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GOD'S LOVE AND MINE.

BY WILLIAM HALE, M.D.

God's love is like a lighthouse tower,
My love is like the sea;
By day, by night, that faithful tower
Looks patient down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I, chafing restlessly.

God's love and my love—O how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with his grace,
Tho' smooth or rough it be.

So singing at its base it rolls
And leaps toward that tower
That all my life illumines,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeful, moaning much,
Steadfast—eternal He.

—Morning Star.

CHURCH MANNERS.

ONE of the first remarks to be made in the interest of good manners in church concerns punctuality in arriving there. To be a few minutes too early rather than one minute too late is the dictate of reverence for the place and the occasion as well as of common sense. Unfortunately, in many homes Sabbath morning might be labelled "scramble-time," so much unseemly hurry and bustle characterize the hurried hour between breakfast and the first bell. Having taken an extra hour in bed, the family have abridged their time in the beginning of the day, and as there is less margin than usual, so there is more to do. Never a light task, even in the best regulated households, to induct several children into their Sunday bibs and tuckers, seeing that the hair is braided, and collars fastened, shoes brushed, gloves buttoned, and every thing *comme il faut*, the endeavour approaches madness when Fanny and Frank have both lost their best hats, and Theodore takes the last moment to quarrel with Tom, Teddy treads on the kitten's tail, and the baby in the cradle begins to cry vociferously. Dr. Arnot used to implore his people to spend the hour before coming to church in preparation of the heart, quiet prayer for the Divine blessing, devout reading and meditation. How few there are who find time for this anticipation of the sanctuary, and to the few who have made it their life-long habit how precious the soul-exercise is, and how reluctantly would they give it up! Be in time at church, friends, if only for department's sake. It is not well bred to sweep up a church aisle in rustling silk, nor to tiptoe nervously through the same in creaking boots, distracting the attention of the worshippers, attracting the attention of the vain and foolish to the glory of attire. Better late than never, undoubtedly, but in the majority of instances you never need be late. The same care taken to reach church in-time as to reach the railway train by which you travel, or to keep a business engagement, will enable you to make a reputation for promptness.

A hint as to behaviour in the pew may be pardoned, seeing that the most casual glance around the church you attend on next Sabbath morning will prove that the hint is needed. The customary practice of giving the hymn-book a careless fling into the rack at the moment of concluding the hymn to sensitive nerves which dread a fusillade as of musketry, as the organ's diminuendo dies away. If all would cultivate a gentle pacific manner of disposing of the books he proprieties would be better conserved.

Another thing. Were your minister calling on you socially, though you longed for his visit to conclude that you might resume an interrupted occupation, you would sooner die than by look or tone allow him to suspect your weariness. Yet, good sir, (Madam, your wife, is seldom a transgressor in this regard,) you think nothing of drawing forth your watch in the very midst of the sermon, while in the face of the man who is preaching you take either a furtive peep or a leisurely glance at minute and hour hands, snap the case and put the watch back, and this without the decency to be ashamed. Perhaps the sermon is longer than you like a sermon to be.

But consider; if it were a scientific lecture, and in the least brief or lacking in marks of elaboration; you would complain that you had not received your money's worth. And

were it a political speech, you would hang breathless on the orator's words and never remember the watch in your pocket, nor the town clock in the square while he proved to your satisfaction precisely what you accepted before he opened his mouth. Is there not room for the fear that you are not deeply interested in the preacher's matter; that the spiritual sense in you needs cultivation; that receptivity and responsiveness are wanting, when God's messenger bringing God's message is treated with positive discourtesy in the place dedicated to God's worship? My dear friend, if to look at your watch in sermon-time be the sin that doth easily beset you, please oblige old-fashioned folks who are prejudiced in favour of politeness and do so no more.

Another point of deprecation, gentle reader, is the prevalent habit of assuming outer wraps and overshoes during the final hymn and under the benediction. That custom merits reproof with the equally astonishing forgetfulness which induces people to fumble frantically in their pockets for change, or to search their purses for the same during the prayer after the sermon. A little forethought would provide the change for the collection and place it in some convenient and accessible pocket, so that the owner might undisturbed join in the petition for a blessing to follow the word. As for dressing for the street during the closing exercises of the sanctuary preparatory to a hasty rush from the building, it is in excessively bad taste, all of it, including the undignified and unsocial exit.

Speaking only from the plane of correct deportment, not from the higher ground of duty to God, a reform in these little points in church etiquette is very desirable.

It is with great modesty that I dare appeal to the brethren of the consistory at touching times and seasons of their conversation with the pastor. Being only a humble member of the sisterhood, perhaps it behooves me not to address in terms of reluctant appeal these gentlemen who are clothed upon with official dignity. But why do they so often find it necessary to approach the pulpit during church time, gravely ascending the steps and whispering to the minister before sermon or after? What is to they say? Why do the same ones always say it? And how does the good man bear with a meekness surpassing that of Moses, when it must be an annoyance, unless it be, which we doubt, a necessity? For the notices cannot last for ever; there must come a blessed moment when there is not another announcement to be made and suitably urged upon the people, although of notices supply, always equals demand, and therefore, the wonder grows what the brethren can have forgotten of which they must remind the pastor, when they ought to be in their pews with *mater familias* and the little ones.

Never has Doctor of Divinity bidden me say it, but out of much observation and—pardon me again—divination, I am moved to say to all elders and deacons and good folk generally, let the pastor alone before service. Do not call upon him in the precious half hour before church. He is full of his subject, of the work he has to do, of the responsibility which weighs upon one in charge of souls. Leave him to himself and to communion with God. Should you meet him on his way to church, content yourself with a bow or a smile of recognition. Should you be in the vestibule on his arrival, do not follow him into his study or into the church parlour for any conversation, however genial, for any consultation, however great, its apparent importance. He is gathering all his forces, summoning every resource, for the work of the next hour and a half; he longs inexpressibly to be in sympathy with his Master, to present his chosen theme with persuasiveness and power, and though you may love him as Jonathan loved David, let him alone. But after the sermon, then is your time. Be not chary of expressing your appreciation, of your thanks, of the hand clasp, and the God-bless-you which so hearten and help the faithful pastor.—*Christian Intelligence.*

The divine method of working is commonly not our method. We would have all the way before us flooded with light; but God chooses that there be light for us to take the next step only. We would select our own goal to strive for, and would then select the path to reach that goal; but God chooses that our goal and our path be of His appointing. And God's method is better than ours, whatever we may think about it. It is better to walk by faith than it would be to walk by sight. It is better trust confidently to the loving wisdom and to the unfailing power of a divine Father, than it would be to depend upon our own imperfect knowledge and upon our own insufficient strength, in all our life struggles. The noblest characters of earth have their sources in an unwavering trust in God; and the greatest victory to be achieved in this world is the victory over self, in order that this trust in God may be perfected. We can never have true mastery, until we know how to serve willingly. We should, therefore, not merely think it a duty to give our lives into God's keeping, but we should regard it as a privilege that we can submit ourselves to God for help and guidance day by day.—*S. S. Times.*

Mission Work.

A STARTLING EXHIBIT.—The aggregate income of the missionary societies of Great Britain is a million and a quarter. The amount spent on amusements is £11,000,000; on tobacco, £13,000,000; on strong drink, £124,000,000.

WHY NOT.—A generous friend of missions, moved by the auspicious work in Japan, has recently made a donation of \$3,000 for that field. Who will follow this good example? Here and there a Christian man and sometimes a Christian woman is assuming the full support of a missionary or providing for a hospital on the foreign field. Why not? It is by just such generous gifts that the educational and eleemosynary institutions in our own country are founded and so nobly supported. Why not endow a missionaryship as well as a professorship?—*The Foreign Missionary.*

FACTS AND FIGURES.—There are some good people who are always crying out against facts and figures, the latter, particularly as "dry." When a speaker states them they cease at once to give attention and begin to think of something else. When their eyes light on a few figures in print they "skip" that paragraph. No greater mistake could be made. Facts and figures as to mission work at least, are most interesting and most important. No trustworthy opinions can be formed without them. So that though they cannot be remembered, they should be listened to when stated, should be read when printed, for the sake of the impression they will leave on the mind. And they should be noted, classified, and preserved in some way for convenient reference. There is no way in which sensible people can be surely interested in any subject as by the plain statement of "the facts of the case."

A WONDERFUL PEOPLE.—Mr. H. McKinney, a missionary among the Veys in West Africa, writes recently to the *Montreal Witness*, what reads more like fable than sober truth. But it is doubtless sober truth: "The Veys are a very fine people, numbering about 10,000. They speak a written language of their own. It is both spoken and written throughout the Vey territory. Every boy knows what it is to read and write the Vey language. A long time ago, before civilization had reached any part of the western coast of Africa, the Veys used the leaves of trees for paper and pointed splinters for pens. Sometimes they use porcupine quills for pens. I am writing with one. The Veys are the most eloquent people on the West Coast of Africa. It is not hard to find a boy, if over six years old, who can talk on any subject for an hour. I have one small boy with me who is about seven years of age. This boy can tell in one night a hundred fables. I have sat and heard him tell as many as ten fables in one hour. They are just as humorous as Aesop's fables. I have been a missionary among the Veys more than two years, and have learned by experience that nothing that can be said, preached, or sung to them will tend to bring them to civilization and Christianity as Vey text-books and Vey Bibles and Testaments. Such books we have not; but if they were made we would have no need to teach the least child." There is surely no need that these people should be long without the Word of God. The British and Foreign Bible Society, we dare say, will be delighted when they hear of this case, to add another to their long list of Bibles in many tongues.

THE GOLDEN OPPORTUNITY FOR MISSIONS.—There was never such an opportunity before. The world's strongholds lie before us, like Jericho with its prostrate walls; and we have only to march on straight forward, and take possession. The sword of the Lord and of Gideon is in our hands. The Word of God, translated into almost every dialect or tongue spoken on earth, is waiting to be distributed. Immense wealth lies in the coffers of the Christian Church. A vast host of evangelical disciples waits to be led on to glorious conquests. The facility and rapidity of travel, transportation, communication, brings even distant nations into our immediate neighbourhood. We could compass the globe while Paul was going through Asia Minor. Time and distance are practically annihilated. We have long believed in the entire feasibility of carrying out our Lord's great command within a comparatively limited period, certainly within a single generation. The greatest religious reformations and revolutions of history have been accomplished by one stroke of Divine power,—just as God broke down the idolatry of the Hawaiians, or cleft the chains from four millions of slaves, or demolished the walls of Jericho. But who dares to doubt, that, in response to His leading, the Church of Christ should awake, arise, and plan her campaign with reference to the immediate evangelization of the world, summoning all her forces and energies, laying princely gifts on God's altar; God would startle and surprise us all by the most stupendous interposition of history? We should have another Pentecost, as much greater than the first as the latter rain exceeds the summer shower.—*Arthur T. Pierson, D. D.*

Woman's Work.

THE CULTURE OF YOUNG WOMEN.

THE COUNTESS OF ABERDEEN, fresh from Ireland, where she so gracefully performed the duties devolving upon the wife of a Viceroy, has been giving some excellent advice to members of her own sex in Perth. The occasion was a gathering of the Christian Women's Education Union, of which the Countess is president. The education question, she contended, in a charming little address, should be taken up in earnest by Christian women. There had been a holding aloof from the high education of females, the Countess made bold to declare, from a lurking suspicion that it led to free thinking, and unduly exalted the wisdom of this world. The needs of the day and the spirit of the age happily now pressed Christian women forward in this path. There were, in the opinion of the Countess, two ways of dealing with the universal thirst for knowledge. One was to try to curb it, the other to Christianise it, and recognising in it God's hand preparing the young for new and more glorious work. Men and women should everywhere welcome what is true and real, proving as it did a grand soil for a deep religious faith. The spirit of free inquiry, the Countess went on to assert, must of necessity enter into religion. This should not cause alarm, and such inquiry should be met with sympathy and respect. The whole religious life of young people might be seriously affected by injudicious treatment when they were passing through seasons of doubt. There were the agonising questionings which the young feared to make known. And thus—with some point of difficulty, some articles of faith, which were not true to them, at all events in the old form in which it had been presented—young people began to dispose themselves for pretending to believe what they did not. Such periods probably came in the lives of most brought up in Christian homes, and especially in these times, when the simple, happy faith of childhood, held on the authority of parents and teachers, must be proved and tested if it is to become a living power to the individual; and pass into the deep, reasonable faith of maturer years. If the doubt was suppressed for fear of offending against received forms, there was a grave danger of unreality or formality, even though it might be an orthodox and evangelical formality, creeping over the religious life. The Countess declared that it was a fatal mistake to say to the youthful, honest doubter, "This is the truth, and you must believe it without questioning, or you can be no true Christian." Tender sympathy, a gentle drawing forth of the difficulties, and of recognition that although God's Gospel remains unchangeable He reveals it in various ways to different persons was the way which tended to lead the questioning soul into a deeper, truer, freer faith. If the Christian Women's Education Union could accomplish this end, said the Countess in bringing her remarks to a close, it would become a real power in the land.—*The Christian World.*

A LARGE number of friends, representing various city churches, assembled on Monday evening 4th inst. at an "At Home" given by Mr. and Mrs. Teller, St. Alban's street, city, to bid adieu to Miss Oliver, M.D., who is on her way to engage in the arduous work of a medical missionary in connection with the Presbyterian church of Canada, in Central India. In the course of the evening Rev. Professor McLaren, on behalf of the Women's Foreign Mission Board, presented Miss Oliver with a valuable copy of the Sacred Scriptures, which gift was neatly acknowledged on her behalf by her pastor, Rev. Robert Hamilton, Motherwell. In the name of the assembled friends, Rev. Dr. Kellogg gave expression to kindly and fervent good wishes for her welfare and success in her important work. The Rev. J. M. Cameron, Secretary Foreign Mission Committee, concluded the meeting with prayer.

THE following resolution was passed at the Fourth Annual Convention of the Women's Christian Temperance Union of the Maritime Provinces, held at Windsor, N.S., on the 1st September, 1886: In view of the evils arising from the circulation of impure literature, and deploring the sentiment which would seem to demand it, Resolved, That we, the Women's Christian Temperance Union of the Maritime Provinces, respectfully ask the editors of all daily and weekly newspapers that reports in detail of criminal cases and confessions of depraved convicts may not be published in their columns. In the opinion of this Union, the effect of such reading is demoralizing in its tendency; and not only as members of a Christian Temperance Union, but as mothers do we plead that such reports may be withheld for the sake of our young sons and daughters. Passed unanimously, and ordered to be sent to the press throughout the Maritime Provinces for publication. Mrs. Dr. Todd, President; Mrs. C. J. Steadman, Secretary.

The Family.

AUTUMN DAYS.

A WEALTHY beauty meets my eye
Yellow and green, and brown and white,
In one vast blaze of glory fill
My happy sight.

The rich robed trees, the ripening corn,
Bright coloured with September fire
Fulfillment of the farmer's hope,
And year's desire

Sweet in the air are joyous sounds
Of bird and bee, and running brook,
And plover's fruits hang ripening round,
Where'er I look.

The mellow splendour soft, falls
On moaning mist and evening dews,
And colours trees and flowers and clouds
With thousand hues.

O dreaming clouds, with silves fringed I
I watch ye gathering side by side,
Like armies in the solemn skies,
In stately pride.

I love the woods, the changing woods,
Fast deepening down to russet glow,
When Autumn, like a brunette Queen,
Rules all below.

The soul of Beauty haunts the heavens,
Not leaves for long the warm faced Earth,
And like a mother, the kind air
To life gives birth

But death rides past upon the gale,
And blows the rustling golden leaves;
They whirl and fall, and rot and die,
And my heart grieves.

Farewell: O Autumn days—farewell!
Ye go: but we shall meet again,
As old friends, who are parted long
By the wild main.

WILLIAM COWAN.

—Chamber's Journal.

SIR WM. DAWSON, F.R.S., F.G.S.

PRESIDENT OF THE BRITISH ASSOCIATION.

In the interests of science, as well as of revealed religion, it is in the highest degree desirable that the British Association should comprise men who are an example to younger scientists of conservative caution in the pursuit of truth. It is not many years since Europe and America were scandalized by an address, at Belfast, from the presidential chair, which was the culmination of the sensational materialism that had been aiming to control and guide scientific opinion. Since then there has happily been a reaction, which has been followed by invaluable results, and towards which the President of the meetings just held at Birmingham has nobly contributed.

Sir William Dawson's name ranks among those of the foremost men of science in this century, as a life-long student of nature who is yet a patient learner, an accurate observer without assumption, and a Christian without ostentation or timidity. No one doubts his scientific eminence. Although his researches have been specially devoted to the physical geography of the North American Continent, his personal observations have ranged over wide areas in the two hemispheres. They have been occupied with many of the minute and most abstruse problems in geology, as well as with those grander aspects of nature which gave such a remarkable character to his Birmingham address. His conclusions are so obviously the result of the most painstaking field-work, and thoroughly careful study, as to be rarely controverted, and they carry with them the agreement of not a few of the very foremost scientists of the age.

Mr. Dawson received his early academic training in the college of Pictou, then one of the best institutions of higher education in Nova Scotia. Here, while prosecuting his studies as a schoolboy and student, he began to make collections in the natural history of his native province. Having finished his course at Pictou, he entered the University of Edinburgh. After a winter's study he returned to Nova Scotia, and devoted himself with ardour to geological research. He was the companion of Sir Charles Lyell during his tour in Canada, in 1842, and followed up these researches by studies of the carboniferous rocks of Nova Scotia. In the autumn of 1846 he returned to the University of Edinburgh.

We should gather, from what we have heard from his own lips, that it was in Edinburgh he learnt those habits of careful and laborious investigation which have imparted such accuracy to his scientific conclusions. There he studied stratigraphy, paleo-botany, the minute structure of fossil forms of animal life, and practical chemistry. There also he devoted himself to literary pursuits, and not only obtained an ordinary classical education, but a knowledge of Hebrew that doubtless has contributed to that strength of his conviction as to the value of the Old Testament Scriptures which has frequently appeared in his public addresses. It is the superficial reader who undervalues the revelations of the Old Testament; the true student will maintain that attitude of loyalty to its wondrous records which has ever been a distinguishing trait in the character of the eminent man whose career we are sketching. "The Bible," we have heard him say, "has been my strength from day to day; and if we inquired far enough we should find that soundness of understanding and strong good sense come from reading of the Scriptures as from no other source." In another sense than was probably meant by the Psalmist it is true, "A good understanding have they that do His commandments."

In 1847 Mr. Dawson was united in marriage to an Edinburgh lady, the youngest daughter of Mr. George Mercer. This lady, it is said, has, by her high Christian character, her accomplishments, and social qualities, graced and dignified the public and private life of her husband. Lady Dawson is devoted to downright Christian work, especially in self-forgetting efforts for young women; and her influence, with that of her husband, in plans of usefulness, makes them a great blessing in Montreal, where they now reside.

In 1850, when thirty years of age, Mr. Dawson was appointed superintendent of education for Nova Scotia. This office he held for three years, and rendered valuable service to that province at a time of special interest in the history of its schools and educational institutions. He also took an active part in the establishment of a Normal School in Nova Scotia, and in the regulation of the affairs of the University of New Brunswick.

In 1855 he was called to the position which he still holds—that of Principal and Professor of Natural History in McGill College and University; an institution which, situated in Montreal, the commercial capital of Canada, draws its students from all parts of the Dominion. The University, under his influence and management, has prospered beyond the most sanguine expectation of its promoters. The raising of the College to its present position would have been work enough in itself for these years, but in addition to this Dr. Dawson has had under his care the Protestant Normal School. From his position there, he has exerted a powerful influence in the moulding and controlling of the school system of the country.

In the midst of these important and engrossing educational labours, Dr. Dawson carried on his scientific investigations. When ten years of age he began his collections of fossil plants. It was when he was twenty-three that he communicated a paper on the rocks of Eastern Nova Scotia to the Geological Society of London. From that time his contributions to various journals have been numerous and important. In 1856, though then trammelled by the arduous duties incumbent upon the principal of a university, he still continued his geological work in his native province, and prepared a description of its Silurian and Devonian rocks. In 1859 his "Archæa," or studies of creation in Genesis, appeared—a work showing not only a thorough knowledge of natural history, but also considerable familiarity with the Hebrew language and with Biblical literature. His contributions in later years to the stores of geological knowledge and research have been ample and weighty, but they need not be particularized in detail in these columns.

Dr. Dawson has always been a staunch opponent of the theory of total land glaciation. "The Story of the Earth and Man," issued in 1873 (Hodder & Stoughton), was a republication of papers published in *The Leisure Hour*. It gives a popular view of the whole of the geological ages, presented in a series of word-pictures, and with discussions of the theories as to the origin of mountains, the introduction and succession of life, the glacial period, and other controverted topics. A course of six lectures, delivered in New York in the winter of 1874-75, has been largely circulated both in America and England, under the title "Revelation and Science"; and in 1875 there also appeared in London and New York a popular illustrated résumé of the facts relating to ancient fossils, entitled "Life's Dawn on Earth"—which, however, is now out of print. Another important work is "Fossil Men and their Modern Representatives." At the Detroit meeting of the American Association, Professor Dawson delivered an address in which he vigorously combated the doctrines of Evolution as held by its more extreme supporters.

In 1882 Dr. Dawson received one of the highest honours of the London Geological Society—the Lyell medal—and was elected the first President of the Royal Society of Canada, which he has organized at the desire of the Marquis of Lorne, then Governor-General. It may be added that the Canadian Royal Society has had, so far, a prosperous career. In the same year he was elected President of the American Association for the Advancement of Science, and closed his presidential address with words of wise counsel against unauthorized confidence and hasty generalizations in the study of geology.

Perhaps the highest mark of human honour shown him has been the place he has occupied as President of the British Association. He has moved among the Sections and the different meetings of the Association with a deference and friendliness which have won for him a general and almost affectionate regard. It has been clear to observers that eminent scientists in his own line have either been in full accord with him, or, if they hesitated, have listened to his papers and observations with very marked respect. Even men of a different school, and with little of his cautious temper, while they have confessed that some of their speculations found little favour with him, have acknowledged that it has been with very attractive grace he has indicated to them that their evidence was scientifically incomplete and unsatisfactory.

Sir William Dawson is a Presbyterian, but he told the present writer that from this fact it must not be understood that he was unduly attached to any form of ecclesiastical government. In Montreal he conducts Bible-classes for students, Sunday-school teachers, and others, on broad lines of Christian union. Christ is with him, as with all faithful men, the Alpha and Omega of religion; and the great word of the Baptist may be quoted in closing this sketch: "A man can receive nothing except it have been given him from heaven." It is of God that a man whose researches have made him a member of the most learned societies on both sides of the Atlantic, and whose intellectual and scientific pre-eminence is universally acknowledged, should be given to this age as a formidable opponent of materialistic speculations, and a witness to the harmony of revealed religion with the most careful and advanced deductions of modern science.—*The Christian*.

OUR FRIENDS BELOW STAIRS.

At a recent wedding in Baltimore one of the most picturesque figures in the ceremonial was that of a stately, tall, old coloured woman, who stood near the bride, next to her mother. She was the old "mauser," who had nursed them both since their birth. There was surely as deep and fine a significance in the presence of that figure at the marriage as in that of any page or usher. At another home-wedding this fall in New York, two servants were present who had been in the family for over forty years. Two generations ago such prolonged and faithful service was common, even in the Northern States. Young girls were "bound" to house-holders, to remain until they were of age. They generally were made efficient housekeepers, and stayed until they married, and even afterwards, retaining a deep, sincere affection and interest in the family, coming back at any household emergency; or in times of sickness, death, marriage, or birth, as humble, efficient, faithful and always welcome friends. Ladies are apt to complain that there is no trace of that old patriarchal relation left now; that the people who work for us and with whom we are thrown into intimate daily intercourse are but hirelings and can be nothing else. The sole tie between us and them is work and wages—nothing more. The daughters of the house, soon to be heads of other households, echo this cry, and treat Irish Biddy or German Greta as if they were machines, bound to perform certain work for so much per day. In answer to this popular theory we have a little incident to tell. A lady living in one of our Atlantic seaboard cities, dependent on intelligence-offices for "help," like

the rest of unlucky housekeepers, received last Christmas over a hundred and fifty gifts, most of them mere trifles costing only a few cents. They were from her servants, her milkman, butcher, grocer, the old woman with an apple-stand at the corner, the postman who brought her letters, and they were all efforts to express their love and gratitude for kindnesses she had shown them. "How can you take an interest in everybody—even the plumber?" somebody asked her. "I remember that we are of one family, and that the love that finds and meets a human need is the true service of God." This seemed hardly a full explanation, for duty without love is a cold word. She seemed to see that something was wanting, and she added, frankly.—"And I love them for the good I find in them, I love them for themselves." The relation between employer and servant may be as faithful and close as it ever was, provided mistresses go back to the early Christian teachings and to the ways of their ancestors, and become the house-mother. And these are the true relations of life, and yield the largest happiness. A narrow life is as small in its joys as in its final results.—*Youth's Companion*.

WHAT TONY DID.

"HAVE you seen the Freshman?"
"Which?"
"There is but one you could see."
"Humpty Dumpty? Oh, he pervades the place. The trees in the campus shrank into bushes when he came into it."

The students who were going up to chapel in groups were calling to each other, joking, as usual. But there was but one subject to-day for their jokes. "Have you seen the babe?" "Tom Thumb," "Bulgy"—they had a dozen nicknames for this unfortunate Freshman, who had arrived the previous night, and had been seen at the hotel by some of them.

He was not at chapel, however, so that the majority of us were disappointed. I had an errand to Prof. Tyndall's room that morning, and found there a very meek, anxious little woman, who had brought her son up to college.

She was speaking as I entered.
"You understand, professor, he is my only child. I am a widow. He is all I have."
"I do understand, madam," said the good old professor, gently, and all that I can do to make him a useful man shall be done, rest assured. But in the end, it depends on the lad himself."

"Oh, Tony's willing! He does his best. But we're very poor. It has been hard work for years to raise the money for him to come here, and now I want him to learn everything right away: Greek and Latin and mathematics and arithmetic and history and—"

"Is your son a good arithmetician? Or has he a talent for languages, or *belles lettres*, or what has he an inclination for?"

"Oh, nothing at all, sir, unless it is his meals. He's very fond of dinner, especially when there's pot-pie. But as for books, he doesn't hanker for any of them. That's the reason I brought him here."

"I should like to see the boy," said the worried professor.

"He's just outside. But you'll be gentle with him?" she said, anxiously, pausing at the door, the knob in her hand. "He's a mere boy, a perfect child. Come in, Tony, dear!"

The professor looked away to hide a smile as the tiny little woman came up, leading an immensely overgrown youth as she would a baby.

"This is Tony, sir. That is his pet name, but Anthony Briggs Brashier is his full name."

"Take a seat Mrs. Brashier," said the professor, placing a chair for the lady. "A few questions, perhaps, will give me an idea of the best course for you to choose. Many of our studies are elective. How far have you gone in Latin?"

Tony's red face was perfectly round, and no older in its lines than that of a boy of six. But there was great anxiety in his eyes, as he said, in a husky whisper, "I never could get beyond the grammar, sir."

"And in Greek?"

Tony shook his head. The examination on every subject brought the same results. The professor frowned. "You are fit only for the Preparatory School, I fear. As to mathematics?"

Tony's face lightened. "I don't think I am quite such a dunce in mathematics as in other things. I like the study. I have gone through the geometry and algebra twice."

"Well, well," said the professor, "we shall see. You will undergo a regular examination. If you must enter the Preparatory School, it will make your course a year longer."

"Oh dear, Tony, do try!" almost sobbed his mother. "You know all that depends on your getting through soon. I want him to be a minister, sir. His father was a minister. He'd earn our living that way, and serve God, too. I want him to live for the glory of God and the good of the world."

The professor attended her respectfully as she went out. Tony lingered, catching sight of me.

"Are you one of the students?" he said.

"Yes. I had an odd bewilderment as to whether it was a child or a grave, eager man who was talking to me."

"I suppose it's hard work here?"

"Pretty hard, even for a fairly bright fellow," I replied.

"Well, I can't do it. I'm not bright; I'm a regular dunce. I've made up my mind to that. Except, his queer, dark eyes brightening, "in one or two little things, but they wouldn't count—*Arre!*"

There was little doubt that Tony's estimate of himself was correct. In spite of his knowledge of mathematics, he was so deficient in his other studies that he was put into the Preparatory School, with a class of twelve. There he remained for two long years.

His mother's resolve that he should be a minister was inexorable, and it never occurred to the gentle, good-natured lad to oppose it. Hence the energies of his teachers were spent in trying to drive Greek and Latin into his dull brain, which utterly refused to harbour them.

He was fond of good eating, fishing, jokes, fun of all kinds. His unweildy body prevented his taking part in athletic sports, but his applause was hearty. No student, even among the dignified Seniors, would play against any other college in base-ball or cricket unless Tony could go to back him. His enthusiastic shouts and yells were contagious.

Of course he was a butt for the whole college. He was "Babe," "Infant," "Humpty, Dumpty," still, but every man, from the professors to the newest Freshman, liked Tony. He was so good-humoured, so sincere, and above all, in such deadly

earnest with his work! He began with fresh zeal every morning to score a fresh failure before night.

By dint of pushing, he was taken into the Freshman class.

"I doubt if he ever goes farther," said Prof. Tyndall to me (I was now a tutor in the lower school). "There's not a mean or vulgar trait in that great body. Under his good-humour, there is a fine, noble nature. But a minister he will never be. Even if he could ever speak in public, he never can take the training."

The half-yearly examinations were at hand. Tony broke down again in Latin and Greek. I went to his room that evening, and found him sitting a straddle of his chair, his chin on the back, staring steadfastly in the fire. Tony's round face was as boyish as ever, but there was an infinite depth of longing and pain in his dark eyes.

"Hard luck, Brashier," I said.

"You don't know the worst. Here is a letter from my mother, counting the time until I shall be a minister; doing something for the glory of God's gospel and the good of the world. How can I tell her I am thrown back another year? I ought to be at work now, supporting her."

"I thought you did that now."

"I work as a farm hand during the summer, and earn enough to help us both; but it is very poorly. Other men of my age would have a profession. She is growing old. She ought to live like a lady."

"Will you persist here?"

"I will stay the four years as I have promised her. I could not reach him with any courage or comfort. Tony was treading depths of misery where no man could come nigh to him.

But after that day there was a singular change in him.

He was regular and attentive in his classes as he had been before; but outside of them he withdrew himself from all his old companions, gave up his fishing and his club. He was seldom seen on the ball or cricket grounds; he scarcely gave himself time for his meals.

His door was always locked, but vague reports crept out that "the Babe" was surrounded by piles of new books, sheets of drawing-paper, pencils, and queer utensils.

By degrees this new order of things became habitual and ceased to provoke remark. There was a gravity and earnestness in Tony never seen before. Sometimes he took a holiday, came to the ball-field, and then his wild "Hurrahs!" drowned all others.

Time passed. Men who began with Tony were now Seniors. He was only beginning his Sophomore year.

The college stood in the suburbs of a large city, and the boys naturally took a keen interest in all public events. Among these was the erection of a large church which was to be the most stately and beautiful in the city. The money to build and endow it had been left by a man of great wealth, who requested that it should be kept free forever for the use of the poor.

All the leading architects submitted plans to the committee. One was chosen, and the work of building was pushed on with energy. It was near the college, and the boys were so interested in the matter that the new church became a place of daily resort, and as its massive dome and airy spires rose in the air, each lad felt that he personally had a share in it. Tony especially, was in the habit of going daily to the building, and spent hours in watching its rapid growth, and talking to the workmen.

At last it was finished. It was to be consecrated the day before Commencement.

Mrs. Brashier came up to the college that day. Her reports of Tony's progress had been vague. She came full of despairing fears, to verify them, and made her way at once, as before, to Prof. Tyndall's rooms.

"I have not Tony's confidence any more," she complained. "He writes to me that he is trying faithfully to satisfy my wishes, but that he knows it is useless. He does not go into details."

The professor went into details, ending with, "It is folly to deceive yourself, madam. You must see that the effort Tony has made to become a minister is useless, as he says. Are you not willing even now that he shall take up some other work in life?"

"The poor woman sobbed miserably. "Oh yes, I'm willing," she gasped at last. "Anything to earn a living! But I did hope he would do some noble work. Where is the poor boy?"

The professor rose quickly, glad to end the interview. "I have no doubt he is with all the college at the consecration of the new church. I will go with you there."

The ceremony was partly over when they arrived. The great marble building, with its vast aisles and upspringing arches, stood beautiful as a visible hymn of praise. The religious service was over. The building had been dedicated to the worship of God. Now the great mass of people stood outside on the green slope of the hill surrounding it, while the executor of the will formally delivered the church into the charge of the trustees who held it for the poor of the city. He told in a few words the story of the will, the sacred purpose to which the church was forever devoted, a temple wherein the poorest of God's creatures should come to worship Him.

Tony's mother had found him, and clung to his arm. She was a devout woman. She forgot for the moment her own troubles, her eyes filled, her face shone, as she listened with the great concourse, all of whom were moved and touched.

"There is one thing more to be told," said the speaker, which makes this noble offering still more worthy. Most of the architects in the city and State submitted anonymously plans for this building. The one chosen was the work of a young man. It is his first work, but it shows a power and skill which ensure him fame and fortune. He refused to accept any reward for it. He offered this first fruit of his undoubted genius to the service of Him who endowed him with it. This man, who more than any of us dedicates this church to-day to the glory of God and the good of men, is your friend and neighbour, Anthony Brashier."

There was a moment's amazed silence, and then the air rang with the shouts of the people.

All of the college men crowded round Tony: his mother hung on his arm, astonished, proud, as if half-frightened. But he stood looking at the white temple as if in a dream, repeating the speaker's last words under his breath, "To the glory of God and the good of men."

There are many young people who cannot become what their parents plan for them to be in life, but they can become useful in following some special gifts that God has given them. Such may find at the beginning of the new school year an encouragement to best effort in examples like Tony—and they are many.—*Youth's Companion*.

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.
BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XXXIV. (Continued.)

FOUR days after the funeral they left Barbara street for Martenhoe, and Waterhouse betook himself to the Langham Hotel. In what frame of mind was he as he departed from the dingy suburb which had been the scene of such vicissitudes of emotion as make sacred ground to us thereafter of any place, be it as common or unclean as it may? Ask, rather, how had Grace behaved to him before this moment of parting, for it had lain in her power by a word or a look to make him the most wretched or the happiest of men.

Five minutes before he left he was neither the one nor the other, but hovering rather between the two extremities. For Grace had been gracious; she had refrained from remonstrance, though Waterhouse had rendered service after service; she had discussed arrangements with him; he had had the happiness of knowing himself to be the instigator of a scheme which had left her dark eye and reanimated her small quick frame. He had suggested, on the authority of some friends who knew it, Martenhoe as the right place for the expedition, and had seen the blood mantle in Grace's olive cheeks as she heard of the gorse and the rich June meadows. And nothing had she said or done by which she betrayed even the remembrance of that unfortunate episode which had caused him so much misery.

It was evident he was forgiven. What he had dared scarcely to hope for was his. But was he contented? Far from it. Having what he desired, like other mortals, he immediately desired more. What he had was too neutral and pale-tinted to be called happiness. He was even so unreasonable as now in secret to chafe under this obnoxiousness of his past offence. Did he want her to forget his lapse from this brotherly friendliness, after all? By no means. But in spite of chafing he was not so foolhardy as to risk incurring Grace's anger again. Just before the general exodus, however, one little impulse came which he did not resist. No word had been said concerning his return, but he had observed with keen satisfaction that Mrs. Norris had implied it more than once in speaking to him. Therefore in speaking to her he cunningly implied it also—but Grace, she was the arbiter of his destiny. Would she forbid or consent? She was just now a sphinx, though a smiling and a gay one.

While ruminating thus, with a countenance unusually shaded by anxiety, he encountered Grace in the front passage as she was strapping up shawls and umbrellas. He relieved her of the task, and as he stooped over it, with his face conveniently hidden, he risked the remark (his sense of temerity rendering his tones somewhat uncertain)—

"Dear old Barbara street! It's not at all pleasant leaving it. When shall I come back again?" To his very great surprise, there was no reply to this, no tones saluted his ears, neither offended nor bantering. Instantly he raised himself. Some instinct seemed to endow him with assurance, and he looked full at Grace. In her face was the warrant of it, for she had hoisted the maiden's flag of surrender. A vivid blush suffused her cheeks. She had lost her self-possession, and was striving to look unconscious of the loss. Some one came out of the parlour adjoining, whom she addressed, and made use of to cover her retreat.

Waterhouse remained with an extraordinary sense of victory. His heart beat high, he trod with a conqueror's step, and his elation accompanied him to his hotel. Yet all Grace had done was not to answer him! This was what she told herself, to relieve a certain uneasiness, which accompanied her, and which was so unfounded and absurd. As if encouragement could be conveyed simply by stupidly failing to convey discouragement at the right moment!

One morning, about ten days after their arrival, Grace, as usual, came down first to breakfast. Through the open casement of the cottage parlour came the scent of musk, the hum of bees, and the morning wind fresh from the sea and the gorse. The view from this window generally engaged Grace's attention immediately, and especially on such a morning as this, when the white horses were out, and the sea was made up of fitting purple shadows and spaces of translucent green.

But on the small table on which was displayed Mrs. Inchcar's unique collection of breakfast-ware were also to be seen letters—letters whose superscription stirred up sufficient feeling in Grace to preclude any interest in the aspects of the sunny morning. There was one addressed to her mother—did not Grace know that frank free hand, and the size of the envelope, seeming both to symbolise the sender's large careless notions? Besides this, there were two for Hester—one in Miss Denston's peculiar hand-writing, the other in the same hand as that which had a short time back penned her own release.

Mr. Waterhouse had written to her mother—well, that was right and proper enough, she supposed—in fact, she knew her mother had written to him. She turned the letter over, since there was nobody by, and would like to have seen inside.

But this from Mr. Denston was a more serious matter. It would probably convey the refusal or the acceptance of Hester's offer. It would agitate Hester, and generally disturb the serenity of the atmosphere, and Grace would have liked to tear this letter to pieces, and deliver it to the brisk sea breeze. As that scheme could not be entertained, she made the tea, with a preoccupied air, and wondered how soon Hester would come down—Hester was always the last-comer in the morning, and was generally late for breakfast. Perhaps it would be kinder to run up with her letters. She would turn very pale when she saw that one lying there. Yes, the poor girl might at least be spared that; so she went up and delivered the letters into Hester's hand, and ran down again. They had finished breakfast, and Mrs. Norris had read her letter aloud before Hester made her appearance downstairs. This was the letter Mrs. Norris had received—

MY DEAR MRS NORRIS,—I have attended to your commissions in Barbara street. I looked in upon Sarah unexpectedly, in order to take her oil her guard, which I had an idea was the right thing to do, in case of policemen installed on the premises, or undue festivities of any kind. You will be glad to hear that, on the contrary, she appeared more low-spirited than ever, and the house wore the most cheerless aspect that ever a house could

wear. I had been apostrophising it as "dear old Barbara street," and longing to behold it again, for I candidly confess the last ten days have appeared to me more like ten months. I had expected No. 47 to greet me with the smiling face of a friend, but lo! I found it a stony mask. How was it that it seemed to me the dingiest and dreariest of dwellings? Pan gave me a welcome—barked and wriggled himself into next week, but he wistfully sought and sniffed for his little mistress, who is doubtless enjoying herself without a thought of him.

Denston, I am happy to say, has come to his senses. He now sees fit to oblige me and benefit himself at the same time. The sort of proud stomach that would induce a man to hold out against doing the former because it involved the latter seems very queer to me. I don't understand it at all. It seems hardly Christian. He looks a mere shadow, and I am anxious to get him off as soon as possible.

I emphatically don't like this hotel life—can't endure it. I shall go a-travelling to get through the time till you come back. I am glad you like Martenhoe. You are not condemned to solitude. You must be very happy down there, all of you together. You can talk to each other, and have sympathy in smiles and sighs.

With my kindest regards to all of you, ever yours sincerely,
JOHN WATERHOUSE.

"Poor Pan! dear little doggie!" was Grace's only spoken comment on this letter.

"Oh!" cried Kitty, indignantly, "it is poor Mr. Waterhouse, I should think—so lonely, and all by himself! I wish I was his sister."

Grace, though she tried to avoid it, caught her mother's eye, which shed a mildly humorous ray. And what must she do but blush?

"His sister, indeed! you absurd little thing!" she cried, frowning upon Kitty. "And what do you think he would do with a little mouse like you running after him? I am used to it, and can put up with you very well, but it would be a nice thing for you to be tied to a great selfish man."

"Oh, Grace! he is not a great selfish man. I think he is as unselfish nearly as a woman, for all you say. And he would not think me a trouble. He is very kind to me, and he likes me very much."

And Kitty maintained undaunted her air of solemn complacency.

CHAPTER XXXV.

LETTERS.

WHEN Hester took her letters from Grace, and saw what they were, she turned pale, and trembled very much. She was grateful to Grace for bringing them up-stairs, and appreciated this proof of thoughtful consideration. When Grace came in, she was just colling round her mass of light-brown glossy hair; but she let it fall again, and it spread over her shoulders as she sank into a chair by the window, with the letters on her lap. After turning them over once or twice, she let them lie there for a few moments, and looked out on to the fields and the sea. To open them would be to learn her destiny. She hesitated. She scarcely knew what she hoped or feared, but she knew a rush of strong feeling of some kind or other would sweep over her when the contents of these letters became hers, and she strove to fortify and compose her soul. First she opened Miss Denston's. It was a long letter, beginning with address, "My own Hester," and ending with the signature, "Thy friend for ever, Georgina." But between the two, from the midst of much that only served to express the writer's confidence and affection, or to entreat her dearest Hester's sympathy, Hester learned that Philip had accepted Mr. Waterhouse's offer. After explaining the terms of the offer, as to one who had heard nothing of it, the letter ran thus—

"On hearing of it from Philip, which came about almost accidentally, I immediately urged upon him the desirability of accepting it, and I am happy to say, succeeded in producing the effect I desired. My own sacrifice I could think nothing of. Indeed, when he pressed upon me the impossibility of living alone, in my feeble condition of health, I ventured to hint at the possibility of a certain promised arrangement with a certain dear absent friend, which, if carried out, would give me companionship dearer than any other. Was I wrong, Hester?"

Not a word was added as to the effect this suggestion produced upon Philip. But the key to the remaining problems lay at hand. Hester folded up this letter, and took up the other, but could with difficulty surmount her dread, her shrinking, sufficiently to open it. But opened at last it was. At a glance it proved to be longer than Hester had expected. As she read, the dread at her heart, which had almost stopped its beating, gave place to a flood of interest, emotion, joy, which set it throbbing full and fast. It ran thus—

DEAR MISS HESTER,—I am sorry to have kept you so long in suspense. Again I have to apologise for delay. But, though my mind was made up on the main question, there has been much to deliberate upon and to mature. I have had to wait for a favourable opportunity on which to open the matter to Georgina. I have had also to arrange certain decisive interviews with Waterhouse. It is now settled that I sail in the *Spartan*, which leaves in three weeks' time. This is sharp work, but it is better so.

You have perhaps already learned that it is easier for me to feel than to express gratitude. But I have never so regretted my unaptness as now. Your sisterly goodness when I saw you last I shall never forget. I was in a state bordering on distraction, and I had lost the power of forming a sane judgment as to my course of action. But my senses returned to me as you spoke, the confusion subsided, and from that time my mind has been quite clear on the matter.

As to that part of my course of action which concerns you, there has naturally been a struggle. The sacrifice which you offer is a great one—the acceptance of it could not but be a questionable one. But the remembrance of our interview has made that acceptance easier. Before the matter is finally settled, however, let me remind you of what I think you must be already aware—that medical opinion declares my sister's life to be a most precarious one. Dr. Black tells me that any seizure, such as she is liable to, may be fatal. Do you accept such a trust as this? Do not hesitate to draw back if the self-imposed task, as it may well do, seem too great. If you accept, I go with even graver responsibilities and more pressing obligations to get well as soon as may be.

You will not be returning to Barbara street before I leave. You must say "Good-bye!" for me to your mother, the remembrance of whom will always go with me; and to your sisters. As for yourself, am I not justified in feeling that I leave two sisters behind in place of one?—Believe me, faithfully yours,
PHILIP DENSTON.

Half an hour after Hester had read this letter there came a knock at her door, and Kitty cried— "Hester, your egg is boiled, and is getting quite cold, and we are just ready to go down to the sands. Aren't you coming?" "Yes, I will come directly, thank you," was the reply Kitty received, but the voice in which it was given had that subdued tone which suggests recent tears. And Kitty went down again more slowly, and with a wondering expression on her face; and when her sister came into the little parlour, soon after, she glanced at her apprehensively, with a mingled sense of awe and of resentment evoked by this untimely depression. For Kitty had never known, throughout her short dull life, such delights of holiday-making as these with which the summer days were filled. And yet here was Hester coming down to her breakfast with uncouraged tardiness and red eyes.

Soon they were all on their way to the sands. All the world of land and sea was glowing with colour and sunny warmth, fanned by a dainty fresh breeze blowing from over the salt waves. Kitty could not refrain from many a hop, skip, and jump to relieve the pressure of happiness; and Grace's enjoyment was scarcely less patent in the intense vitality that inspired her look, and speech, and movement. When the sea was reached, quivering with small sunlit waves, that the outgoing tide tossed gracefully over on to the glistening brown sand, to bathe in it seemed the first necessity of the hour. Hester alone preferred to remain on dry ground, but that was because the first necessity with her just now was to be alone and at liberty to muse and dream. She sat down under the sea-wall, and heeded nothing of what was going on before her eyes, neither hearing the playful cries of the bathers, nor observing their gambols as they sported themselves in the water. In vain Kitty waved her hand to her, eager to direct her attention to the progress she was making in the art of swimming. Hester did not see.

"Why, Hettie," cried Grace, when at length they issued from the bathing-machines, "how cruel of you not to reward Kitty's exertions with even one bravo. I am not sure, but I believe that at one moment she had both feet off the sand at the same time!"

"Oh, Grace," cried Kitty, aggrieved, "you know I had for two or three minutes at least. I can swim perfectly now!"

"Perfection depends upon the standard, I am afraid, Kitty."

"Oh," said Kitty, "you are cross this morning, I am afraid."

"It is Kitty who is cross, I think," said Grace; and Kitty walked away in a huff, and pretended to be deeply absorbed in picking up shells. Hester had coloured. She was sufficiently changed from the old Hester to feel, not vexed with Kitty, but with herself for having disappointed her little sister through her own self-absorption. Grace looked at her rather anxiously. She walked on a little way by her side.

"I am afraid you are not cross, but unhappy," she ventured to say.

"No," said Hester; "on the contrary, Grace, I am very happy." The two looked in each other's eyes. Hester did not volunteer more, and Grace though wondering much, was satisfied to wait. She went in search of Kitty, whose ill-humour soon melted under the sun of Grace's blithe spirits, and they prosecuted together a search for rare sea-weeds and shells with an ardour which deserves better success than it met. By-and-by, when it was getting towards the time for returning home to dinner, the two were far out upon the slippery weed-covered rocks in which the retreating tide had left clear pools filled with treasures for the toy-pail which Grace carried. Grace, rising from one of these, and shaking back from her eyes her long black hair which had been left down to dry after the fashion of the place, turned to look back to the sands for her mother and Hester.

"Can you see them?" asked Kitty, but Grace did not answer. She was gazing as one astonished, and a flush had risen in her olive cheeks.

"There they are!" cried Kitty, "but they are talking to some one, a gentleman—how funny! Why, it looks like—it can't be—yes it is! It is Mr. Waterhouse! Oh, how delightful!"

"Nonsense, Kitty!" returned Grace, speaking slowly, and in a low voice. "Why, we heard from him only this morning."

But it was very evident that it was Mr. Waterhouse. He had caught sight of them, and was coming to meet them. There was no mistaking, even at that distance, the well-knit, vigorous frame, and the brown beard.

"There must be something the matter at Barbara street," said Kitty. "Oh, I hope Pan is not poisoned!"

But Grace was silent; not even the allusion to her well-loved doggie brought any exclamation to her lips or quickened her steps. She picked her way over the stones deliberately, and Mr. Waterhouse met her, about half-way to shore. He was not at all ashamed; on the contrary, he looked radiant and well-assured. As for Grace, she looked rather wild than beautiful as she poised, cleverly and lightly, on the slippery rocks, with her black hair streaming, and a very odd expression on her face, as if she wished to be angry but could not quite succeed. Either this expression or something else made Waterhouse very bold.

"You look as unearthly as usual," he exclaimed, when they met. "Are you a mermaid, or what?"

"And what are you, pray? An apparition?"

"Not at all; take my hand over these slippery stones, and you will find me perfectly solid."

"No, thank you, I find it best to trust to my own footing."

"Ah, that is always your principle, as some of us find out to our cost. Does it apply to the carrying of the pail also?"

"You may take it, if you will not upset it, and don't mind those nursemaids laughing at you."

"I am too used to be made ridiculous by you."

Kitty was almost too amazed to retain her equilibrium. She had never heard such queer talk when two people greeted each other after an absence. Why did not Grace ask him why he had come? And how was it that Mr. Waterhouse had never spoken to her, Kitty, nor even seemed to see her, although they had been such friends? And, indeed, the utter vanishing of ceremony, and the strange sense of buoyancy which characterised the unexpected meeting of these two, were very odd. But when they joined the others the explanation, such as it was, of Mr. Waterhouse's appearance ensued. He had suddenly made up his mind to go into Germany, to see some friends whom he had known in his boyish days, and, "of course," he could not go without saying good-bye. He was going to stay at the hotel, but Mrs. Norris said he must come home with them for some luncheon, and he said, "Of course I shall!"

(To be continued.)

Sabbath School Work.

LESSON HELPS.

FOURTH QUARTER.

JESUS CRUCIFIED.

LESSON IV., October 24th John xix., 17-30, memorise verses 17-19.

GOLDEN TEXT. It is finished. John xix. 30
TIME.—Friday, April 7, A.D. 30, from 9 a.m. to 3 p.m.

PLACE.—Calvary (Golgotha), just outside the walls of Jerusalem on the north-west.

PARALLEL ACCOUNTS.—Matt. xxvii. 32-50, Mark xv. 22-37; Luke xiii. 33-46.

HELPS OVER HARD PLACES.—(1) On the way to the cross (v. 17). *And he bearing his cross*: each victim was accompanied by four soldiers. Jesus bore his cross as long as he could, and then Simon from Cyrene in Africa was compelled to help him. A great multitude followed. *Golgotha*: Hebrew for "skull." Calvary is from the Latin for skull. The place was a knoll in the shape of a skull. (2) The crucifixion (vs. 18-22). Jesus was nailed to the cross so that his feet would be but a short distance from the ground. 20. *Hebrew, etc.*: the three chief languages there spoken. (3) The first of the seven words spoken from the cross. "Father, forgive them," spoken while Jesus was being affixed to the cross (Luke xxiii. 34). (4) The four soldiers divide the garments of Jesus among themselves (vs. 23, 24). Soon after nine o'clock. 23. *His coat*: a long tunic, or undergarment. 24. *The scripture fulfilled*: Ps. xxii. 18. (5) Mockeries around the cross (Matt. xxvii. 39-44): nine to twelve o'clock. (6) Conversion of the penitent robber (Luke xxiii. 39-43): toward noon. (7) The mother of Jesus and other women (vs. 25-27): Towards noon. 25. *His mother's sister*: Salome, the mother of John. *Clophas*: rather Clopas, the same as Alpharatus, the father of James the less. (8) Darkness over all the land (Matt. xxvii. 45) from twelve to three o'clock. (9) The closing scenes (vs. 28-30): about three o'clock. 28. *All accomplished*: the same word as finished (v. 30). His whole work was done; all that the scriptures had foretold; all necessary for redemption. *Scripture*: Ps. li. 21. 29. *Vinegar*: common sour wine for the soldiers to drink. (10) Accompanying signs: earthquake, veil of the temple rent, and graves opened.

SUBJECTS FOR SPECIAL REPORTS.—Crucifixion.—Calvary.—The title.—The women around the cross.—John and the mother of Jesus.—It is finished.—Accompanying signs.—The atonement.

QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? In what other Gospels are the scenes of to-day's lesson recorded? Have you read them?

SUBJECT: THE CROSS OF CHRIST.

I. THE CRUCIFIXION (vs. 17-19). Where was Jesus crucified? What is its common name? Give some of the incidents that took place on the way? (Matt. xxvii. 32; Luke xiii. 26-32.) Give an account of the method of crucifying. Why must Jesus die such a terrible death? At what hour was he crucified? Mark xv. 25. In how many languages? Why? Was this title a truth? Who were crucified with Jesus? Relate the story of the conversion of one of them. (Luke xxiii. 39-43.)

II. THE SEVEN WORDS FROM THE CROSS.—What did Jesus say while they were nailing him to the cross? (Luke xxiii. 34.) What to the penitent robber? Luke xxiii. 43. What to his mother and John toward noon? (vs. xxvii. 27.) What was the fourth word, toward three o'clock? (Mark xv. 34.) What was the fifth word? (v. 28.) What was the sixth? (v. 30.) What was the seventh? (Luke xxiii. 46.) What lessons can you learn from these seven words?

III. THE WATCHERS AROUND THE CROSS (vs. 25-27).—What did the soldiers do near the cross? What scripture was fulfilled by them? (Ps. xxii. 18.) What did the crowd do? (Matt. xxvii. 39-44.) What friends were around the cross? How many are named? Why did these remain, while his disciples feared to approach? What touching scene took place in regard to his mother? What lessons does this teach us? Would you have been one that watched near the cross? How can you prove whether you would?

IV. THE CLOSING SCENES (vs. 28-30).—What took place at noon? (Matt. xxvii. 45.) At what hour did Jesus yield up his life? (Matt. xxvii. 46.) What were his last words? (v. 30; Luke xxiii. 46.) What was finished? What took place immediately after his death? (Matt. xxvii. 51-54.)

LESSONS FROM THE CROSS.

I. Calvary is the centre of the history of the world.

II. Even by those who have no interest in it, the scripture is being fulfilled.

III. There is one death-bed repentance in the Bible, that all may hope; there is only one to prevent presumption.

IV. The cost of our salvation should make us feel its worth, and take great pains to obtain it.

V. The atonement on the cross (1) shows God's hatred of sin. (2) It shows the terrible evil of sin. (3) It shows that we cannot enter heaven unless cleansed from our sin. (4) It shows the forgiving love of God. (5) It shows the value of our salvation.

REVIEW EXERCISE. (For the whole school in concert.)—15. Where was Jesus crucified? ANS. On Calvary, called Golgotha, near Jerusalem on the north. 16. When? ANS. On Friday, April 7, A.D. 30, from nine to three o'clock. 17. What did he say? ANS. He spoke seven times, called the seven words from the cross. 18. What were the last words? ANS. "It is finished; Father, into thy hands I commend my spirit." 19. Why was he crucified? ANS. To make atonement for our sins.

REV. G. B. GREIG, Paisley, Ont., who is leaving Canada to fill an appointment in Australia, preached his farewell discourse Sabbath morning and evening, Sept. 26th, to large congregations. He took for his text in the morning Acts xx. 25-27. In the evening he discoursed from Rom. viii. 38-49. There are now on the roll of Knox church 356 members—174 have been received during Mr. Greig's ministry; 75 have been removed, eight of these by death during the same period, making a net gain of 99 in the two and a half years; that he remained, which is ample proof of the faithfulness with which he ministered to his charge. We wish him abundant success in his new field of labour.

The Presbyterian Review.

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"HELP A LITTLE."

Pastors are respectfully requested to announce to their congregations, and our readers to tell their friends, that the numbers of this paper for the remainder of the present year will be furnished free of charge to all now subscribers for 1887, so that they will receive THE PRESBYTERIAN REVIEW for the price of ONE YEAR'S subscription, \$1.00, postage included.

We will promptly send specimen copies of this paper to all persons whose addresses may be furnished us.

Presbyterian News Co. TORONTO.

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THURSDAY, OCTOBER 14TH, 1886.

"CHRISTIAN UNION."

IN the Western States a stranger occupied the pulpit of a Congregational church one Sunday morning. A cautious deacon thought it his duty to put the stranger in the pulpit on his guard against saying things that might hurt the material interests of the congregation. "Friend," said he to the preacher, "say nothing against the liquor interest, for we have wealthy supporters of our cause in the shape of brewers." With these words he proceeded to leave the pulpit, but betwixt himself that it would be well to give warning of another danger into which the preacher might bring the church. Returning to the pulpit he informed the occupant of the same that it might be well to know that he should avoid any reference to the evils of Romanism, as a wealthy family of that persuasion had a pew in the church and gave of their substance to the support of the cause. The preacher amused at the wily deacon's caution recalled him as he was stepping down the second time from the pulpit and asked, "Were there any others who might be present whom it would be well not to offend?" Pondering for a little the deacon said: "There are no Mormons present. Go for the Mormons."

The *Globe* in its manifesto on "Christian Union," in its issue of the 2nd inst., suggests to us this Mr. Worldly Wiseman—the time serving deacon. In it Anglicans, Methodists, Presbyterians, and Baptists, are with solemn impudence urged to close their eyes to the deadly foe which stands brazen-fronted in their midst, but which must not be offended lest material loss should ensue, but to spend their strength in going for Materialism, A Great Enemy which we hasten to say, whatever may be his proportions—and he is as great as capital letters can make him—has at least no solid phalanx of votes at his command; and no powerful Archbishop to speak for him. But here is how we are instructed to "Go for the Mormons."

"No sounder wisdom was uttered at the recent Methodist Conference than by that speaker who recognized in the Roman Catholic Church a mighty power that fights on the same side with Protestantism in the most important struggle where all Christian Churches are engaged. The common foe is that Materialism which saps morality by depriving it of sanctions. It is madness for the forces of Christianity, even now engaged in the greatest war by which their strength ever was or will be tested, to wage battle against each other. See how these Christians love one another," is the potent ridicule by which the Materialists aim. P-p-p, and Presbyter, and Moderator, and General Superintendent, and Bishop, have more to fear from the infidel than from one another. He strives to gain converts to the negation of those great doctrines on which they all agree. Their differences with one another are as tweedledum and tweedleday to the immense gulfs between all and their Great Enemy. It may be a fatal mistake, it is certainly a grave one, to stir up sectarian hatreds instead of cultivating Christian tolerance for Christians. A house divided against itself shall not stand. The *Globe* will be no party to any movement which directs Protestantism and Catholicism against each other but will continue to counsel union against the one formidable foe.

Not many years ago the strife between Anglicans, Methodists, Presbyterians, and Baptists was scarcely less fierce than that which some are now endeavouring to create anew between all these on one side and Catholics on the other. A growing sense of their union on main

points has almost banished hostilities between the newer sects. They have all now to take to heart the truth that what separates them from Catholicism is of infinite littleness compared to what separates them from Materialism. Till very recently it appeared that that truth had made satisfactory progress in Canada. But now we find a deliberate attempt to set it aside as a thing of naught. Nevertheless we believe that Wisdom and Tolerance will ere long triumph again over the diabolical agencies for dividing Christians. The time, we hope and trust, is not far distant when Protestants and Catholics will recognize each other as brethren in the great cause no less fully than Presbyterians, Methodists, Baptists, and Anglicans can now recognize each other.

We have not the speech before us, which is asserted to have been made at the recent Conference, but we venture not only to doubt the correctness of the quotation, having had experience of the *Globe's* powers of adaptation when an isolated sentence or half-sentence can be twisted to suit its purpose, but to go further and say that if any such remark was made, it was absurd nonsense, and in no sense an expression of the mind of the Methodist Church. The speaker is represented as recognizing in the Roman Catholic Church a mighty power that fights on the same side with Protestantism in the battle against Materialism and Infidelity. If that speaker or writer of the article in question, had even common intelligence with regard to the history of the Church of Rome, he would know that Romanism herself is the fruitful mother of Materialism and Infidelity. Where has Infidelity its hold upon men's minds? Where has it assumed any "formidable" aspect but in countries which have been for centuries under the Papal yoke, and where Protestantism has time and again been driven out by fire and sword? Who can read the history of Italy, of France, of Spain, or travel now through these countries without discovering that alongside of outward submission to the Church of Rome, there has ever been a revolt against her gross idolatries and iniquities, and now a plunging from the precipice of superstition into the abyss of infidelity?

But again the *Globe* is entirely at fault in imagining materialism or infidelity the great foes with which the Church has to contend. This is the commonplace theme of Roman Catholic orators and writers, and therefore we are not surprised that a Roman Catholic organ should reiterate the statement. Roman Catholic bishops and priests hold that to become a Protestant is to lapse into infidelity. They hold and teach that Protestantism is no religion, and that for those who are Protestants, there is no ordinary possibility of salvation. Hence every sign they see among their people of a tendency to think for themselves, and read the Bible for themselves, they consider, an advance towards infidelity. If the *Globe* wants proof of this statement we can provide it in abundance from Roman Catholic books lying to our hand. Take a few specimens from the prayer books of the Roman Catholic Church as to the light in which she looks upon Protestants:

"From the spirit of pride, rebellion and apostasy deliver England, O Lord. From the spirit of profaneness and sacrilege: from presuming on their own private opinion and contemning the authority of Thy Church; from schism, heresy and all blindness of heart; from gluttony, drunkenness and all false liberty of an undisciplined life deliver England, O Lord. That it may please Thee to hasten the conversion of this miserable country and reunite it to the ancient faith and communion of Thy Church.

"That it may please Thee to enlighten the hearts of all schismatics who live out of the Church, seriously to apprehend the danger of their state and the great importance of eternal salvation.

"Look down also with an eye of pity and compassion upon all those deluded souls, who, under the name of Christians have gone astray from the paths of truth and unity, and from the one fold of the one shepherd into the by-paths of error and schism, Oh bring them back to Thee and to Thy Church."

Those quotations are mild compared with many at our hand, with which we may favour our readers on some other occasion. The church of Rome has never receded from her claim to be the only true Church, and hence she brands all outside her pale as without religion as either practically infidel or on the way to infidelity.

But is it a fact that our battle in Protestant countries is with materialism and infidelity only or chiefly? We answer for our own country at least, certainly not. Infidelity in Canada is at a discount. It takes no hold upon our people and shows no aggressive force. A much greater foe is this apostate Church of Rome which from its vantage ground in Quebec seeks to overwhelm us. And yet the difference between Protestants and Catholics is no greater than the difference between tweedledum and tweedleday!

What do the *Globe's* readers think of this we wonder? The worship of the water-god, the confessional, the idolatrous worship of the Virgin Mary and of the saints, the doctrine of purgatory, etc., etc., are all right or at least so nearly right that we should all be ready to accept them for the sake of uniting our force against infidelity! But we are told it is mere sectarian bitterness to say a word against Romish doctrines. Presbyterians, Methodists and Baptists, have forgotten their divisions in their interest in the common cause. Why keen aloof from the Church of Rome? Why should not Dr. Potts exchange pulpits with Archbishop Lynch and Father Jeffcott occupy some Sabbath the pulpit of St. James' Square?

But no. We cannot in order to wage war against one form of error, ally ourselves with error of larger dimensions and more menacing front. We cannot be seduced into alliance with Rome by such specious and illogical reasoning. Why not ask us also to shake hands with Mohammedanism?

Who, we venture to ask, has commissioned the *Globe* to advocate this union between light and darkness, truth and error? Certainly not the Archbishop who tells his people how busy he is kept instructing Protestants who are seeking admission into the Church. No, the union movement had quite another origin. It comes from the politician who is striving for aspect and

power, and wishes all disagreeable truths about the Catholic vote and Catholic influence kept out of sight. Probably we should be charitable and forgive the writer of that article, for he is evidently in the sad condition of Protestants who are described by Romish writers as invincibly ignorant. He is possibly a Roman Catholic, but he is not a well instructed one, and he is evidently eager for the advent of a Government who he fancies will be ready to satisfy his claims. And when these are satisfied he will be ready to shake hands with his Protestant friends and sing, "We are all a band of brothers." In all seriousness we must express our deep regret that the *Globe* should have again made itself ridiculous by inserting such an article in its editorial columns and by so doing insulted the intelligence of both its Protestant and Catholic readers. Far better for it to "go for the Mormons," in reality.

METANOIA.* (CONTRIBUTED.)

IN the Autobiographic Sketches of De Quincy we find it recorded that Lady Carlyton on one occasion remarked to him that as she could not see any reasonable ground for what is said of Christ and elsewhere of John the Baptist, that he opened his mission by preaching "Repentance," she feared there might be some error in the translation of the Greek expression. That accomplished Greek scholar replied that in his opinion "the Greek word μετάνοια (metanoia) concealed a most profound meaning, a meaning of prodigious compass, which bore no allusion to any ideas whatever of repentance." In writing of this subject still further this brilliant author thus speaks of the meaning and appropriateness of the Greek summons, "Metanoie": "This is by far the grandest miracle recorded in Scripture. No exhibition of mere power—not the arresting of the earth's motion, not the calling back of the dead to life—can approach in grandeur to this miracle which we daily behold; namely, the inconceivable mystery of having written and sculptured upon the tablets of man's heart a new code of moral distinctions, all modifying, many reversing, the old ones. What would have been thought of any prophet if he should have promised to transfigure the celestial mechanics: if he had said, I will create a new pole-star, a new zodiac, and new laws of gravitation: briefly, I will make a new earth and new heavens? And yet a thousand times more awful it was to undertake the writing of new laws upon the spiritual conscience of man."

It is well known among scholars that the English word "Repentance" is plainly inadequate as a translation of the word (μετάνοια) metanoia, and that in the Authorized Version of the Scripture the great meaning of this word was lost, and has unfortunately not been recovered in the Revision. The matter was under discussion among the revisers; but as Dr. Schaff says: "Conservatism prevented a change, and the difficulty of substituting a precise equivalent in one word." Dr. Plumptre also tells us that the accepted rendering of metanoia was admittedly inadequate, and that efforts were made to select another word in its place. Among others the word *Repentance* was attempted but proved abortive. The idea of sorrow or suffering is always associated in our minds with the word *repentance*. The reason of this is undoubtedly the influence which the Vulgate exercised on the translators. The Latin version rendered this word by *penitentia*, from *pena*, "pain," or "suffering," in view of being liable to punish them. In the Vulgate the word μετάνοια (metanoie), translated in English "repent," is rendered *penitentiam agite*, "do penance." It will be remembered what trouble this mistranslation gave Luther. Was it possible, he said to himself, that Christ and his Apostles could really bid men do penance? Did the New Testament really stand on the side of his opponents, and of all the gross corruptions which the doctrine of penance had introduced? And it was not until Melancthon showed that the word metanoie had not in it the faintest trace of the idea of suffering or pain, but simply expressed an injunction to the hearer to "change his mind," in fact, to seek, as Archbishop French says, "that mighty change in mind, heart and life, wrought by the Spirit of God" that he obtained relief.

The use of the word *repentance* in our version having as its central idea that of mental suffering over an act for which satisfaction might be demanded tends unfortunately to mislead many minds and really to induce great anxiety in many Christian hearts regarding their own condition when they do not experience that violent mental agitation or painful emotion which they think they ought to feel when enjoined to repent. A writer has well remarked that the unfortunate use of *repentance* for metanoia has thrown an almost exclusively emotional character around the original proclamation of the gospel and its present call. It is deeply to be regretted that the revisers permitted conservatism not exercised in other cases to restrain them even by the use of two or more words if not in the text at least in the margin, from clearly expressing what is the true meaning of this word of such momentous import. The word in classical Greek does not etymologically contain the slightest indication of suffering or sorrow. This is well illustrated by Dr. Howard Crosby when he quotes that passage from Thucydides when the Athenians order the destruction of the Mityleneans and then on the next day repented as our translators would render it, but as any scholar would render it *changed their mind*. An extraordinary confusion exists in our Version regarding the rendering of this verb (μετάνοια) metanoie which means *changing ones purpose* and another verb (μετάνοισαι) metamelomai which

signifies " rue " or " regret." This latter word expresses exactly what we understand by *repentance*. The distinction seems to be wholly disregarded and even in the Revision Judas still is permitted in a respectable way to "repent himself" or change his life after a godly sort, instead of being filled with a remorse terminating in death. In our Version of 2 Cor. vi. 8-10 will be found a complete jumble of ideas while in the original the distinctions are drawn with the invariable correctness of verbal inspiration.

The simplest illustration of metanoia under all conditions which could exhibit the fullest import of the word will be found in the conversion of Paul. The following quotation from Mr. Treadwell Walden's recent work states the case with much point and clearness. "It would seem" he says "as if the change of mind in a man of such personal greatness, moral strength and conspicuous record, had been brought about in the sudden public way it was, in order to put in a concentrated form and reveal on the grandest scale a process and a fact which in ordinary cases could not be so visibly represented. We have here in colossal proportions, and potentially in a moment of time, the metanoia of which all Christian experience is made. That such a thing could and did take place in the case of a man of this intelligence has been cited as one of the strongest evidences of the Christian religion. What he was before the change we know. First of all one of the most richly endowed intellects, and one of the most powerful natures ever known among men. Following upon that, intensified by his proud Judaism, by his narrow Pharisaism, by his devotion to the religion of his fathers he turned out a zealot to the cause of Judaism so dark bigoted and bloody as to make him a leader in the persecutions of the new faith. He had proven impenetrable to the story and teaching of Jesus, to the accounts of his miracles, even to the signs and wonders wrought in his name by the Apostles. But in the very hour when his mind was most turbulent, revengeful and determined, Jesus meets him in the way. As soon as the conviction of his error had broken on his mind his first inquiry was 'What must I do?' 'I have appeared unto thee for this purpose,' answered Jesus 'to make thee a minister and a witness both of those which thou hast seen and of those things which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I now send thee to open their eyes and to turn them from darkness to light.' 'Whereupon' says Paul 'I was not disobedient to the heavenly vision, but showed unto them that they should (metanoiein) take a new mind and turn to God, and do works worthy of the (metanoia) change of mind.'"

M. R. K.

Not the least interesting part of the "opening" of Knox College were the meetings of the Alumni Association. They were well attended, and much enthusiasm was manifested. Knox has a large and widely-scattered constituency of graduates, and, within her walls, as noble a band of young men as any college could desire. The uniting of the hearty efforts of her past and present students on her behalf is full of promise for the coming years. Among the matters discussed the most important were the formation of branch associations and the undertaking of mission work in the foreign field. It was decided to form branches in each presbytery to unite the graduates in the promotion of the welfare of the college. A committee was appointed to meet with a similar committee of the Students' Missionary Society to look into the practicability of assuming the support of at least one foreign missionary. It is to be hoped that this will be found to be within reach. The missionary spirit is already a strong distinguishing feature of the college. The Students' Missionary Society bulks largely as an agency in the home field. A distinctively college foreign interest would tend to still further foster the missionary spirit, which, even by itself, would be a strong guarantee for soundness and vitality in every part of the work of the institution. The supper on Wednesday evening was a delightful social re-union, and the subsequent meeting in Convocation Hall will be remembered for the stirring addresses of Dr. Kellogg and the Moderator of the Assembly, and for the hearty, if brief, discussion which followed. A pleasing feature of this evening meeting was the large attendance of friends of the college—a feature, we venture to add, which the Alumni would do well to emphasize still more on similar occasions in the future. A college is strong by reason of its professoriate and alumni; but scarcely less in its influential friends not immediately within the academic circle.

Mr. Ashmore is a successful Baptist missionary in Fukkie Province, China. At Mr. Moody's Mt. Hermon school lately, he delivered some soul stirring appeals for more men for the Foreign work. We give below some of his figures. They are certainly impressive:

"As to men, how few are the missionaries! About 700 in India, 600 in China, 200 in Japan—say in all in these countries, 1,600. If Gideon's force had been culled out to the same comparative extent as the missionary band, how many would he have had to cope with the Midianites? Against 135,000 of the foe he had 32,000 reduce to 300, i. e., one to 450. The missionary force of the gl. be may number, all told, male and female, including native workers, 35,000, or one to 22,557 of the 800,000,000 unevangelized; in the same proportion Gideon would have had but six men. Or, if we count only the 5,000 missionaries from Ch. intendment, we send one missionary to every 160,000 souls. If Gide's band had been reduced to the same extent, he would have had less than one man to meet the foe! If he was brave, as David's mighty men, how courageous must be the band of missionaries!"

The difficulty, however, is not in finding men to go, but means to send them. The men who are willing to go have not the means, and those who have the means have not the heart. Let

* An undeveloped chapter in the Life of Christ. By Treadwell Walden & Whitaker, New York.

us pray God to open the hearts and pockets of His people, so that there may be means to send every man who will go.

We have received another communication from Rev. W. Inglis regarding his connection with the Globe newspaper much in the same strain as that of his previous letter, but we do not deem it necessary to trouble our readers with it at present. We would have been pleased had our correspondent stated that he is not the author of the discreditable attacks on his brethren of the Toronto Presbytery, Rev. Messrs. Macleod, Macdonnell and Milligan, which have lately appeared in that paper; but he has not done so or signified even the mildest disapproval of its indecent treatment of them. We have no desire to pry into the personnel of the Globe staff, and had not our correspondent challenged enquiry and volunteered so much, we should not have felt prompted to ask this question.

An account of the opening proceedings of the Presbyterian College, Montreal, is unavoidably crowded out this week.

SPECIAL NOTICE.

We will supply for one year THE PRESBYTERIAN REVIEW and the CANADA LIVE STOCK JOURNAL, the chief agricultural paper of Canada, to all subscribers, old and new, remitting in advance One Dollar and Fifty cents.

OUR THEOLOGICAL HALLS.

OPENING PROCEEDINGS FOR THE SESSION 1886-7. KNOX COLLEGE.

THE Session of 1886-7 of Knox College was formally opened, Wednesday Oct. 6th, at 3 p.m., in the Convocation Hall, which was specially decorated for the occasion with a fine array of beautiful flowers. Rev. Dr. Caven, Principal of the college, presided, and was in good voice. He was supported on the platform by the Moderator of the General Assembly, Rev. J. K. Smith, Galt, Professors MacLaren and Gregg; Rev. Dr. Reid, Toronto; Rev. Dr. Laing, Dundas; Mr. W. Mortimer Clark, Toronto, chairman of the college board; Dr. Castle, Principal of the Baptist College. In the large audience which filled the spacious hall and gallery we noticed amongst others, Revs. R. Wallace, Toronto; R. Hamilton, Motherwell; Dr. Kellogg, Toronto; G. McLennan, Camlachie; H. Rose, Elora; J. Lawrence, Toronto; J. Dunbar, Toronto; J. Denovan (Baptist) Toronto; A. Henderson, Hydo Park; W. McKinley, Inverkip; W. G. Wallace, Georgetown; McNair, Walkerton; W. Reid, Weston; R. N. Grant, Orillia; K. D. Fraser, Bowmanville; J. Abraham, Whitby; J. McKay, Scarborough; J. Craig, Dunbarton; W. Burns, agent of the college, Toronto; Jno. Smith, Toronto; R. Monteath, Presbytery Clerk, Toronto; W. Fitzell, Toronto; H. McQuarrie, Wingham; Dr. Thompson, Sarnia; J. Davidson, Alma; Prof. J. F. McCurdy, University College, Toronto; J. Mutch, J. Neil, H. M. Parsons, P. McF. McLeod, G. M. Milligan, J. M. Cameron, A. Gilray, Toronto; R. P. McKay, Parkdale; Dr. James, Midland; Dr. Middlemiss, Elora; J. R. Gilchrist, Cheltenham; Dr. Beatty, Hanford; M. McGregor, Trisonburg; J. Boyd, Crosshill; A. McKay, Eramosa; D. M. Beattie, Gales; R. H. Abraham, Burlington; T. Nixon, Stouffville; J. S. Henderson, Wendigo; J. W. Cameron, Richmond Hill; N. Paterson, Hanover; C. D. McDonald, Thorold; D. Currie, Wallaceburg; J. F. McLaren, Rocklyn; Messrs. Principal Kirkland, Normal School, Toronto; D. Ormston, Whitby; D. D. Wilson, Seaford; Thos. Henning, Toronto, etc., in addition to a large band of students, most of whom have been engaged in mission work far and wide throughout the Dominion, besides a large number of ladies well known in the city and some of them throughout the Church as deeply interested in all Christian work. The proceedings were begun by the singing of a psalm. Rev. Dr. Laing read the Scriptures and Rev. J. K. Smith led in prayer.

PRINCIPAL CAVEN'S ADDRESS.

Principal Caven, who was very warmly received, in a brief speech, welcomed back the students, who during the vacation had been scattered over the Dominion, and those who came up for the first time. Their work, and he hoped their delight, was to be study. Not over study but conscientious study for the work of the ministry. Last session the classes were the largest in the history of the college, and he expected the number of students for this session would be large also. The number could not be too large, as the Church had not only to extend its work in the Dominion, but also to carry the Gospel to foreign lands, and he hoped the Church would be able to carry out its consecrated desire in this respect. In addition to the ordinary teaching staff, the Church, while for financial reasons it did not appoint a fourth regular professor, sanctioned the appointment of Rev. R. Y. Thompson, M.A., B.D., (applause), who will lecture in the college during the second term on Old Testament Introduction and Analysis. Dr. Proudfoot would continue his work as in past years. Referring to the teaching of Oriental languages at Toronto University, he said the course was now a most excellent one, probably the most perfect on this continent, and Knox College would share in the great advantage of having Professor Dr. McCurdy (applause) the well known Orientalist added to the staff of University College. The amount already subscribed to the endowment fund of Knox College was \$194,316, of which \$129,930 was actually paid, and to which the interest on \$20,000, a part of the magnificent subscription given by Mr. McLaren, was to be added, making the total amount paid about \$150,000. There might be a shrinkage of about 10 per cent. on the amount of \$200,000 originally aimed at. While there were to be no more general appeals made to congregations on behalf of this fund; he hoped wealthy members would come to their aid and enable them thoroughly to equip for future work, the college which in the past had given 400 ministers to the country. He then called on Prof. McLaren to deliver the opening address on

"THE NEW THEOLOGY AND ITS SOURCES."

Prof. McLaren said the theology in question had appeared on both sides of the Atlantic, but appears to have taken root in New England, and is said to have its intellectual centre about Andover, and an influential mouthpiece in the Review published there. The lecture was a critical examination of the leading tenets of this school, attention being chiefly given to Manger's "Freedom of Faith," with its introductory essay, on the New Theology, as being a representative exponent. Admitting the possibility of mistakes in creeds arising from the fallibility of human nature, the lecturer said that the burden of probability nevertheless rested with the established orthodoxy, and that any new claimant of confidence ought to be subjected to the most searching examination before the confidence was given.

THE FIRST CHARGE.

He brought against the New Theology was that of a general vagueness of expression concerning many important matters, and a want of scientific accuracy in the use of words. The critical examination was first made of some of the more important doctrines held by both the old and the new theology, but with essential differences of meaning. In the matter of inspiration, for example, the new theologian believed in an inspiration of the writer of the Bible,

but not as differing in essential character from the inspiration of other gifted men especially endowed by the Creator to teach their fellow men moral and spiritual truths. The way in which they describe the outflow view as making the Scripture-writers mere automatic organs of the Divine Spirit, was pronounced by the lecturer

AN IGNORANT CARICATURE.

No intelligent orthodox theologian, he said, held any such view, or regarded a man under that special influence of the Holy Spirit which is called inspiration, as ceasing in any way to be completely a man exercising in a normal way his intellectual faculties. The New Theology made the mistake of thinking that the Divine and the human could not in such cases work harmoniously together. On the subject of the death of Christ also as being an atonement for man's sin the New Theology, whichever of various forms it may assume, differs radically from the old, whether it holds that the death of Christ only gave mankind a splendid example of heroic self-sacrifice and self-denial, or that it was a necessary consequence of the surrounding world which Christ lived His life, or whatever else than the view that Christ's death was a voluntary substitutionary sacrifice.

THE QUESTION OF JUSTIFICATION

being ultimately connected with this the meanings attached to the terms correspondingly varied, the one holding righteousness to be imputed to a man in virtue of his faith in Christ, the other holding a man justified by righteousness acquired by his own efforts in following the example set by Christ. It was plain that the differences between the two schools were not of merely speculative interest, but of the utmost practical moment. So, too, with regard to the subject of man's probation, the most thorough divergence existed between the two theologies, for while the one teaches that probation ends with the life, the other holds that it cannot from the very nature of the Divine Being end until all the agencies at the disposal of Omnipotence have been tried and found wanting. The one believes the teaching of Scripture to be that simple neglect of the salvation possible through Christ is enough to ensure the final and irremediable destruction of the soul to whom it was presented; the other holds that presentation of Christ and the conscious rejection of Him by a soul is necessary before probationary privileges can be said to have ended. The disinclination, on the part of any one for himself, or of his friends with regard to him, to admit such conscious rejection of Christ, makes it difficult, the lecturer said, to see how such a belief could be its practical influence differ from vulgar Universalism, passing to a consideration of the

SOURCES OF THIS NEW THEOLOGY.

the lecturer showed how that, instead of taking the Scriptures as the only rule of faith and manners, it gives them merely an equal place among several rules, since it professes to find the Divine will no less clearly indicated in history, in science, and in the whole range of phenomena of whatever kind. The extreme difficulty and laboriousness involved in this, and the impossibility for all, except the ablest and most thoroughly equipped minds, if even for them, of attaining to a knowledge of these various rules of conduct and belief thus established by God for man's guidance, was referred to. It was shown that the field was too vast and varied, the data to be taken into account too multitudinous to do anything but cause the greatest despondency, if not despair; for the inquiring mind would be necessitated to take within his purview all nature, from the remotest fixed star to the meanest microcosm. The more thoroughly the principle of "Prove all things, hold fast, that which is good" was applied, the more clearly did it appear that he old theology had

NOTHING TO FEAR

from the new, so far as the possession of truth on its side was concerned. The new theology objected not so much to systems of theological dogmatics as to the way in which these systems were formed. The orthodox systems were formed in the only sound way by the application of the principle of induction, namely, the same way as the various systems of scientific truth were built up. This necessitated the most careful exegesis, the most exhaustive study and painstaking efforts to discover what had really been revealed. The old theology had no reason to apologize for what was so often urged against it by the new—that it studied the Bible with the lexicon at its side instead of trusting more to intuition. The lecturer took

THIS DOCTRINE OF INTUITION,

on which the new school lays such stress, and subjected it to the *reductio ad absurdum* test showing that it really landed its votaries in a worse dilemma than that of the Hindoo cosmogonist who placed his supporting elephant on a tortoise at least. These intuitionalists had only a very shadowy elephant to support the burden they would lay on him, and they provided no intermediary tortoise between him and the ether. Their mode of relegating the Bible to a place among other equally sacred sources of acquiring a knowledge of the Divine will, and their theory of inspiration really made

EVERY MAN A LAW

unto himself, for he had only to attend to his own intuitions, guided by his ability, to discover the mind of God in the Bible, in history, in science, in literature, in whatever other form it is revealed. The lecturer made a digression to explain the essential nature of pantheism, dualism, deism, and Christian theism. He then showed how the theism of the new theology conformed itself with deism and drifted both into dualism and pantheism.

ALUMNI MEETINGS.

A meeting of the Alumni Association of Knox College was held on Tuesday evening. Rev. A. Gilray, the President, in the chair. There was a good attendance. The question of securing better representation in the University Senate was referred to, and a committee was appointed to consider the matter. The relation of the Alumni to *The Knox College Monthly* was discussed. Dr. Beattie moved a resolution, which was carried, setting forth the Association's warm approval of the course of *The Monthly*. The subject of sending a missionary into the mission field on behalf of the Alumni Association or the Students' Missionary Society was considered, and a committee, consisting of Revs. R. P. McKay, John Smith, D. McLaren, and A. Gilray, was appointed to report on the scheme. The following officers were elected: President, Rev. W. Burns, Toronto; Vice-President, Rev. H. McQuarrie, Wingham; Sec. and Treas., Rev. G. E. Freeman, Deer Park; Committee on Applications, R. M. Craig, John McKay, John Mutch, W. G. Wallace.

On Wednesday evening the Annual supper of the Alumni and their friends was served in the dining hall which presented a very neat and pleasant appearance owing to the thoughtful kindness of a gentleman whose many generous gifts to Knox College are well known and highly appreciated. The occasion was one of social enjoyment and the meeting of old friends. Immediately after the supper the Association adjourned to Convocation Hall where a large audience had assembled. In continuation of the Alumni proceedings excellent addresses, Rev. A. Gilray, President, in the chair, were given by Rev. Dr. Kellogg, St. James' Square, Toronto on "Mission Work in Relation to the Divinity Hall," and Rev. J. K. Smith, Moderator of the General Assembly, on "Evangelistic and Pastoral Theology," in which the relation of the Church and of the college to mission work, and the importance of hand to hand dealing alongside preaching from the pulpit, were emphasized. Prof. McLaren, Mr. Wm. Mortimer Clark, and Rev. Wm. Burns, the president-elect of the Alumni Association, and Rev. H. McQuarrie also spoke. The progress of the college and the hopeful prospects for the future were referred to with great satisfaction. After votes of thanks to the officers of the Association and the speakers of the evening, moved by Rev. R. D. Fraser, seconded by Rev. R. Wallace, had been passed and suitably acknowledged, the meeting terminated with the Doxology and the Benediction.

Communications.

THE CENTRAL PRISON LETTER—FROM REV. MR. MILLIGAN OF OLD ST. ANDREW'S.

HE REPLIES TO THE "GLOBE'S" ATTACKS UPON REV. MESSRS. MACDONNELL AND MACLEOD.

[To the Editor of the PRESBYTERIAN REVIEW]

SIR,—In view of the *Globe's* criticism of the enclosed letters, you would oblige me by inserting them in your columns.—Very truly yours, G. M. MILLIGAN, Toronto, October 11, 1886.

The following are the letters enclosed:

To the Editor of *The Mail*.

SIR,—I sent the following letter to the *Globe* on the Massie case, which has been refused insertion. One reason for such refusal is that it contains nothing new on the case. The item in my letter, in the face of the *Globe's* criticism of Rev. Mr. Macdonnell, that that gentleman voted in support of the Mowat Government at last election, is of considerable importance. The accusation that those agitating this case aim to overthrow the Mowat Government is not true of him. I know not of how many it may be true; I disown the application of such an accusation to myself. I desire to strengthen Mr. Mowat's hands by furnishing him with evidence to which he can point any of his colleagues, who may counsel the granting of favours to men on the ground of their religion, so that he may be warned against the continuance of such policy. It is well that a certain element in all our Cabinets should know that if we Protestants, and even Protestant clergy, have acted as "sleeping dogs" hitherto in the face of sectarian interferences, we are now waking up to demand equal rights, and that places must be given to men on the score of their merits to serve therein the best interests of the State, and only to make religion a disqualification for positions when it would hinder such service, as it has been proven to do in no less a position than the Queen's throne. I belong to no Orange order, do not believe in the methods of Orangemen, because they are, to say the least, unnecessarily irritating to Roman Catholics. We wish to live in peace and equity with them. If Orangemen go out of their way to bring trouble out of the feuds of the past, Roman Catholics must avoid a worse evil by shunning courses which must sow seeds of discord to bear bitter fruit in the future.

Allow me, Mr. Editor, to express my extreme pleasure at the present position of your paper. As you are now on the right track continue therein, and yield rich gratification to us, who are not only citizens and Liberals, but believers in the doctrine of "final perseverance." I believe a grand, because worthy, future is in store for any paper in this country which assumes your present position.—Yours, etc., G. M. MILLIGAN, Toronto, October 5.

The following is the letter sent to the *Globe* by Mr. Milligan and refused publication:

LIBERALISM AND THE MASSIE CASE.

To the Editor of *The Globe*.

SIR,—It is with reluctance that I find myself compelled to take part in the Central Prison controversy. I regret that in dealing with Rev. Messrs. Macleod and Macdonnell you should have so largely indulged in personal abuse of these gentlemen as to fail to deal with the question at issue. In your editorial of September 28th you aim to show that there is nothing in the Massie case to justify all that is said about it. The facts, however, cited by Rev. Mr. Macdonnell are so troublesome in size and quality that they cannot be compressed, even by you, into a "tea-pot," or settled by arrangements that may appear satisfactory to Mr. Massie, or altered by whatever may be the political proclivities of those handling them.

I happened to have professional duties at the Central Prison when the troubles referred to in this controversy were at their height, and therefore I know more about the case than otherwise I might have known. Allow me, Mr. Editor, to say, being a Liberal in my political creed, that such interferences as were attempted in the Central Prison, it mattered not from whom they came, demanded condemnation. Can you, without being false to yourself, do other than agree with me, having for your motto, "The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures"? It matters not what the form this "arbitrariness" may assume, whether on a scale great or small. It is in essence the same, and ever to be resisted. This is why I am surprised at your pool-poohing of the Massie case, when it is one requiring the jealous watching of all true Liberals. It is as a Liberal that I deplore your position in this case.

Your treatment of Rev. Messrs. Macleod and Macdonnell was unworthy of Liberalism. Liberalism trusts the generous in human nature as long as it may. Now, why accuse those two reputable citizens—the one of aiming cheaply to advertise him self, and the other of being so blinded by party interests as to wink at great moral evils? These men are too well known among us to need any defence of mine against such charges. A Liberal desires not only to win but to win worthily. To him failure is better than unworthy triumph. Is not this the reason why we respect the Hon. Alexander Mackenzie, who refused to go against his convictions in the matter of protection, as he did also in the Riel case? Did you triumph over men by personal abuse of them rather than by a fair dealing with the merits of their case, your victory would be that of a despot and not of a Liberal. Another principle sacred to Liberals is that citizens shall exercise their right of suffrage as individuals, and not at the bidding of any corporation, be it ecclesiastical or secular. Now, I do not vilify Romanism; I say that it is opposed to Liberalism in this respect. It is well known that its people, in the degree they are genuine sons of that Church, vote corporately and not individually, and make demands as citizens for corporate recognition. Temporarily politicians, knowing this, yield little by little to its incessant and often "underground" demands, until the liberties of the State become imperilled. It is this danger that we must guard against in this country if we would maintain our civil, and in the end, our religious liberties. We must guard against it on every occasion, great or small, whether it be a tempest in the air or in a "tea-pot."

I would lament any arraying of Protestant against Roman Catholic forces in matters political, because an *imperium in imperio* is disastrous to the interests of the commonwealth; and because it calls upon citizens, in an evil way, to vote corporately rather than individually. We should as citizens consult the interests of only one corporation, and that the State; and then according to our individual convictions. But the Roman hierarchy believe in no such platform as this. We must strenuously exert ourselves to teach them that in matters political their belief is to have no sway in this country, and the sooner we do so the better and the safer for all who live within our borders. "First pure, then peaceable." We must cease paying deference to all mere vote producing persons or agencies, and to riding rough shod over men disclaiming such powers.

So far as Rev. D. J. Macdonnell from being a blind party man adhering to Conservative interests that it may be well to state publicly that at last election he voted in support of the Mowat Government. As for myself, I spoke out years ago in the direction you indicate as right, by denouncing the conduct of the Premier of the Dominion in the Pacific scandal affair; in circumstances, too, not calculated to improve my material interests.

In conclusion, Mr. Editor, be assured that it is not by brow-beating of either clergy or laity that we are to be vanquished when we are compelled to wage war for equal rights to all against the unarrangeable interferences, such as have existed in this case, minimize them as you may, of any individual or party, whether secular or sacred.—Yours, etc., G. M. MILLIGAN, Toronto, Sept. 30.

Books, &c.



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Church News.

THE Presbytery of Lanark and Renfrew ordained and inducted Mr. Neil Campbell, B.A., into the pastoral charge of Elmsley on the 29th September.

WE are asked to state that Misses Innis Corbett and Annie Webster, Florence, Ont., have collected \$5.40 for Knox College Students' Missionary Society.

REV. H. A. ROBERTSON has sent home several casks of arrow-root from Erromanga. It can be obtained in bags of six to ten lbs. each, at 30 cents per lb. from D. Logan, Pictou, R. McGregor and Sons, New Glasgow, and Mr. Atkins, druggist, Truro. Friends of the mission who would like to possess some of the produce of the mission field have an opportunity to do so.—Maritime Presbyterian.

ON Sunday the 3rd inst. the communion of the Lord's Supper was dispensed in the Pinkerton Presbyterian church. The pastor was ably assisted by the Rev. Dr. Middlemiss, of Elora. The latter conducted the special services on Friday and Saturday, also preached on Sunday evening. Seven new members were received on this occasion into fellowship with the church—four by profession of faith and three by certificate.

ON Thursday afternoon, Sept. 23rd, the Ladies' Aid in connection with the Dunbarton Presbyterian church, held a peach festival and bazaar at the residence of Mr. Wm. Taylor, near Cherrywood. Although the morning was anything but promising, the afternoon and evening were favourable and a very enjoyable time was spent. The grounds were nicely prepared, and in the evening the plentiful supply of lanterns lent lustre to the scene. A goodly number of the friends of the congregation partook of the tempting refreshments which had been so plentifully provided, after which the meeting was called to order by the pastor, the Rev. R. M. Craig, when a programme was presented, consisting of readings with vocal and instrumental music, and a very appropriate address by the Rev. J. J. Cameron, of Pickering. The audience after a few hours' enjoyment left for their respective homes, all highly praising the efforts put forth by Mr. and Mrs. Taylor to add to the comfort and happiness of all present. Proceeds upwards of \$72. The Ladies' Aid has only been in existence about eight months, but by the well-directed efforts and praiseworthy activity of all the members, have already collected upwards of \$350 towards the building fund. The new church, which occupies a very commanding position in this village, is now being rapidly pushed forward, and when completed will be a credit to the congregation and the pride of the community. It is expected that the opening will take place about the beginning of December, when the committee will spare no pains to provide a very rare treat for all who avail themselves of the opportunity of being present.—Pickering News.

FRIDAY evenings at the Brantford Ladies' College are devoted to literary and social recreation, affording the young ladies the advantages and attractions of social life in a well ordered home. Under the direction of the lady superintendent a series of entertainments has been arranged for during the session, and a few friends are invited from time to time to meet the young ladies and enjoy the programme provided. We find the following notice of a recent "evening" in a local paper: "The musical part was under the direction of Prof. Garratt, of the college, who with the assistance of Messrs Percy and Harold, delighted the brilliant company with the sweet strings of violin and piano. The Misses Gould contributed a vocal solo and duet which gained for them an attentive listening, notwithstanding that it must have been a difficult task to silence the general hum of conversation which prevailed in the drawing room. Miss McNider, of Hamilton, and Miss Dora Wilson, of Seaford, contributed two excellent piano solos. We must not forget to notice the taste displayed in the arrangements in the drawing-room and parlours, in the floral decorations and the general home air which impressed you as you entered. Miss Dalmer, assisted by Miss Addie Gould and Miss Chambers, acted the part of hostesses for the evening, and they discharged their duties with much grace and dignity. During the evening the following younger pupils of the school, Misses Mary Turner, Edith White, Colina Ferris, Juanita McNider, and Isabella Garrett, dispensed the refreshments in such a way as to attract special notice for the tone and pleasing manner in which they helped to entertain the guests. It was the general comment that the college was most efficiently equipped in its social as well as in its literary department."

REV. G. CUTHBERTSON preached on the occasion of the ordination of elders in Petrolia Presbyterian church on the 17th Sept., and gave an able exposition of Presbyterian faith and policy. Amongst other things he said: "Presbyterianism is elastic enough to adapt itself to every nationality and to all phases of society. Doctrines never change, but the church changes with age, with growth and experience, and advances with the progress of the world; and when it outgrows its garments in which it was swaddled and stretches up to maturity, God expects the church to think and speak and act as a man that has put away childish things, and hence attitude must from time to time be taken, guided by circumstances and changing conditions." Speaking of what Presbyterianism had done in Canada he also said: "From small and disheartening beginnings it has risen to the fair and promising organization that now occupies such a respectable position and wields such an influence at home and abroad. Composed of four synods, each overshadowed by the guidance and review of an influential general assembly, it through its presbyteries and varied kirk sessions, breaks the bread of life to a constituency presided over by 800 ordained ministers, not to speak of ordained missionaries and catechists. It supplies its own ministry from the well equipped colleges at Halifax, Quebec, Montreal, Kingston, Toronto and Manitoba, and these manned by professors mostly of its own training, compare favourably with similar institutions throughout the world. Of these colleges and of that ministry we can assert that the teaching and preaching is as pure and sound, if not purer and sounder, than in any other existing church; and the result is that Canadian Presbyterianism is to-day freer from heterodoxy and freer from restless disturbing questions than any other church in the world. It has drawn towards it by the doctrinal system and form of government a constituency characterized by a true yet quiet, unostentatious piety; has called from thence a thoughtful, intelligent liberality, and holds to itself faithful and true the aristocracy of intellect."

PRESBYTERY OF ROCK LAKE. STUDENTS OR CATECHISTS WANTED.

THIS presbytery is the "little sister" in the family of Presbyteries in the Synod of Manitoba and the North-West Territories. The Pembina Mountain Railway runs through the territory of the presbytery from east to west for about 745 miles. The most of the congregations of the presbytery are found along the railway like beads on a string. On the report of the Superintendent of Missions the presbytery at its last meeting effected important changes with a view to the more efficient working of the field. Promising railway centres have been selected as centres of church work. The adjacent territory on both sides of the railroad has been attached to these centres and the business centres and the territory tributary to them will thus become the congregations. The average congregation will take an area of three townships wide and four long, or say 432 square miles. It may be mentioned that the railway is in course of construction. Twenty miles are being built this year, and twenty were built last season. The presbytery is separating Nelson and Clegg from Lintrathen and uniting them to Morden, and disjoining Mountain City from Morden and uniting it to Darlingford. This will leave Lintrathen compact and strong enough to call a minister, and Morden and Darlingford will be strengthened. Cartwright and Hoisevain have been made three groups with five stations each. From the Deloraine group 396 square miles have been cut off and erected into a new group. Several of these congregations are able to take their place on the augmented list now, and one or two good crops would enable all of them to call ministers. The presbytery is hampered very much by lack of funds. All its fields were occupied this summer, and it is now found that means are not available for the occupation of its fields during the winter. To neglect fields like Swan Lake or Riverside after the successful work of the summer would be a calamity. An appeal will be made to the H. M. C. for this special work. The Antler field lying along the western boundary embraces an area of over 500 square miles, and no minister of any church will be there this winter but our own. The Rev. A. H. Cameron is leaving the presbytery to labour in the Regina presbytery. The presbytery earnestly asks for three students or efficient catechists to help in its work this winter.

MEETINGS OF PRESBYTERIES.

CHATHAM—Presbytery met at Chatham 21st September. A new congregation was organized in the township of Dover. Congregations were ordered to make their congregational year coincide with the calendar year, and ministers were enjoined to lay the claims of the Aged and Infirm Ministers' Fund before their people. It was resolved to ask the Home Mission Committee for grants in aid to Leamington and West Tilbury. Mr. Tallach gave notice that at next regular meeting he would move that the presbytery overture the General Assembly to take into consideration the subject of academical degrees, with a special reference to degrees conferred by institutions in the United States on certain ministers of our Church. Mr. Becket gave notice that he would move an overture to the General Assembly to appoint an agent to canvass for subscriptions to the Aged and Infirm Ministers' Fund.—Wm. Walker, Clerk.

TORONTO.—Met October 5th in the lecture-room of Knox church, Rev. P. Nichol, moderator, in the chair. Commissions were read appointing representative elders from congregations. Rev. R. D. Fraser, M.A., Presbytery of Whitby, and Rev. Wm. Mackinley, Presbytery of Paris, were present and were associated as corresponding members. The Assembly's injunction that the financial year over the Church should correspond with the calendar year was sent down to Church trustees for their guidance. Rev. M. C. Cameron reported for the committee of the congregation of Hornby and Omagh that these congregations at a late meeting had agreed to provide a salary of \$750 and a rented house for a minister, and requested the presbytery to send them suitable candidates from whom to choose. The presbytery expressed gratification with the report, and instructed Mr. Cameron to proceed with the moderating of a call as soon as the congregation was ready for that purpose. It was agreed that the meeting place of the Presbytery be changed from Knox church to the lecture-room of S. Andrew's church, the latter being considered a quieter and more convenient place. Delegates from Richmond Hill and Thornhill congregations were heard regarding a claim by the Richmond Hill people that Thornhill should contribute a share of the rent on the manse at Richmond Hill, in which the minister for the combined congregation lived. The Presbytery affirmed their decision at last meeting in the case—that Richmond Hill continue to pay as heretofore; while the hope was expressed that the Thornhill portion should see their way to assist. At the afternoon sederunt Messrs. James Argo, J. G. Shearer, R. M. Hamilton and Alfred Gaudier, theological students within the bounds, read discourses on subjects previously assigned to them. The discourses were sustained by the presbytery, and the clerk was instructed to attest the students to the authorities, of their respective colleges. The other business was of a routine character.—R. Monteath, Clerk.

QUEBEC.—Met in Sherbrook on the 21st Sept. Mr. J. G. Pritchard was elected Moderator for the current year. Elders' commissions were presented and accepted. Mr. J. R. MacLeod, Dr. Mathews and Mr. Pritchard reported having dispensed ordinances at Gould, Valcartier and Sawyerville respectively. Mr. Pritchard reported that he had visited Sawyerville and associated stations; that there are forty families in that group who express their willingness to support ordinances if these are provided by the Presbyterian Church, and that one of the stations is—East Clifton—had subscribed \$600 toward the erection of a church. Mr. Lee was instructed to visit the field with a view to more complete organization. Point Levi was granted leave to moderate in a call. Dr. Lamont submitted a unanimous call from Scotstown, in favour of Mr. Jno. McLeod, B.A., licentiate. The call was sustained and the clerk was instructed to communicate with Mr. McLeod. A telegram was received from Mr. McLeod intimating his acceptance of the call. The Moderator was instructed to prescribe trials for ordination, and the induction was fixed for 13th October, at 8 p.m.—Dr. Lamont to preach and preside, Mr. Pritchard to address the minister, and Mr. MacLeod (Kingsbury) the people. Mr. J. R. MacLeod, convener of committee on the re-arrangement of certain fields, reported that Richmond and Melbourne had been united to form

one pastoral charge, and that a similar union had been consummated between Windsor Mills and Lower Windsor. The presbytery thanked the committee for their diligence, and expressed gratitude for the unions consummated. Mr. Charbonnell gave a report on French work for the last quarter with which the presbytery expressed its gratification. A unanimous call from Windsor Mills and Lower Windsor in favour of the Rev. J. D. Ferguson, B.A., was sustained. Mr. Ferguson was allowed time to consider the call. Messrs. M. MacLennan and J. M. Whitelaw, students, submitted discourses, and were certified to their colleges. Mr. D. Currie tendered his resignation of the charge of Three Rivers. The resignation was laid on the table and provision made for citing the congregation to appear at the next meeting. The presbytery adjourned to meet in Scotstown on 13th October, at 10 a.m.—J. R. MacLeod, Clerk.

PETERBORO.—Presbytery met in St Andrew's Church, Peterboro', on the 21st of September. Mr. Sutherland was chosen Moderator for the next six months. Messrs. Leslie and Watt were invited to sit as corresponding members. A large deputation appeared from Warsaw and Dumfries to declare their adherence to the call to Mr. Howard, and to ask for a grant of \$300 from the augmentation fund in support of a pastor, and also for a grant of \$3 per Sabbath from the 1st of April to the 1st of October, to enable them to meet expenses connected with the supply of the pulpit during the vacancy. Presbytery agreed to recommend these applications to the sub-committee on augmentation to meet in Toronto in October next. Mr. Howard was asked to reconsider his declination of the call to Warsaw. Messrs. Mowatt, McDonald and Haig, students, were certified to their respective colleges. It was agreed to certify Mr. Borland also, who purposes entering Knox College this session. On motion of Mr. Bell it was agreed to instruct the Convener of the presbytery's Home Mission Committee to make a proper representation to the Central Committee in Toronto and students from foreign colleges not fulfilling their appointments and neglecting to write the exercises presented by the presbytery. The Rev. A. Leslie, of the presbytery of Whitby, appeared to confer with the presbytery with regard to the future supply of the station at Oakhill. Mr. Leslie reported that he had been requested by the people to supply them with preaching—that he had done so on the alternate Sabbath evenings for some time, and that it would be very inconvenient for him to continue the supply. It was agreed to appoint a committee consisting of Messrs. Mitchell and McRae, ministers, and Mr. Clark, elder, to visit the field with a view to reunion with Garden Hill and Knoxville, and to confer with all the parties to be affected by such proposed union. Mr. Leslie received the hearty thanks of the presbytery for the interest taken in the station, and was requested to continue, as far as possible, in the meantime to supply the people with the preaching of the Word. Reports were received from the delegates who had visited the various mission fields regarding the progress made during the year. These reports were exceedingly satisfactory. At one of the stations it was reported that twelve additions had been made to the membership, at another nine. Several of the fields ask for supply during the winter months. Two stations in one field, viz., Apsley and Clydesdale are to be organized as congregations with ruling elders and moderator of session. Messrs. Miller and McArthur were recommended as catechists to the Home Mission Committee and leave requested to employ them in the mission fields during the winter.—W. Bennett, Clerk.

BARRIE.—Presbytery met at Barrie, Sept. 28. A call from the congregation of Collingwood to the Rev. John Campbell, M.A., Ph.D., was sustained, and the clerk was directed to forward it to the Saugeen Presbytery. Arrangements were made for the induction of Dr. Campbell in the event of his translation being agreed to by that presbytery. The resignation of the charge of Knox and Guthrie churches tendered by Mr. T. A. Morrison was accepted. Mr. H. Currie was appointed to declare the pulpits vacant, and Dr. Fraser moderator of session during the vacancy. The presbytery was engaged for considerable time over a difficulty arisen in Innisfil through the removal of a part of the Churchill congregation from Hunter's Corners to Stroud as their place of worship, Stroud being within a short distance of the church at Craigvale. Deputations from congregations concerned and their ministers were heard at length, as well as the members of the committee of presbytery who were appointed to consider the matter, and who recommended that the removal be disapproved as having been made without consulting the presbytery, but that the congregation should be permitted to worship at Stroud in the meantime. After a short discussion the presbytery decided, contrary to the committee's recommendation, that the session of Churchill be enjoined to give service at Hunter's Corners as formerly. Home mission business also engaged the presbytery for some time. The H. M. committee reported that they considered the reports of the missionaries' summer work, about twenty-five in number, and found "that the work in the mission field has been carried on by our missionaries with great diligence and fidelity, and in several fields there were gratifying results in the increase of spiritual life and additions of members to the Church." The committee specially commended Mr. W. Hay for his faithful and earnest work in the mission field on the Canadian Pacific Railway, also for his admirable and full reports on the state of the work there. A valuable report was received also from the Rev. John Mordy, M.A., who was sent toward the close of the season to gather information for the guidance of the presbytery at this meeting. From various persons during the summer representations were received as to the urgency of having an ordained missionary on the line between Sudbury and Schreiber. The presbytery adopted this committee's recommendation that such a missionary be appointed, and that Mr. Mordy be recommended to the assembly's H. M. committee for the appointment. Provision was made for directing the studies of Mr. W. J. Hewitt with a view to the ministry, and regulations adopted regarding the qualifications of approved catechists. Arrangements were made for supplying the mission stations with winter services as far as possible. The resignation of Mr. A. H. Drummond as ordained missionary at Port Carling, etc., tendered by him, was accepted. It is hoped he will soon have another field of labour in the bounds. Mr. Grant was directed to moderate in a call from Severn Bridge, Washago and Ardrea on Tuesday, October 12th, at 2 p.m. The clerk was directed to certify student missionaries on returning to their several colleges. Several other details of Home Mission work were attended to.—ROBERT MOONIE, Clerk.

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BRITISH AND FOREIGN.

It is proposed to hold an ecumenical conference of the Methodists of the world in 1891.

SIXTY-FOUR Indian tribes in America are still without church or mission of any kind.

By the will of the late Lawrence S. Pepper, M.D., of Philadelphia, the sum of \$2,000 was bequeathed to the Presbyterian Hospital of Philadelphia.

PRINCIPAL RAINY and Dr. Adam preached to crowded congregations at the opening of White memorial church, Glasgow, of which Rev. Alex. Andrew is pastor.

DR. MUNRO GIBSON recently lectured in his church, Regent Square, London, on his recent tour in the Holy Land. The lecture is said to have been of absorbing interest.

"I never have been satisfied," says Mr. Spurgeon in the current number of his magazine, "with what I have done for the Lord, I have invariably found my service to prove barren."

A NUMBER of the finest Charleston churches, including St. Michael's and St. Philip's, two historic edifices, have been damaged beyond repair by the earthquake. St. Philip's was cracked in four places from base to steeple, and its massive porch wrenched away.

IN the southern cities and towns visited by the earthquake the coloured churches were immediately crowded, and exercises of the most emotional character continued all night. In one church at Raleigh 5,000 negroes gathered and prayed till the sun rose. It was the universal belief among them that the day of judgment was at hand.

A MOVEMENT is on foot, by the members of the National Thrift Society, England, to erect a thrift hall as a memorial to the late president of the society, Mr. Samuel Morley. It is proposed to erect the hall in as central a position as possible, so as to make it a centre of thrift and temperance work, and of other social movements for the welfare of the industrial classes.

THE German ultramontanes, recounting the concessions already extorted from the government by their church, have been declaring at their recent conferences that they will never cease to struggle until her ill claims are conceded; but the official journals warn the agitators that the government has given them the fullest limit and will never assent to the return of the Jesuits.

It is a significant fact that only 5,000 copies of the newly-revised version of Luther's Bible have been printed. Of the English Revised Bible three million copies were sold in a year. In Germany the people take no interest in the revision; it is a movement of theologians, and they are afraid to touch Luther's Bible, which is the only bond of union among German Protestants. It will soon undergo a final revision to be completed in 1889.

A CORRESPONDENT of the Glasgow Christian Leader at the Antipodes refers to the long-debated question of a London daily paper worked on purely Christian lines. He quotes the Melbourne Daily Telegraph as an example of what might be done. This paper was purchased by a syndicate of gentlemen with this object, at a cost of over £20,000. It is now advocating Bible teaching in State schools, and kindred objects, in opposition to the other Melbourne dailies.

THE late Dr. William Pulsford, of Glasgow, used to tell with scorn, says Dr. Fergus Ferguson, that once he had a letter from a clergyman, who has since become a bishop, asking him how to translate a difficult German sentence. The church dignitary, in a moment of forgetfulness, had styled him "Rev.," but remembering the assumptions of his church had elided the "Rev." and substituted plain "Mr." Dr. Pulsford also told how the wife of a vicar, in whose house he was staying as a friend, when her husband had not returned from town could not ask him to say grace, but said it herself.

THE excitement awakened in the Southern Presbyterian Church by what is known as the "Woodrow controversy" continues and seems to increase. It has reached a point where a paper called a "Declaration and Testimony" has been drawn up, which is now passing through the churches for signatures. It arranges the action of the last General Assembly in regard to Dr. Woodrow as unconstitutional, subversive of the rights of ministers and professors, and as vindictive and unwise. Such papers are not novel things and in times past they have been the predecessors of schism.

ONE of the most damaging things, says the Christian Leader, ever said against the ritualistic altitudes is the recent statement of one of their clerical supporters who writes to a newspaper about an assertion that a certain book was in use in these institutions. "Your correspondent," he says, "cannot possibly know the truth of what he states unless he be a bishop with a sisterhood under him, or a spiritual director to what he terms a 'dangerous institution.'" From this it appears that such absolute secrecy is observed as to what is going on in these sisterhoods that only the bishops and the spiritual directors can know anything about them!

MR. W. C. PRIME, in a remarkably interesting article in the New Princeton Review on "Country Churches in New England," says the custom of all the people, young and old, assembling on Sunday for worship, no longer exists in a large part of the country. Hence

social disintegration has taken place and the only effective barrier against socialism and communism is being broken down. The minority who do attend church do not appear to come together for worship. It is rare, in orthodox churches, to see anyone even bow the head or close the eyes while the minister prays. To a great extent, Mr. Prime adds, the preacher has ceased to be a pastor.

If we may credit the very full and explicit statement of the Paris correspondent of The Times the Pope has renounced the idea of sending an envoy to Peking in consequence of having received from M. de Freycinet an ultimatum to the effect that the carrying of it out would be followed by the withdrawal of the French Ambassador from the Vatican, the abolition of the Concordat, the separation of Church and State in France, and the suppression of the grant of 50,000,000 francs a year to the Catholic religion. The Italians are said to be much offended by this action of the French Government, and it is not likely to delay the abolition of the French protectorate over Catholics in China.

MRS. GIRLING, the leader of the English Shakers, died recently, thus leaving her followers without a leader. This strange woman was originally connected with the Methodists, and she commenced her singular work in Waltham-road, London. She believed that she was the Messiah and stoutly maintained that she would never die; but she has died nevertheless. Her followers, already reduced from some hundreds to a score or two, will not survive the shock. Thus one more delusion will die out. Owing to the dancing and jumping indulged in by some of the young women at their devotions, Mrs. Girling's followers obtained the nick-name of Shakers. They had no connection with the Shaker Society of Lebanon, U.S.

IN the sudden and lamented death of the Rev. W. F. Stevenson, D.D., of the Rathgar Presbyterian church, Dublin, the Presbyterian Church has lost one of her ablest and most godly ministers of the Church of Christ in Ireland. His early labours on the Belfast Town Mission were made a great blessing to many. In 1860 he accepted a call to the pastorate of the then infant congregation in Rathgar, and here for over twenty-five years "he exercised his gift and built up his fame." In 1871 he was appointed convener of the Assembly's Board of Foreign Missions. His lectures in various cities in Scotland in the interests of foreign missions have done much towards enkindling the spirit of missionary enthusiasm in Great Britain. Towards charitable and missionary objects his congregation contributes about £1,500 a year. About four years ago he took his place among the ex-moderators of Assembly. Deceased was 53 years of age.

THE Established Presbytery of Dundee recently entertained Dr. Horey, of Inchture, and Rev. W. Elder, of Tealing, in celebration of the completion of the fiftieth year of their ministry. Principal Cunningham, who was the principal speaker, remarked that the Established Church of Scotland had shown in many ways its wish for union. No church had passed a more liberal measure than that which was passed at the last General Assembly, when it placed all the Presbyterian clergy of Scotland, all the dissenters upon precisely the same level as their own clergy. When any parish becomes vacant, ministers of the Free Church, of the Irish Presbyterian Church, of the English Presbyterian Church, were at this moment as eligible for any parish in Scotland as ministers of their church, and he said the General Assembly never passed, and never could pass a more liberal measure than that; and it was a great pity the dissenting churches should not reciprocate this kindly feeling. It would be good for them; and good for the whole country, that they should again become a great United Presbyterian Church.

THE British conference of Y.M.C. associations was held in Bristol from 7th to 10th September. Everything was done by the local association to add to the comfort of the 300 delegates who came from all parts of the United Kingdom. One specially notable feature was the large delegation of 36 gentlemen from Ireland. The meetings began each day at 9.30 a.m. and continued till 9.30 p.m., with only two intervals for dinner and tea. Seven subjects were set down for discussion and a great deal of talk was indulged in. The most practical as well as interesting diet was that on foreign missions. Many of the associations have sent their best men to the mission field, and are now carrying on prayer meetings for the advancement of Christ's kingdom in heathen lands. The hour spent over the "Question Drawer" was exceedingly useful. Many difficult matters were brought forward, and the friends best versed on these points gave their experience, which proved of great utility to the conference. The evening meetings were largely attended and the speaking of a high order. The progress of association work was brought out in the national reports submitted to the conference. In England there are 327 associations, with a membership of 36,806; in Ireland, 51 associations; and in Scotland 248, with a membership of 23,356. All over the world the associations number 3,225, with a membership of over 200,000.

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