch. It was moved by Mr. Beattie, seconded by Mr. Morris, that a committee be appointed to deal further with all parties, and to report at a future meeting. It was moved by Mr. Mullen, seconded by Mr. McCrea, that a committee be appointed to confer with Dr. Mackay, and report before the rising of Presbytery. The latter was carried by a large majority, and a committee was appointed in terms of it: these having permission to retire and confer with Dr. Mackay returned in a short time and reported that there was no change in his determination to remain as pastor in his present congregation. Thereupon it was moved by Mr. J. C. Smith, and duly seconded "That in view of the thorough alienation which had unfortunately arisen, and now exists between pastor and people, this Presbytery strongly urges Dr. Mackay, in the best interests of religion, to resign his charge—time for consideration being given until the meeting in Fergus, and, after that date, should Dr. Mackay adhere to his present purpose, the Presbytery will dissolve the pastoral tie." Only two hands were held up against the motion, so that it was carried unanimously. Notice was sent from the Presbytery of Orangeville, that they had for reason, and after proof, deposed Mr. J. J. Dobbin from the ministry, and forbidden him to exercise any of its functions. Mr. Beattie reported from the committee on the circular from the Church in Scotland, on the state regulation of vice, that the law on the subject in Canada was not as set forth in that circular, and that there was no need of any action in the matter. Next stated meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of September, at half-past ten o'clock in the forenoon.

**PRESBYTERY OF PETERBOROUGH.**—This Presbytery met in St. Paul's on the 9th July, Mr. McEwen, Moderator, *pro tem.* Mr. Mitchell was heard in reference to an alleged irregularity in the proceedings of the *pro re nata* meeting in Port Hope. A committee was appointed, consisting of Messrs. Bell, Carmichael, Gilchrist, and Hay, ministers, and Mr. Kid I, elder, to consider the grounds of the complaint and report. There was then considered the call from the congregation of Cobourg to the Rev. John Hay, B.A., of Campbellford. Reasons for translation were read. Replies to these reasons were also read. There was read also the minutes of a congregational meeting at Campbellford, praying earnestly that Mr. Hay be permitted to remain with them as pastor. Messrs. Russell, McNaughton, MacCallum, and Carruthers, from Cobourg, were heard pleading for the translation, and Messrs. Hume, Manning, Porte and Owen, from Campbellford, pleading that the translation be not granted. Mr. Hay stated that he had great difficulty in coming to a conclusion as to what was the course of duty in the case, and would like a little further space for consideration and would be prepared to give an answer in the afternoon. There was read an application from the congregation of Havelock for leave to mortgage their new church to the extent of \$1,500. The request of the congregation was granted. Mr. Bennett read the report of the commission of Presbytery appointed to act in concert with a similar commission of the Presbytery of Whitby in the completion of the union of the first and second Cartwright congregations. The report was to the effect, that said union had been happily completed, and that proclamation of the same had been made on the ninth day of July last, by the Rev. J. A. Carmichael of Columbus. The clerk reported that Synod had granted leave to transfer the mission station of Kinmount to the care of the Presbytery of Lindsay, and the congregation of the first Cartwright to the care of the Presbytery of Whitby. An extract from the records of the Assembly was read showing that the Assembly had granted leave to the Presbytery to retain Mr. Oswald under their care and superintend his studies, reporting to the General Assembly from time to time. The following appointments were made of delegates to visit mission fields before next meeting of Presbytery, who are instructed to dispense sealing ordinances and to enquire into all matters affecting the interests of the fields, viz., Rev. Mr. McEwen to visit Havelock and Stony Lake; Rev. Mr. Thompson, to visit Chandos and Barleigh; Rev. Mr. Orr Bennett, B.A., to visit Harvey. There was read a communication from Dr. A. M. Kosbrugh, of Toronto, on the subject of Prison Reform. The communication was received and sympathy expressed with the object referred to in it. The clerk submitted the scheme adopted at last meeting of Assembly for the guidance of Presbyteries in the case of probationers and vacancies. It was resolved that the Convener of the Home Mission Committee and the Committee on Vacancies be instructed to adhere as far as possible to all the regulations in the scheme just submitted. The committee appointed to consider the complaint of Mr. Mitchell regarding the irregularity of the proceedings at *pro re nata* meeting in Port Hope, gave in their report through Mr. Bell, the Convener. The report was to the effect that there had been irregularity in the transmission of papers, and that considering all circumstances of the case, the committee recommended that "the matter be now allowed to take end." It was moved that the report be adopted. It was moved in amendment, that it be not adopted. The amendment was carried. Mr. Bell craved leave to enter his dissent on the ground that the action now taken was contrary to the law of the Church. Rev. Mr. Carmichael was appointed to visit Janetville and Pontypool at an early date, with the view of opening new stations at those points to be united to Ballyduff. Next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on the third Tuesday of September at nine

o'clock. The clerk was instructed to write to congregations in arrears to the Presbytery Fund and to urge immediate payment of all claims. Messrs. Sutherland, Thompson, and Carmichael were appointed a committee to draw up rules and regulations for the keeping of session records, especially in connexion with the celebration of the Supper, so as to secure greater uniformity in the manner of keeping session books. On enquiry it was found that many of the brethren had complied with the recommendation of last meeting to preach a sermon every three months on the subject of missions and schemes of the Church. The Presbytery resumed consideration of the call to Rev. Mr. Hay. Rev. Mr. Hay stated that after due and careful consideration of the call, he had come to the conclusion that the hand of Providence directed him to accept the call. On motion of Rev. Mr. Carmichael, seconded by Rev. Mr. Torrance, the translation was granted. Rev. Mr. Thompson was appointed to declare the Campbellford pulpit vacant on July 28, and to be Moderator of the Session during the vacancy. Rev. Mr. Hay's induction into Cobourg congregation was appointed to take place on July 30, at two-thirty o'clock. Rev. Mr. Cleland was appointed to preside; Rev. Mr. Lord to preach; Rev. Mr. Carmichael to address the minister; and Rev. Mr. Gilchrist the people. Rev. Mr. Sutherland was appointed to expound Presbyterian polity. Rev. Mr. Carmichael was associated with Revs. Messrs. Campbell and Cleland as a committee to have in charge the supply of the pulpit of Campbellford during the vacancy.—WM. BENNETT, *Pres. Clerk.*

**HOME MISSION AND AUGMENTATION.**

The following circular has been issued by Dr. Cochrane, Convener of the Home Mission Committee, a copy of which has been mailed to every Presbytery.

The General Assembly, at its recent meeting in Toronto, instructed the Home Mission Committee to visit by deputy every Presbytery in the Western Section, in the interests of the Home Mission and Augmentation Funds. At a meeting of the Committee, held in Toronto, after hearing representatives of several Presbyteries, it was thought advisable that each Presbytery should be addressed by its own representative on the Home Mission Committee, and that the visitation of the congregations should be left in the hands of each Presbytery, to arrange as it sees fit. Should any of the Presbyteries desire a visit from some other member of the Home Mission Committee, this can be arranged at some date convenient to all parties.

The amount required from the Presbytery of..... For 1889 for Home Missions is \$..... The total sum required is \$53,000, of this amount, \$47,500 has been allocated to the different Presbyteries, in the hope that \$5,500 may be received from other sources, making the total of \$53,000. As however, we cannot expect to receive such a large amount from the British Churches and Students Societies as we received last year, it will be necessary that the Presbyteries should not only in every case come up to the apportionment, but if possible exceed it. I earnestly call the attention to the last paragraph of the Home Mission report, page 40, which reads as follows:

The Committee desire to call the special attention of the General Assembly to the fact that the expenditure for Home Mission work has exceeded the contributions from all sources by \$4,745.85, and has exceeded the contributions of congregations by \$10,511.94, the sum of \$5,766.09 having been received during the year from the Glasgow Free Church Students Society and the British Churches, and other donations. This exceptionally large sum cannot be expected in the future. To partly meet the deficit, the balance remaining in the reserve fund has been taken, leaving an indebtedness on the year's work of \$745.85. It is also to be noted that the expenditure for Augmentation has exceeded the contributions of congregations \$3,768.62. This condition of affairs calls for the serious consideration of the Assembly. If the contributions of the year on which we have entered are not greatly to exceed the past, then it is quite clear that the committee, instead of assuming increased liabilities, must retrench without delay.

Subjoined is a letter from the Rev. D. J. Macdonnell, B.D., Convener of the Sub-Committee on Augmentation, which you will also please read to the Presbytery. Yours very truly, WM. COCHRANE, Convener, Home Mission Committee.

**AUGMENTATION.**

As stated in the report of the General Assembly, "the demands on the Fund for the year upon which we have entered will be about the same as for the past year, and a considerable increase in the contributions sent from many congregations will be required if the present scales of grants are to be maintained."

The liberality of the Church will, I trust, render it unnecessary to raise the question of the reduced grants. The list of amounts allocated to the several Presbyteries is only slightly altered from that of last year. It is earnestly hoped that Presbyteries whose aggregate contribution fell far short of the amount asked will make a special effort to secure a better result this year. If this is done, and if the generous aid of the congregations that have hitherto loyally supported this scheme is continued, the committee will be in possession of the funds to provide for the large deficit (\$3,768), and to cover the outlay of the present year. The Presbytery of..... gave last year \$..... to Augmentation. The amount now asked is \$..... I am, yours very truly,  
20th July, 1889. D. J. MACDONNELL.

**OBITUARY.**

ALEXANDER MACMILLAN

The subject of this obituary notice, a most worthy and pious elder of St. Andrew's Church, Thamesford, Ont., died on July 1, in the sixty-eighth year of his life, after a few weeks' illness, in the bosom of his family, at his late residence in the township of East Nissouri, North Oxford. He died in the possession of that peace and happiness which the world can neither give nor take away. His words to a friend a few days before he died were: "My only desire is to stand before the throne in the righteousness of Christ. I never had a greater desire to serve Christ than now." None left his bed-side without pious advice. Mr. Macmillan was a native of Argyllshire, Scotland. He lived in Glasgow for some years and attended the ministry of the Rev. Mr. McDougall, minister of the Free Church, Oswald Street, in that city. Of that man of God he frequently spoke in terms of the greatest affection and love, and claimed him as his father in Christ. Mr. Macmillan came to Canada with his wife, Elizabeth McConnechy, in the year 1851, and settled down in East Nissouri, where he lived and died. He was ordained to the eldership of St. Andrew's Church, Thamesford, Oct. 30, 1870, and he always made a point of attending conscientiously to the duties devolving upon him as an office-bearer of the Church of God. He was loved and respected by a large circle of friends and acquaintances—by his minister, fellow-elders and congregations. He was a strong advocate of temperance principles. He was the secretary of the Bible Society and took a lively interest in the prosperity of that honoured institution. He was the Clerk of Session for years and the treasurer of the Schemes of the Church, for which he often pleaded, and towards which he contributed more liberally, perhaps, than any other man in the township. He left a widow and six children to mourn his loss—four married and two single and at home with their mother. His mortal remains were laid in the burying ground at Kintore on Wednesday, July 3, and were followed by one of the largest processions ever seen in the township of Nissouri. May the Lord comfort and uphold the sorrowing widow and children! May He raise up another speedily to take his place in the congregation, and community. "Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men" *Psa. vii. 1.*

**Sabbath School Teacher.**

**INTERNATIONAL LESSON.**

Aug 11 | 1889.

**SAMUEL'S FAREWELL ADDRESS.**

**GOLDEN TEXT.**—Only fear the Lord and serve Him in truth with all your heart; for consider how great things He hath done for you.—1 SAM. xiii. 24.

**SHORTER CATECHISM.**

Here we have enumerated four classes of benefits. (1) Justification, (2) Adoption; (3) Sanctification, (4) The several benefits which, in this life, do either accompany or flow from the three first enumerated. (a) Justification is an "act." That is, it is accomplished perfectly and finished at once. It is not a progressive work. (b) It is a forensic act of God as Supreme Judge. It is neither an act of power, producing an effect by the exercise of irresistible energy, nor is it an act of sovereign prerogative in the exercise of a conditional right of will. It is a judicial act, wherein God as judge pronounces the judgment of the law in view of all the facts of the case—namely, that in view of the righteousness of Christ the believer is regarded and treated as one in whose behalf all the claims of the law are completely satisfied. (c) It is an act wherein God "pardoneth all our sins." The fact being that we are personally sinners and in ourselves considered deserve the penalty, justification must include "pardon." But it is not mere pardon. Because [1] "pardon" is the act of a sovereign waiving the execution of the law; while "justification" is the act of a judge pronouncing the law to be satisfied. [2] "Pardon" is granted in the absence of all "satisfaction;" while justification is possible only after a "satisfaction" for the sin has been made. [3] "Pardon" merely releases from the obligation to suffer the penalty, while "justification" also restores to favour and to the full status of society. (d) Hence justification is an act wherein God "pardoneth all our sins" because he has "accepted us as righteous in his sight." A man is righteous when he is completely conformed to the law. If he is personally conformed in his heart and life to the law as a standard or measure of character, then he is no sinner, but perfectly holy. If he is perfectly conformed to the law as a covenant of salvation, he is righteous, whether the law as covenant has been fulfilled by the person himself or by his accepted and competent substitute. In our case we personally are sinners. But our Lord Jesus Christ by His holy suffering in our stead has satisfied the penalty of the law, and by His holy obedience in our stead has satisfied the precepts of the law. Upon the basis of that satisfaction we are pronounced righteous, which is the same as pronouncing the law to be satisfied in respect to all its demands upon us as a covenant of salvation. *A. A. Hodge, D. D.*

**INTRODUCTORY.**

Saul, having been anointed by Samuel, was soon after formally set apart as the chosen king of Israel, the people shouting "God save the king." Some, however, were not at the time satisfied with the choice, but an event occurred soon after which for a time subdued all opposition. The Ammonites came up against the Israelites, when Saul promptly raised an army of 330,000 men with whom he gained a signal victory over the enemy. The people on their return gathered at Gilgal, the place where the Israelites first encamped on entering the promised land, where the choice of Saul as king of Israel was unanimously ratified.

**I. Samuel's Uprightness.** At this time Samuel was about seventy years old. He was held in great respect by the people, and his words were heard with deep attention. He made his solemn appeal directly to the people. They knew his whole history. They might blame his sons, but against himself they could bring no accusation. It is a great calamity when the judges of a land are corrupt and ready to take bribes that they may be induced to punish the innocent or let the guilty escape. The offence was common in eastern lands, and instances of the evil can still be found. He mentions various valuable things that were customarily given in presents, and asks for any instance that could be given of his having accepted such. The people respond to his appeal, and declare that his rule had been upright and free from every manner of oppression. With great solemnity he had made his appeal to the people in the presence of God and before the anointed king, and these he invokes as witnesses of his integrity. Happy is the ruler who at the close of a long public life can secure such a vindication of his uprightness, and happy are the people that have such good rulers.

**II. Obedience to God's Law the Condition of National Prosperity in the Past.**—God, who was appealed to as witness of Samuel's uprightness, was the Eternal God whose providence rules over all. Men die, forms of government are changed, but God still rules. Samuel recalls the events in their past history in which the hand of God was clearly visible. All his acts were righteous; when His favour was specially bestowed upon them it was when they sincerely endeavoured to serve Him; when His judgment rested upon them it was because they were disobedient and forsook Him. These he recalls by reference to the deliverance from Egyptian bondage, by the raising up of Moses and Aaron. As a punishment for their idolatry they were placed in subjection to Sisera, a powerful warrior among the Canaanites, and had been sorely oppressed by the Philistines. The Moabites also on their south-western border had sorely harassed them. The heavy burdens of oppression caused them to reflect, and they were led to repentance and the giving up of their idolatry. Whenever the people returned to the Lord He raised up deliverers for them: Jerubbaal, i.e., Gideon, Bedan, though not mentioned elsewhere, may have been the name of one of their illustrious judges, or, as some suppose, it stands for Barak, who conquered the Canaanites. Jephthah, who was victor in the contest with the Ammonites, and last in the line he names himself, whom God had honoured in being the instrument of their deliverance from the tyranny of the Philistines. The recent conflict with the Ammonites, from which they were returning, is also mentioned, as an instance of God's care over them.

**III. Obedience to God still the Condition of National Prosperity.** Their wish for a change in the manner of their government had been granted. They asked for a king, and a king had been given them, but this did not change the conditions which determined their national prosperity or decay. It is summed up in the declaration, "The nation that will not serve God shall perish." Here it is laid down that they should "fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord; then shall both ye and also the king that reigneth over you continue following the Lord your God." There was another course open to the people; they might rebel against the commandment of the Lord, and refuse to obey His voice, but the inevitable results would follow. The hand of the Lord would be against them, as it had been against their fathers. God's blessing cannot rest on the people that disobey His law.

**PRACTICAL SUGGESTIONS.**

A godly man is always a good citizen. Samuel was a true patriot and an incorruptible political servant. God governs the world in righteousness. His dealings with His chosen nation, as recorded in Scripture, illustrate the principles of the divine government. God's government is merciful as well as just; whenever Israel repented, God's mercy was bestowed upon the nation. Change of rulers or methods of government will not of themselves bring prosperity. It is the character of a people that determines whether a nation shall be prosperous or the reverse. Righteousness alone exalteth a nation.



THE MISSIONARY WORLD.

STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

We give below the results of work done in the churches during last summer's vacation by several volunteers :

Mr. J. P. Stoops, of Union Theological Seminary, presented the volunteer movement to forty five congregations, all of whom were favourably impressed ; five responded immediately, ten expect soon to have their missionary, and forty-nine names were received as volunteers. Mr. A. N. O'Brien during the summer secured the pledges of eighty five volunteers and the sum of \$445 per year for five years.

In addition to this should be mentioned the deepening work among volunteers. Mr. Edwin B. Stiles, who, with his wife, has lately sailed for India, reports as conclusions reached from his summer's experience that the people are waiting to be instructed on the subject of foreign missions, and when instructed are ready to give ; that intelligent interest among the masses is increasing ; and that there is a crying need of a more thorough system in giving, a thing which he has demonstrated can be accomplished by presenting to young people's societies in all its significance the present uprising of young people for foreign missions.

An inspiring report also comes from Mr. W. W. Smith, of Princeton, '89 :

"When the idea entered my head some months ago to devote a part of my summer to a missionary tour of one of the States, great apprehension arose as to my fitness in any possible way for the work. But God said, 'Not by might nor by power, but by my Spirit ;' and so I determined to try. After the Northfield Bible school closed, Mr. Wilder and I went to Springfield, Mass., where between us we spoke in ten different places. As a result four churches adopted the 'plan for volunteer gifts for foreign missions.' We then divided forces, Mr. Wilder leaving for Niagara, while I continued the work in Massachusetts, and later in Northern, Central and Eastern New York, Northern New Jersey and Eastern Pennsylvania. In the Y.M.C.A. at Brocton, Mass., there was an audience of but thirty-five, six of whom offered to go to the foreign field as missionaries. Nine young men pledged \$93.60 per year towards the support of a missionary representative ; twelve were already giving one dollar per week besides. They have now chosen one of the six to educate as a general secretary in the Y.M.C.A., preparatory to sending him to the foreign field. In Jersey City eighteen signed the pledge in one day.

"Altogether I have spoken forty one times since college closed. Providence used me as the means of putting the 'plan' in fifteen places. All but two or three of these adopted the plan in toto undertaking the full support of a missionary. The sum thus raised for the various foreign boards is about \$8,000. God also raised up twenty-six new volunteers, twenty men and six young women. I disposed of thirty-four copies of 'The Evangelization of the World,' and received several orders for the Missionary Review of the World. The work to me personally has proved an inestimable blessing, drawing me closer to the divine help and guidance. I wish all volunteers would take up this method of awakening interest and stirring up their own ardour in 'the crowning work of the century.'"

SLAVE-HUNTERS AND MISSIONARIES

For some time past the missionaries in Nyassaland have had to defend themselves against Arab slave hunters. Not only so, but in their heroic stand against the merciless man-stealers, they have been hampered by the representatives of a so-called civilized power. The Portuguese who occupy adjacent territory, being apparently anxious to annex Nyassaland itself, are well content that the slaver should not only well-nigh exterminate the natives, but do his best or worst to drive the missionaries off the coveted land. In this extremity it was decided to approach the British Government. To this end a deputation, representing the joint committees of the Established, Free and United Presbyterian Churches of Scotland, the Universities Mission and the African Lakes Company, waited upon Lord Salisbury at the Foreign Office on Friday. The deputation a most influential one, made up of representative men from the Scottish Churches, together with several members of

Parliament, was introduced by Lord Balfour, who expressed the hope that the British Government would not allow the interests of this country in Nyassaland to be abandoned to Portugal. Rev. Dr. Scott presented a memorial to the Premier, signed by 11,006 ministers and elders in the three Scottish churches, setting forth the extent of their missionary effort on the shores of the Nyassa, and in the district known as the Shiré Highlands, pointing out the dangers which beset the missions, especially from the Portuguese, who threaten to annex the country, and urging upon Her Majesty's Government the necessity of taking steps to insure that the missions should be permitted to continue their Christian work undisturbed. Rev. Horace Waller, on behalf of the Universities Mission ; Mr. Campbell White, representing the Free Church ; Rev. John M'Murrie, on behalf of the Established Church of Scotland ; and Mr. Moir, joint manager of the African Lakes Company, also spoke. The latter mentioned that the natives in 1885, fearing annexation, invited the company to protect them and administer the country. Lord Salisbury, in reply, said there was no work which excited so much sympathy as that which was being pursued by Europeans in Africa. In Nyassaland and the Shiré Highlands the gallant missions and the Scottish company were maintaining themselves against the great attack of Arab slavers, who recognized in these pioneers of civilization their natural enemy. It was a desperate struggle, but it was one which did not at present apparently involve the direct co-operation of the Portuguese. The missions and Europeans could only depend for their defence upon the possession of arms. These had to pass through Portuguese territory, and Portugal, said the Prime Minister, had thrown every impediment in the way of furnishing these arms. Their sympathies had not been with the missionaries. Portugal claimed the whole territory from the Atlantic to the Indian Ocean. This claim was not admitted by the British Government, nor did this country consider that Portugal had any claim to the banks of Lake Nyassa or the Shiré Highlands. There was no danger, Lord Salisbury assured the deputation, that the Portuguese would lay violent hands upon any of the mission stations. The position was, however, a peculiar one ; but the deputation must not expect more from the government than it could accomplish. Nyassaland was not British territory and the Government could not protect the Europeans from the power which the possession of the coast gave to the Portuguese. Diplomatic action should not be wanting, and there was reason to hope that the problem would alter as civilization extended.

ITALY.

The British and Foreign Bible Society have circulated in Italy, during the past year, 137,045 portions, New Testaments and whole Bibles, and, more often than not, in districts into which no evangelist has penetrated. Some of the best sales were effected in the mountain district of the Abruzzi, in the Basilicata, and in the two Calabrias ; also in the interior of Sicily and Sardinia. The changes taking place in Italy may be indexed by such signs as the seizure by the Roman police of the Pope's jubilee medals, which bore an inscription ascribing to his Holiness the title of king. The Italian Government very naturally looked upon this as an assumption fraught with danger to the peace of the country, and immediately ordered the confiscation of the medals. The Roman Catholics were, of course, furious about it, and threats were made that concerted efforts will now be taken by the adherents of Leo XIII. to restore him to the temporal sovereignty. In the city of Rome there are thirty cardinals, thirty-five bishops, 1,469 priests, 2,832 monks, and 2,215 nuns ; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

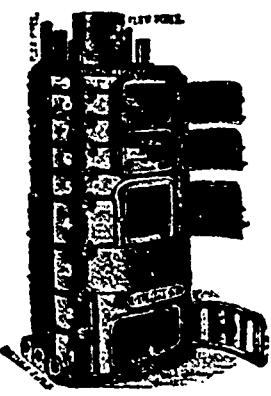
CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for debility and all nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to any who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Good morning 5/52. HAVE YOU USED PEARS' SOAP?

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For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

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Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

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## The Eyes

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every serofulous taint.

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a serofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis st., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Serofulous Humors. We gave him Ayer's Sarsaparilla, and in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight st., Holyoke, Mass.

## Nearly Blind.

## Perfect Cure.

I have used Ayer's Sarsaparilla, in my family for over nine years. My oldest daughter was greatly troubled with Serofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — King, Killingly, Conn.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 117 East Merrimack st., Lowell, Mass.

From a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My son was weak and debilitated; troubled with Sore Eyes and Serofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My little girl was badly afflicted with Serofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

## Ayer's Sarsaparilla

and, in a short time, her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill.

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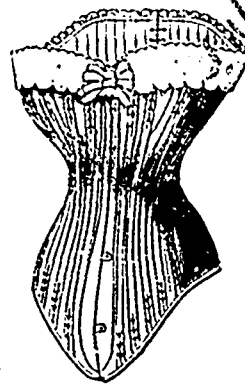
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PERFECTION! BEAUTY!! COMFORT!!!

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For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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Miscellaneous.



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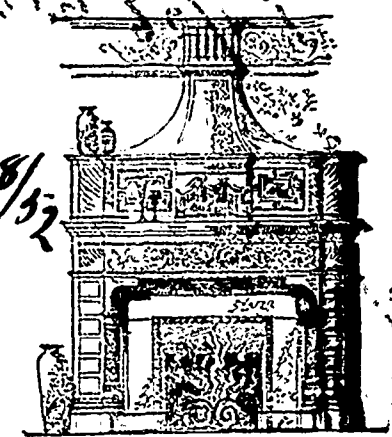
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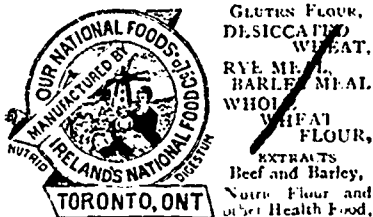
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MARRIED. On Tuesday, July 23, 1889, at Christ Church, Gananoque, by Rev. H. Austin, Archibald Mac Millan, Ph.D., Professor of English at Dalhousie College, to Edith May, eldest daughter of the late D. C. Cowan.

MEETINGS OF PRESBYTERY

BARRIE - On Tuesday, July 24, at eleven a.m. in Knox Church, Ottawa. August 5, at ten a.m.

LINDSAY - At Woodville, Tuesday, August 29, at eleven a.m.

TORONTO. - In the usual place on Tuesday, August 5, at ten a.m.

QUEBEC. - In Chalmers' Church, Quebec, on September 21, at three p.m.

KINGSTON. - In Cook's Church, Kingston on September 17, at three o'clock, p.m.

WINDSOR. - In Knox Church, Windsor, on Tuesday, July 23, at half-past seven p.m.

OWEN SOUND. - In Division St. Hall, Owen Sound September 16, at half-past seven p.m.

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

HAMILTON. - An adjourned meeting will be held in St. Paul's Church, Hamilton, on Wednesday, August 7, at half past nine a.m.

HEBROS. - Meets on Tuesday, 1st September, at Egmondville, at half past ten.

MAITLAND. - The next regular meeting of this Presbytery will be held at Wingham, on Tuesday, the 15th day of September.

BRACKLEY. - In First Presbyterian Church, Brackley, on Tuesday, Sept. 10th, at 8 p.m.

PARIS. - In Daunties St. Church, Paris, Sept. 10th, at 8 a.m.

WANTED!

Tenders for Printing and Publishing the NEW BOOK OF FORMS of Procedure in the Presbyterian Church in Canada. The committee will receive tenders till July 31st. Specifications may be seen and information obtained from Rev. Dr. Reid at his office. Tenders are to be addressed to Rev. J. Laing, P.D., Convener of Committee Book of Forms, care of Dr. Reid, 15 Toronto Street, Toronto.

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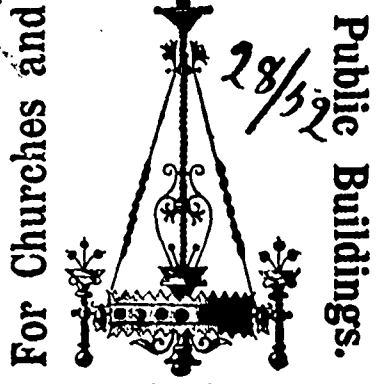
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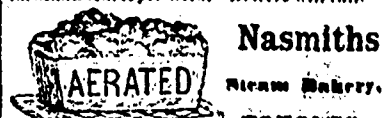


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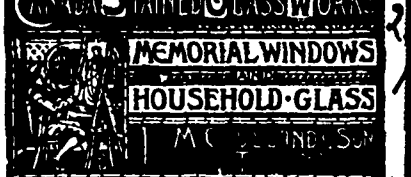
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