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## Notes of the Week.

IN the Reformed Church of France the majority of the consistories which a few years ago were sceptical or indifferent, have become evangelical. The Sunday school work has greatly increased, and the interest in it is steadily growing. The Churches which formerly were served by ministers of lax orthodoxy for the greater part are now served by evangelical pastors. Evidence of sound conversion on the part of catechumens is now almost universally sought after, instead of a mere formal acquiescence in the declarations of the Confession of Faith.

It is said, remarks an English contemporary, that a committee of the Lambeth Conference of Anglican Bishops has reported in favour of recognizing the ministry of Non-Episcopal Dissenting bodies as valid, though irregular. What wonderful condescension! And what a comfort it will be to Mr. Spurgeon, Dr. Parker, Dr. Dale and others! Henceforward they will be able to take their walks abroad without feeling an irresistible inclination to sink into their boots when they see a minister whose ordination is both valid and regular.

JOHN RUSKIN says: The tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and incumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England; such a church as it should be a joy and a blessing even to pass near in our daily ways and walks, and as it would bring the light into the eyes to see from afar, lifting, its fair height above the purple crowd of humble roofs. Should these remarks give rise to uncomfortable reflections, they can easily be allayed by calling John Ruskin a crank and thinking no more about it.

AS yet there is no monument to Lord Shaftesbury in Westminster Abbey. The reason of this omission is because somebody is demanding a large sum of money to allow one to be placed there. The Dean and Chapter of the Abbey gave permission, shortly after Lord Shaftesbury's death, for the erection of a monument to his memory. His friends set to work and got the funds. Mr. Boehm, the sculptor, was instructed to prepare a statue. It was executed, and formal permission was then sought of the Abbey authorities to place it in the building. This was met by an extortionate demand for \$2,000 as fees, and though, after remonstrance, the Dean and Chapter reduced the amount to \$1,250, they still left it at a prohibitive figure.

A SIGN of the times more pregnant of importance by far than the occasional peep of an agnostic hoof from beneath an editorial gown is the increasing amount of attention devoted by our leading dailies to the great religious gatherings. A notable case in point is the reporting of the Pan-Presbyterian Council by the *Globe*. We learn from a Canadian who was lately in London and who had exceptional opportunities for informing himself correctly, that our own *Globe's* reports of the Council's proceedings were the best that appeared anywhere, and probably the best that will appear until the official report is issued many months hence. We fancy we should not be far out of our guess if we ascribed the authorship of the reports to a certain reverend Dr. residing not a hundred miles from Brantford.

THE success of the candidates from the Brantford Ladies' College at the recent matriculation in Toronto University must be exceedingly gratifying to its many patrons, the more so as the Brantford Ladies' College seems to be the only one submitting its students to this public test. It should be borne in mind that its curriculum embraces several subjects not required for matriculation in Toronto University before the second year. In the recent examinations referred to there were five candidates from this col-

lege, three passing full matriculation and two being successful in three subjects each. As soon as the Government shall appoint a competent examining board in Art and Music, the students from this college will take first rank, as they have long done in literary subjects. Dr. Macintyre and his able staff are doing an excellent work, which deserves recognition from all who value a refined and liberal education.

THE Rev. Dr. Sexton delivered a most impressive address on Dipsomania to a large audience in the Central Presbyterian Church, Hamilton, last week. The object of the meeting was to inaugurate a movement for the establishment of an inebriate asylum at Hamilton. Mr. J. Gibson, M.P.P., presided, Mr. A. Brown, M.P., the Mayor, Sheriff Mackellar and other prominent citizens took an active part in the proceedings. The conclusion reached is embodied in the following motions, which were carried unanimously: That this meeting of the citizens of Hamilton represent to the Government of Ontario the urgent need of providing for the care and treatment of persons whose loss of self-control, induced by the use of stimulants, imperil their own lives and add to the burden of the State. That the following gentlemen be invited to form themselves into a committee to collect evidence to show the need of an inebriate asylum, and to wait upon the Provincial Government to urge it to establish such an institution. Committee: Mayor Doran, Colonel Gibson, M.P.P., Adam Brown, M.P., A. McKay, M.P., Sheriff McKellar, B. E. Charlton, Alfred Powis, George Black, Seneca Jones, Rev. Dr. Mockridge, Rev. T. Geoghegan, W. C. Barnes, J. Hamilton Racey and Dr. Mullen. The need for such an institution is self-evident, and it is hoped that its establishment will not be long delayed.

A LITTLE controversy has been going on of late about the inhumanity of applying the lash to a certain class of criminals. There have been several instances recently in which flogging has been inflicted on wretches who have been convicted of assaulting little children. Some good men have had their sensibilities shocked by the inhumanity of the punishment. It would certainly be disagreeable to stand by and see the infliction of the lash, it is not pleasant to read graphic reportorial descriptions of the scene, and it must be painful in the extreme to the poor wretch who by his abominable crime, has brought this form of punishment down upon himself. Suppose that some scoundrel has been found guilty of the kind of offence for which the punishment is inflicted, and is instead sentenced merely to a term of imprisonment, what happens? He has friends and relatives. After the people have well-nigh forgotten the circumstances of his crime, they send round a petition, and as nothing is so readily signed as a petition, the signers are numerous. Men in public positions use their influence with the authorities, a mitigation of sentence follows, and the man is set at liberty. This does not increase the respect for law and order. The popular sense of justice is outraged, and the ex-criminal has less respect for the law than ever, and is confident in the idea that his friends have only to work the oracle in order to save him from the punishment he deserves. Retain the lash, lay it on firmly but dispassionately on all who make vile assaults on helpless women and little children. When these crimes cease it will be time enough to discontinue the use of the cat-o'-nine tails.

THE death of the Rev. John A. Chalmers, of Grahamstown, South Africa, is announced. His father was the first Scottish missionary in Caffraria, where John Chalmers was born. He was sent to Scotland in his youth, where he entered on an extensive educational course, being a graduate of Glasgow University. He took a full course in Medicine, and completed his theological studies in the United Presbyterian Hall. Shortly after receiving license, Mr. Chalmers went to Caffraria as a missionary, and was a co-labourer with Tiyo Soga, who, on his death, was engaged on a translation of the Scriptures, in which position he was succeeded by Mr. Chalmers.

For a number of years he did faithful mission work, and subsequently accepted a call to the pastorate of the English congregation in Grahamstown. He was a man of high Christian character, solid acquirements and marked talent. In disposition he was genial and kindly, and proved himself a warm-hearted friend. A writer in the last number of the *United Presbyterian Magazine* truly says: The Church at home scarcely realizes the wealth of noble men she has in distant corners of the field. Mr. Chalmers was a real power in South Africa among all the other Churches, who retained to the last enthusiastic attachment to his mother Church in Scotland. A most devoted labourer, he was singularly modest and unobtrusive; and while called, at a comparatively early age, to heaven's higher service, he has left good work, well done, and the memory of a noble, Christ-like life, which will be kept fresh in loving hearts for many a day in the land of his adoption, and by not a few in this country who had learned to know his singular worth.

No doubt with reference to the rumour that Mr. Spurgeon was about to join the Presbyterian Church, the pastor of the Metropolitan Tabernacle said he had himself for a long time been rather a nondescript in religion. He was a Churchman, for he belonged to the true Catholic and Apostolic Church, most people thought he was an Independent, and he believed he was; he hoped he was a tolerably good Baptist; and if he was not a Wesleyan, he was certainly a Methodist, for he tried as well as he could, to do everything by method. But he was also a Presbyterian—that was to say, he had in his Church elders or presbyters, and he was inclined to think that the Presbyterian form of Church-government was as near as any to the Scriptural one. He believed the real Scriptural plan was an Independent, Presbyterian Episcopacy; and the Presbyterianism of Scotland seemed to be something of this kind, for, while there was, of course, a superabundance of Presbyterianism in it, yet there was also a good deal of Independency; and the minister did keep his true place as a pastor in the midst of his flock. In his Church there was the Presbytery, consisting of the pastor, deacons and elders, who referred everything to the whole body of the Church, by whom everything was done; and this he considered to be a right thing, but Presbyterianism differed from it. He knew some ministers thought this system to be a great nuisance, and they looked upon Church meetings as spiritual bear-gardens, but, for his own part, he believed that if a minister did not get all the liberty he wanted, it was his own fault; and this method of referring everything to the Church was a great safeguard against domineering on the part of one man. It was also scriptural, every Christian having the right to exercise his own judgment on any matter relating to the Church. A Presbyterian community did everything by its pastors, deacons and elders, who were chosen by the whole body, and were, therefore, representative; but there was nothing analogous to Church meetings, excepting when these officers were elected. If one Church joined with other Churches in the neighbourhood, the pastors and officers of those united Churches were called a Presbytery or Synod, to which any one of the Churches referred supposing they could not manage their own affairs. If, however, the question could not be satisfactorily decided by this Synod, it would be sent to the General Assembly, which was constituted of the representatives of all the Free Churches of Scotland, both ministers and laymen. This system certainly appeared to be rather complicated, and to be a machine having wheels within wheels; but, whether it was from its own intrinsic excellence or not, this form of government evolved a large amount of Christian power and of Christian effort. Of course there were some who did not like it; but he confessed they had had so much of isolation in the Baptist body, and so much jealousy of one another, that they seemed to develop repulsion instead of attraction. He would not propose to adopt Presbyterianism in its entirety; but, as he looked upon it, it struck him as a system of unity and of power.

## Our Contributors.

### ON LEARNING FROM SUCCESSFUL RIVALS.

BY KNOXONIAN.

Some sensible man has said that it is lawful to learn from an enemy. If learning from an enemy is lawful, surely it is lawful to learn from a successful rival. Too many people think that the proper treatment of a successful rival is to denounce the methods that lead to his success. That plan has never been found to work well in this country. If denunciation of Sam Jones would fill an empty church, most of the empty churches on this continent would have been filled years ago. If calling Talmage hard names would build up a congregation, many a weak, struggling congregation would soon become prosperous. About the most useless work on this footstool is finding fault with the methods of men who are conspicuously successful in doing their work.

What is true of individual men is also true of churches. Years ago, one of the most successful ways of blocking any movement in the Presbyterian Church was to show that the Methodist did something of the kind. "You are becoming like the Methodists," was a cry that the most stalwart Presbyterian Reformer could scarcely withstand. Whether the change proposed was a good thing in itself; whether, being a good thing, it was wise to introduce it at that time, were matters of small importance compared with the awful overwhelming fact—"The Methodists do it."

Well, supposing the Methodists do it; what of that? Should the Methodist be allowed to have a monopoly of every good way of working? They take any good thing from us that they can lay their hands on. In the matter of Theological education, the Presbyterian was the pioneer Church in Canada. We lost hundreds of men and thousands of dollars in the early days, because the Church clung to the theory of an educated ministry. There is scarcely a town or township west of Kingston, in which you cannot find Methodists who were brought up Presbyterians. The Church had not ministers to look after these people and they were forced to "join the Methodists." The Methodists lost no time, because they did not educate their ministers as nearly all Churches do now. They sent the old saddle bag preachers over all the country and scooped in our people. Years rolled by and it became very clear that every Church in Canada must have a Theological college. Up to that time many Methodists had made a habit of ridiculing "college made ministers." Did they oppose the establishment of Victoria, or any other college because the Presbyterians had colleges? Did they say "colleges are Presbyterian concerns and we won't have them"? Not they. They were far too wise to talk any such nonsense. They take a good thing when they see it, and the fact that the Presbyterians have it does not make one straw's worth of difference. We should treat them and every other religious body in exactly the same way.

Our people call their ministers. A considerable number of the Methodist people are beginning to do substantially the same thing. Did anybody ever hear a Methodist say, "We would not adopt this system of inviting preachers, the Presbyterians do it?" No Methodist ever said anything so foolish. If "inviting" is a good thing for the Methodist Church, the Methodists will invite, no matter where the system comes from.

A few years ago the Methodists put laymen in some of their Church Courts. Did any brother say, "We won't put laymen into the Courts, the Presbyterians have laymen in all their Courts." We never heard of a Methodist that made a fool of himself by talking in that way. The Methodists take a good thing when they see it and ask no foolish questions about its origin.

There is a growing desire in several quarters to introduce responsive readings and a modified liturgy into the Presbyterian Church service. The question is coming to the front and will soon have to be dealt with. Now just watch and see if one of the first cries against it is not, "Oh that's Episcopalian." Well, suppose that were true. What of it? It is not true, but supposing it were, would the fact that Episcopalian have

responsive readings and a prayer book be any reason why Presbyterians should not have them if they are good things to have. Some of us don't want either, but our reasons for not wanting any change in that direction have a better foundation than the fact that our neighbours use a prayer book.

One of the shortest and easiest ways to block any movement in almost any Protestant Church, is to show that the Catholics do something of the kind. The movement may be quite good in itself, but if the "Catholics do it" that is enough.

The Catholics have one practice that nobody ever had any difficulty in keeping out of Protestant Churches that is the practice of going to prayer meeting before breakfast. Supposing two men are swimming to the shore. One of them has a fine stroke, and will soon be safe. The other is a poor swimmer and is in danger of drowning. The poor swimmer criticizes his companion's stroke in this way "I don't like that fellow's style. I would not adopt it on any account. I don't like his method." As he finishes his criticism he goes to the bottom, while the other reaches the shore in safety. Well, if it is better to drown than adopt another man's stroke, drown by all means. Most people would be of the opinion that it would pay better to adopt the successful swimmer's stroke and get to the shore in safety.

Successful business men of all kinds watch the methods of their rivals, and learn from them if they can. Municipal men go over to the American cities every year, and get points about managing the affairs of our cities and towns. The Ontario Government send our asylum officials to asylums in the States to see how their splendid institutions are managed. The Minister of Education makes a tour among educational institutions over there to see if he can get any good hints on educational work. The children of this world are always ready to learn a new thing from anybody who can teach it. The Church alone—or rather we should say some sections of it—refuses to adopt good methods because somebody else has them. The people will soon have no use for Churches that refuse to learn anything.

### PAN-PRESBYTERIAN COUNCIL.

This solemn conclave will be memorable for the interest it created in the great centre of Episcopacy, alongside of the Pan-Anglican Council. Here were mixed bishops from every quarter of the globe under one roof, and plain, black broadcloth dissenting ministers, so-called, from every civilized land, under another. Questions concerning High Church, Low Church and Broad Church were studiously kept in the background, whilst attention was being invited to the need for aggressive work by clergy and lay members, and the signal prospective advantages of widely employing deaconesses as active auxiliaries in various forms of Church work. Our interest has more to do with whom we stand as Presbyterians in our relations to each other under different but similar banners, since our readers acknowledge the parity of Presbyterianism and its intuitional practicability as applied to every class of society in Christian or heathen lands.

The meetings, as you are aware, were held in Exeter Hall, London, and were well attended; often crowded. Foreign delegates had their full share of duty, as was right and proper, while not a few prominent Presbyterians, north and south of the Tweed, took part. You have already given reports of the proceedings of this quadrennial Council, so that it were irrelevant to do more at this late date than attempt to gather up a few fragments that remain as after results. Those whose privilege it was to attend the Council meetings of Philadelphia in 1880, and of Belfast in 1884 would have us believe that on those occasions the speakers, as a whole, did themselves fuller justice, although some of the papers on the present occasion were of a very high order.

Drs. John Hall and Ellenwood (Philadelphia), with Principals Cairns and Edwards fully sustained the standard. Dr. Hoge, of Richmond, Virginia, although of advanced years, gave a most effective address. He took a hopeful view of the present social agitation in its relation to the Church; his brilliant oratory was refreshing and inspiring. Professor Elmslie, of London—quite a rising man—spoke on the same subject.

It cannot be said that American delegates were kept in the background, since more than half of the

thirty-five representative from the United States took active part, and nearly all the Canadians. Besides the names of Principal MacVicar, Dr. R. F. Burns, Dr. William Cochrane and Principal Caven, the laymen were worthily represented by Chief Justice Taylor, of Manitoba. It were invidious to attempt giving names, since many active and influential persons did effective work in their several departments, or gave place to others, magnanimously, in the field of public discussion.

Not one of the many addresses excited so much controversy as that of Rev. Marcus Dods, D.D., of Glasgow, entitled "The Responsibility of the Church for Present Day Scepticism." If that gentleman's subject was to call attention to a residuum of bigotry in certain orthodox pulpits as accounting for the withholding of candid enquirers from the ranks of Church membership, or, whilst remaining in the fold using unsanctioned liberty of thought he succeeded in said object unmistakably. Worldliness and inconsistencies generally, among Christians, were severely commented upon as a stumbling block in the way of ingenuous enquirers after truth. UnChristly characters could not be expected to do otherwise than greatly injure the cause of the Master, and so account for the contempt and rejection of faith on the part of many. A supreme living power in living types of Christ Himself, on the other hand would be calculated to draw all men unto Him. The objections raised by eight speakers in the Council, one after another, did not combat such points as these. Certain fundamental doctrines were held to have been ignored or covertly sneered at, such as the fact of man's being a sinner—the necessity for an atonement and the fact of Christ's substitution. Dr. Marcus Dods magnified the influence of good examples in life and character. His critics held that too much importance was placed on this since history shows that there is no infallible good result from the holiest lives, except among persons who may be described as more impressionable than their fellows. To others the cross of Christ continues to be a rock of offence. One unfortunate part of this controversy was where allusions to the Old Testament admitted of so much misconception; also when he says "The Church might have given a more distinct idea of Christianity" as if to blacken the orthodox Churches and exonerate perverse opponents. Two great weaknesses of human nature seem to have been left out of account in this paper, viz, self-delusion in trying to frame excuses for believing what one wishes to be true, and, taking as specimens of Christianity imperfect human examples, instead of Christ the one perfect model. It is conceivable that outsiders will regard the argument of Marcus Dods as impugning the authority of the Old Testament, because he represented it as inferior in its tone to the spirit of the New Testament. His object seemed to be to indicate that being designed for a comparatively infantile and immature state of society the teaching of the Old Testament was necessarily progressive and preparatory to a higher and more complete revelation, but not that it was therefore superseded by it. Already, however, Dr Dods receives many a patronizing nod of approval from some sceptics who look upon believers in holy writ as credulous sentimentalists, especially as regards the Old Testament. Is there no responsibility for producing an undesired effect by unguarded statements?

Principal Cairns, of Edinburgh, wound up this notable debate by giving its author credit for belief in the integrity of canonical Scripture, both Old and New Testaments, while admitting that most minds would find it difficult to perceive this. The consummate ability of the carefully prepared paper was admitted on all hands. Whether the final result will be to disenchant the free thinker of intellectual conceit, or to quicken Laodiceans into a life of loving discipleship the future will disclose. It seems an evil of our day that intellectual definitions or pronouncements too often take the place of loving life giving stimulus, since the religion we profess is worse than nothing if it does not carry with it lofty purity of motive, child-like humility, and a burning sense of duty with abounding charity. Intellectual pride in high places retards the millennium.

Doubtless many of your readers will secure a copy of the full reports—now ready—and form their own estimate of the men and their work. W. P. M.

On board the "Wyoming," August 1, 1888.

MODERN APOLOGETICS.

Dr. Ed. de Pressense, Paris, in an address on the above subject at the Presbyterian Council, said: Allow me to offer first of all to the Presbyterian Council the respectful salutations of the Free Evangelical Churches of France, more and more attached to the Presbyterian type in its breadth, and which endeavour in their weakness to realize its principles, while they try to offer everlasting Gospel to their countrymen. Having been requested to bring before you a subject of Apologetics, I have chosen (in order not to dwell on generalities) one of the points the most often attacked to-day in the Christian field. I am anxious to answer this objection, that Christianity is but a product of the religions which have gone before it. Great strides have been made in recent times in the study of the history of the religions of the Old World. New access has been gained to the original sources, to the sacred books of the ancient East. "The Book of the Dead" in Egypt, Greek and Latin Epigraphy, the discovery and interpretations of sculptured hieroglyphs, all have contributed to resuscitate the great religious part of humanity. It has been asserted that these investigations lead to the conclusion that Christianity was the natural outgrowth of the past, and that it is easy to discern what it borrowed from the great dead religions, blending all in one vast synthesis. Our aim is to point out briefly the decisive objections to this view of the question. In the first place, let us define what we mean by Christianity. Christianity is not essentially either a doctrine or a Church or a book; but a great fact, the manifestation in a person of the love of God reaching out to save a lost world. Christianity is Jesus Christ. This is the witness of its most authentic documents. Herein consists its originality, its essential difference from all the religions of the past, even the best and purest. It may exhibit analogies of teaching with some of these, but there always remains between it and them just the interval which separates the idea from its realization, while the idea itself shines out in the atmosphere of Christianity with new unalloyed brightness. In the second place, between Judaism and the Gospel the analogies are numerous, for the one was the direct preparation for the other—but even between them there is scarcely measurable distance that separates the stage of preparations from that of fulfilments. Moreover, the institutions of Judaism were designed for the education of a particular people, and all that was exclusively national and sacerdotal in them was destined to disappear with the accomplishment of the work of redemption. It is impossible, therefore, to identify the Judaism of the decline with primitive Christianity. Between the two rise the cross and the Apostolate of St. Paul. The more scientific study of Christianity in recent times has only vindicated its originality and unlikeness to anything going before. In the third place, the religions of the Gentile world have their dim foreshadowing of the religion of Christ, but they only succeeded in raising an altar to the unknown God, a symbol at once of their aspirations after him who was to come and their powerlessness to evolve a salvation for themselves. In their teaching they never shook off the fetters of Dualism, and always regarded mind and matter as inherently opposed to one another, like good and evil. They never rose to the conception of a holy God distinct from His creation, though some glimpses of this truth seem to have been gained by their great philosophers. Their aspirations far outran their intellectual conceptions. Groping in darkness they sought and cried aloud for the unknown God, and tried to appease Him by their religious rites, in which sacrifice occupied the foremost place. The moral consciousness bore its unwavering testimony through all the ages to the reality of evil and the necessity of redemption. From the pathetic penitential psalms which rise from the Plains of Chaldea down to the choruses of the Greek Tragedies, we catch the same sorrowful wail of a burdened conscience. Hence the attitude of expectancy common to all religions. But this inward prophecy never fulfilled itself. In spite of all the burning desire for reparation and salvation the moral decadence went on in the ancient world. Thus, both the analogies which it revealed between the human soul and Christianity, and by the picture it draws of man's abortive efforts to save himself, the science of religions is a commentary on what Tertulian calls *Testimonium anime naturaliter Christiane*.

The more our conception of Christianity is freed from the scholasticism of all the creeds, and centres in the fact of redemption and in the Person of the Redeemer in His divine humanity; the more we recognize that no formula, no mere symbol, can contain this living Truth, the more shall we be convinced of the originality of Christianity as compared with all antecedent religions, and, at the same time, of that responding to the deepest needs of the human soul which is the truest analogy. In this part of Apologetics, as well as in the whole of our discipline, the important fact is not so much demonstrating Christ as showing forth his influence in the lives of Christians and in that of the Churches. Christ living in us is the master-thought of the Gospel, which thus becomes a living experience in us.

The third paper on the subject before the Council, and dealing with the above branch of it, was read by the Rev. Dr. Marcus Dods, Glasgow. Having first laid down the propositions that "scepticism is the price which each generation has to pay for growth in knowledge," and that "each newly discovered truth demands to be admitted into and to be assimilated to the body of that truth already believed," he said that they had happiness and responsibility of living in a time when the most powerful and various solvents had been applied to religious beliefs, and when new truths had with unusual rapidity been brought to light, so that it could not be wondered at if the Church was slightly in arrears in the checking and admission of these truths. The allied studies, literary criticism and historical research, had been pursued with unprecedented intelligence, ardour, and success, and much had been brought to light which considerably modified their view of past times and of ancient documents. The Bible lay within the field of this fresh light, and they understood better what the Bible was. That scepticism should exist in this as in other ages need not surprise them, but the question for them was this. Is the Church in any degree responsible for the present scepticism; and is there any alteration we can make in our attitude towards it or in our methods of dealing with it which may be expected to abate its violence and diminish its extent? It could not, he thought, be doubted that the Church might have given a more distinct idea of Christianity, and of what the true Christian is. Not only in the lower class of freethinking journals, but in writers of the culture and knowledge of the late Cotter Morrison there was exhibited an almost unaccountable ignorance of the spirit and aims of Christianity. For the misrepresentations that had been made the Church was responsible in so far that it had not produced a type of Christianity which would make these misconceptions impossible. What Christ Himself required in His followers should be enough for the Church to require. What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true ruler of their life. They had no right to put bars on the doors of His fold which He did not put. The *differentia* of the Christian, that which distinguished the Christian faith from every other form of opinion or belief, was the one conviction that Jesus is at this moment conscious and supreme. The question which separated men into the two great classes of Christians and sceptics was this—Did Christ rise from the dead? (Applause.) If He did, then there is a spiritual power stronger than the mightiest physical forces in nature—a spiritual power which could compel natural laws to subserve spiritual purposes. (Applause.) If, His resurrection they were put in possession of God and immortality. But if, on the contrary, He still lay in His grave in the "lone Syrian town," if death terminated His living touch with this world, and if now He was helplessly separated from it, then the religion of apostles and martyrs was no more, and, for aught that Christianity could say to the contrary, nature is God, and beyond the limits she imposed we have no outlook at all. Secondly, the Church was responsible for the present scepticism by producing the impression that the Bible must either be accepted as throughout infallible or not at all. It was the duty of the Church to make it plain that faith in Christ was not bound up with faith in the infallibility of Scripture. (Hear, hear.) The Church was also responsible for not having yet formulated a doctrine of revelation which enabled inquiring minds to understand what the Bible is, and to account for all its character-

istics. Finally, their general bearing and attitude towards sceptics might probably bear improvement. As Plato long ago remarked. "It is a pity, if one-half of the world goes mad through godliness, the other half should go mad with indignation at them." (Cheers and laughter.) One important practical conclusion will certainly be gathered by thoughtful persons on this subject—that it was the unbelief within the Church which was mainly responsible for the unbelief outside. (Applause.) Were the members of the Church leading a supernatural life, unbelief in the supernatural would become impossible. (Hear, hear.) Were the supreme, living, present power of Christ manifested in the actual superiority of His people to earthly ways and motives, it would be as impossible to deny the power as it was to deny the power of the tides or the sun. (Applause.) Offences came and sceptics were made chiefly by the worldliness and unreformed, poor lives of professed believers. Christ's words were very awful—"Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." If any conduct of theirs, or if the tenor of their life or infirmity be gradually impressing on the mind of some child or youth or wavering person that there was little reality in religion, no duty more urgently pressed upon them than inquiry into their conduct, and strenuous endeavour to make their religion more real than ever.

A NAVAL ECCLESIASTICAL AUTHORITY.

Ocean voyagers can judge for themselves whether the following incident narrated by the *Christian Leader* is as rare as it ought to be. A captain must be master in his own ship; but his despotism should be tempered by discretion. The recent outcry about gambling on board some transatlantic liners illustrates how power can be misused. It also can be disgracefully abused. A steamer has just brought from New Zealand one of the most notable clergymen in that Colony as a saloon passenger. He was no crude boy, just ordained, but had been in office forty years, presided over one of the largest churches of the colony for thirty years, and was coming home for his health. He wished to have service in the saloon; and, as is the usual custom, would have liked the other passengers to join in it. Not only did the captain refuse his permission for the second and third class passengers to join the first in worship and, when service was conducted in the second cabin, forbid those in the third to attend—a most unusual proceeding, though possibly within his right, but he also strained his authority so far as to preclude his venerable passenger from preaching in the saloon itself. Not that there was no service at all, for the captain did read prayers from the English liturgy. But the worst is to come, this courteous captain had the effrontery to inform this clergyman that he might have preached had he been an Episcopalian, but it was an English vessel and he was only a Presbyterian! Such snobishness ought to be brought to the notice of the directors. At present we will simply say that the vessel is the *Kaikoura* and the clergyman none other than Dr. D. M. Stuart, of Knox Church, Dunedin—one whom all men delight to honour except a man who is neither a perfect Christian nor a perfect gentleman.

THE *Christian Leader* rejoices to learn that an influential committee representing the Christian organizations of Scotland has been formed to make arrangements for a vigorous missionary campaign in the chief cities and towns in the northern kingdom. Drs. A. T. Pierson, of Philadelphia, and A. J. Gordon, of Boston, have agreed to remain for some months in Scotland to co-operate with representatives of various organizations in spreading the missionary spirit throughout the land. At a great gathering held in the Synod Hall, Edinburgh, on a recent Sunday evening under the presidency of Principal Sir William Muir, these distinguished divines were urged to render this service; and when the request was put to the meeting the audience rose *en masse*. There can be but one opinion as to the reception which our transatlantic visitors will receive in Scotland; and their appeals are sure to stimulate still further that spirit of missionary enterprise which is now more than ever a distinguishing note of modern Christianity.

## Pastor and People.

### QUESTIONINGS.

What can I do for Thee, Master?  
For the field is so very wide.  
And calls to Thy service are sounding  
From toilers on every side.

What can I do for Thee, Master?  
The question I fain would repeat,  
And reverently, prayerfully waiting  
I lay my life down at thy feet.

What may I do for Thee, Master?  
Since Thou hast done all things for me?  
In love and humility bending  
I wait to be guided by Thee.

Wherever Thou leadest, Master,  
Whatever Thou sendest to me,  
Let me know that my hands are doing  
The work that is chosen by Thee.  
*Margaret E. Stewart.*

### THE INSPIRATION OF SCRIPTURE.

BY REV. D. M. GORDON, B.D., HALIFAX.

There are some who form a very wrong conception of the formation and character of the Bible, and who imagine that if it be proved that one text should be dropped out or that one mistake has crept in, the whole book must be abandoned. They think of it as a chain, of which every verse is a link, and since a chain is no stronger than its weakest link, they conclude that if one verse be at fault the whole volume is discredited. But that is not the true statement of the case. The Bible is made up of sixty-six different books, the work of some forty different authors, the whole period of production spanning at least 1,500 years. These books are like so many separate pamphlets bound in one volume, and they are to be considered not like the links of a chain, but rather like separate witnesses, giving evidence to us about God and man and duty and immortality. Now, suppose that you are dealing with sixty-six different witnesses, all separate and independent; even if you could impeach one of them, you will still have sixty-five to deal with; if you could impeach two there would still remain sixty-four; if you could go on impeaching them until only one was left, yet if the testimony of that one was true, you would still have his truth to deal with. So, in dealing with the books of the Bible. Suppose that some one were dropped out, you would still have all the rest to deal with. For most of us it is enough to know that the books of the Old Testament received the stamp and approval of Christ, and that the books of the New Testament were written by those to whom He promised special guidance. But suppose that there seemed to be sufficient evidence for dropping out from the canon of Scripture such a book as Esther, in which the name of God does not appear (although God's providence very plainly appears in it), or the Song of Solomon, on the ground that some critics regard it as a love lyric, or some other, in whole or in part—though no reason has yet been given sufficient for so doing—still, even were this done, there would remain all the rest, laws and history, psalms and prophecies, gospels and epistles, bearing witness of their inspiration from God by the way in which they speak to the hearts and work on the lives of men.

Now, as we look through these books of the Bible, there are various considerations that lie on the very surface marking off this book from any and all others. The late Matthew Arnold would have us regard it simply as a part of Jewish literature; but though it was first given to the men of one race, it is a book for all mankind, and different from all other literature. Very marvellous, for instance, is the unity of purpose that runs through all these books that make up our Bible. They were written by a variety of authors—kings and poets, philosophers and fishermen, statesmen, shepherds and taxgatherers—some learned in the wisdom of Egypt, some trained in the schools of Babylon, some reared at the feet of Jewish rabbis, men writing in many styles and on many subjects—law, prophecy, history, poetry, morals—and yet, though written by such a variety of authors and on such a variety of subjects, and embracing a span of 1,500 years, still as you go through the whole volume from the first promise in Genesis to the closing vision on Patmos, you find it treating in the main of one purpose, and pointing to one Person, with steady progress of growing light, the revelation unfolding

from bud to flower Eden and Ararat, Sinai and Pisgah, are points from which you get glimpses of Calvary and Olivet. From the first promise down through the words of Moses and Samuel and David and Isaiah and their brethren, we are led on to Him of whom the law and the prophets spoke, and of whom in clearer tones the apostles preached. Down through the deliverance by the ark, the call of Abraham, the rescue of Israel from Egypt, the thunders of Sinai, the ceremonies and sacrifices of tabernacle and temple, the entrance into Canaan, the establishment of the kingdom, the fuller preaching by the prophets of God's redeeming purpose, you have types and symbols and foretokens that were fulfilled in Christ. This unity that runs through all these books for 1,500 years is a very marvellous feature. Take the literature of England even for the past 500 years, from Chaucer's time till now, you could not, if you tried, find from the several centuries of our literature, so many books, by so many authors, on so many subjects, with one thread running through them all. And the wonder is made, if possible, all the greater when we remember that in the course of those fifteen centuries many other books were written that have dropped into oblivion. Books are engulfed in the tide of time; only a few fragments remain like the shattered pieces of wrecks that are floated ashore. But here, as you look at the pieces that remain, you find that they fit each to each, as if out of the fragments that strew the shore you could form the fairest ship that ever sailed, fair as if the wealth of the world's mines and forests and factories were at your command. How shall you account for this one purpose running through all this one testimony borne by all these witnesses, this one pulse-throbbing through all the members, how, except by admitting that they throb with the same life-blood, that the design was not theirs, but God's, that "holy men of God spake as they were moved by the Holy Ghost?"

Take another illustration of the peculiar character of this book. How is it that the first chapter of Genesis, though manifestly written for a moral and spiritual, rather than scientific purpose, is in harmony with the latest teachings of exact science? Ask the men of science to-day what they know—not what they guess and speculate but what they know, about the origin of things, and you will find that, according to such teachers as Darwin and Huxley and Tyndall, there are gaps which they cannot bridge, points where they find a new problem that they cannot solve. And these occur specially at the three points where, according to the Mosaic record, there is introduced the creative act of God. What is the origin of matter? Go back to the furthest point that science can picture, beyond the cooling of the earth's crust even to the primal fire mist that some have imagined, and still no answer is given. Science is dumb before that question. And that is the first point at which the creative power of God is asserted in the record. "In the beginning God created the heavens and the earth." Come forward any member of centuries, for the Bible assigns no time limit to creation, and the question meets you. What is the origin of animal life? The latest verdict from Professor Tyndall is that there is no such thing as spontaneous generation. Beyond and behind all that the rest of the chemist or the knife of the anatomist can unfold is this mystery of life, of which science can only say that it comes from some previous form of life. But whence came the first life? In presence of that question science is dumb. Yet that is the second point at which the creative act of God is asserted, when we are told that He created the life that swarms in sea and air and earth. Come forth further in the course, and the question meets you. Whence came the mind, the reasoning spirit of man? Not from the lower animals. Huxley, who is perhaps the greatest living teacher of the evolution theory, in this department of science, regards the hypothesis of Darwin on this point as not proven. Here again is a question before which science is dumb, a dead wall through which it finds no portal. And here is the third and only remaining point at which the Mosaic record asserts the creative act of God. Three times the word "create" is used in the Mosaic account of the origin of things, viz., at the three points where matter, life, and the spirit of man, are first introduced, and these three are the great mysteries, the unsolved problems of science. How came it that while the bright intellects of Greece accepted as the account of creation a myth which no school boy would now credit, and which the earlier

and perhaps keener intellects of India did the same, we find Moses, nearly fifteen centuries before Christ, giving a record that our latest knowledge cannot contradict? Surely those holy men of old spake as they were moved by the Holy Ghost.

But while there are many thoughts of that kind they may well convince the devout student of science and of history that the Bible does bear special evidence of the hand of God, yet the facts on which St. Paul lays special stress in the words before us are not such facts as these, but rather such as it is within the range of all to examine. You may not be in a position to compare the teaching of Scripture with the teachings of science; but you can do this; you can see for yourself that the book will make you wise unto salvation through faith in Jesus Christ; you can see for yourself, if you only read it, that it is profitable for teaching, for reproof, for correction, for instruction in righteousness.

Profitable for teaching. What book can teach as this does? Where else can you get such conceptions of the living God for Whom our hearts yearn and in Whom is our fullness of life? Where else can you learn with such clearness your own nature, the greatness of the ruin, yet the ruin of what was so great? Where else can you get such a vision of life and immortality, which fits into the hopes and longings of your best moments as a key fits the lock for which it was made?

Profitable for reproof, to convince us of our sin. Where else can you find a law so searching, or words that call forth and express in the same degree your penitence and self-reproach? Though the name of Moses had never been connected with the law, that law would be none the less true and binding as a rule of life that commends itself to the conscience even of those whom it condemns. Though the name of David had never been connected with the fifty-first Psalm, or though that Psalm had been found as an anonymous fragment from some unknown age, it would be none the less fitted both to quicken and to express our penitence.

Profitable for correction, to correct the erring and to restore the fallen. You may find in other books good moral precepts. The Romans received many from Seneca; the Chinese received many from Confucius, but they were precepts without the inspiring power of a life to illustrate them or a spirit to help us to fulfil them. Compare them with the words of Jesus and they are like a bunch of artificial flowers, compared with the living, luxuriant plants in full bloom. There is life in the one that is not in the other, a power to help you up and to sustain you, which they who have tested can understand, but which cannot be known except by experiment.

Profitable for instruction in righteousness, able to guide us step by step along the path of holiness, so that we may become that which in our best moments we would desire to be, renewed into the likeness of Christ. Now the point on which the apostle here lays stress is that these are tests by which any of us can try the Bible, ways by which we can convince ourselves of the origin and character, not by any far-fetched, long-drawn arguments, not by any proof of its harmony or of its conflict with science, but by a proof that is close at hand, by its power in the heart and life of those who read and obey it. Deal honestly with this book, read it, not from mere curiosity nor for the sake of controversy, but with the faithful effort to live up to the truth that you find in it, and your experience will bear witness to the truth of Christ's words, "Whosoever is willing to do His will shall know of the teaching whether it be from God." Test it as you would test the counsel of a friend or the prescription of a doctor that you thought worth following, and you will need no other argument to assure you that the book is from God. You will be convinced that it is inspired because it inspires you to a better life, convinced that it comes from God because it helps you toward God; and when you set your foot on that rock you can afford to make little of the attacks of those who would make little of the Bible. Your own experience will be your witness in its favour, and then your life of obedience to Christ may be a witness in its favour to those around you. You will rest assured that while there is a heart exposed to sorrow a will warped by temptation from the line of righteousness, a memory to recall and a conscience to condemn the sins that are past, a spirit grieved over its present pollution and looking out amid fears and hopes to the unseen future, this good old Bible cannot be outworn; there will be a work for it to do which no other books can perform. And though strife may rage around it, though scepticism may assail it, though vice reproved by it may league with vice against it, you shall be calm and confident in the assurance that it shall survive all attacks of the future as it has withstood all attacks of the past, still pointing heavenward like the everlasting hills.

Household Hints.

BLACKBERRY JELLY.—Press the juice from ripe berries, strain through a jelly bag, measure, and to each pint of juice allow a pound of sugar; boil the juice ten or fifteen minutes before adding the sugar; then boil fifteen minutes.

COFFEE CAKE.—Four eggs, two cups of sugar, one cup of molasses, one cup of butter, one cup of hot coffee, four and one-half cups of flour, one teaspoonful of soda, two cups of cream of tartar, one-half cup of chopped raisins, cloves, cinnamon and nutmeg to taste.

HOW TO KNOW A FRESH EGG.—When held up to a strong light, a fresh egg is very clear, and the air cell at the large end is very small. The smaller the air cell the fresher the egg, as the cell expands as the egg becomes stale. A fresh egg has a somewhat rough shell, while that of a stale one is very smooth.

TOMATO SALAD.—Cut six ripe tomatoes into slices and remove all the seeds; rub a dish with onion and pour into it a mixture of oil and vinegar (in the proportion of two spoonfuls of oil to one of vinegar,) sprinkle on the tomatoes pepper and salt, and leave them in the dressing two hours. Then it will be ready to serve.

DELICIOUS CORN BREAD.—Two eggs, beaten very lightly, one full cup of sweet milk, one scant cup of corn meal, one table-spoonful of sugar, two table-spoonfuls of melted butter, three even teaspoonfuls of baking powder. Enough wheat flour to make a stiff batter. Put in iron gem pans heated hot. Bake in a quick oven.

BLACKBERRY JAMS.—Mash the berries with a wooden spoon; put them into a preserving kettle, and let them cook ten minutes; then add the sugar, allowing one and one-half pounds of sugar to a quart of berries. Boil ten or fifteen minutes longer. It is best to put the jam in small jars, as all jams have a fresher taste when the jar is first opened.

GOOSEBERRY WINE.—To four gallons of perfectly ripe gooseberries put three and a quarter gallons of boiling water; let it stand covered all night. In the morning mash the fruit thoroughly and squeeze the juice out through a flannel bag. To every gallon of the juice and water put three pounds dark brown sugar, mix it well, and strain through the bag again. Put into a barrel or jug, and proceed as directed for currant wine. This recipe may also be used for currants.

BLACKBERRY SYRUP.—To two quarts of blackberry juice add a half an ounce each of powdered nutmeg, cinnamon, alspice and a quarter of an ounce of cloves. Boil all together to get the strength of the spices and to preserve the juice. While hot, add a pint of the best brandy and sweeten well with loaf sugar. It is considered a sovereign remedy for bowel complaint, in doses of a teaspoonful three times a day for a child, increasing for adults. It is very palatable, and children take to it readily.

HOW TO SEAL JELLY.—From brown wrapping paper, such as comes from the store round dry goods or the finer groceries, cut as many circles as you have glasses of jelly, large enough to cover the top and extend an inch down the sides. Make a thin paste of flour and cold water. Dip the circles in this and rub with the finger till wet; put on the glass and press around the sides firmly; when dry, it will be as firm and tight as a drum. The fruit can be labeled by writing directly on the paper cover.

LEMON CHEESECAKES.—Take two large lemons, and rub the rind with one pound of loaf sugar, so that all the yellow part is removed; place the sugar in a basin, squeeze the juice of the lemons over, then add the yolks of six eggs, and beat it all well up, and put it by in a jar for use; it will keep for years. Any flavour, such as vanilla or cinnamon may be added, if liked. When required for use, having made the paste and lined the tined the tins, mix one table-spoonful of the mixture with a teacupful of good milk, and place a little in each tartlet.

PEACH PICKLES.—After the peaches are pared, place them in a stone jar, and pour over them boiling hot syrup made in the proportion of one quart cider vinegar to three pints sugar. Boil it well and skim it before pouring it over the fruit. Every day for five days, the syrup must be poured off, heated to the boiling point and poured over the peaches, when they should be of the same colour to the centre, and the syrup should be like molasses. After draining the peaches on the fifth day, place them in the jar to the depth of three or four inches, then sprinkle over bits of cinnamon bark and a few cloves, then another layer of peaches, and so on until the jar is full, when they are to be covered and cared for just as you would cover any other sweet pickles.

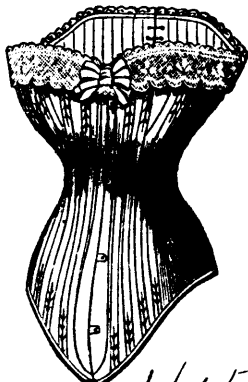
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TORONTO, WEDNESDAY, AUGUST 15th, 1888.

THE vitality of some questions is marvellous. Some of the best papers in the United States are vigorously discussing how far a spiritual court should concern itself with matters not distinctly spiritual. The question is an old one, but every variety of opinion prevails and the disputants contend as vigorously as if nothing had ever been said on the topic before.

It is not in the realm of theology alone that questions live long. The great political battle now going on in the United States is nominally for the Presidential chair. Actually it is a fiscal fight between Protection and an amended tariff looking a little—precious little—toward Free Trade. If all appearances are not deceptive, fiscal questions will be the main issue at the next Dominion election in Canada. The questions are not by any means new, but they are as far from being settled as they ever were. It might simplify matters a little to acknowledge that there are some problems in politics and theology which can never be solved, or at least are not likely to be in our day.

If the presence of much smoke always proves the existence of some fire there must be something wrong with the questions that are set for teachers and candidates for entrance to our High Schools. These examinations are invariably followed by an outburst of indignant criticisms in the press. It can scarcely be possible that so much would be written were there nothing to write about. Hundreds of students are examined every year in Toronto University, in Queen's, in Trinity, in Osgoode Hall and elsewhere, and though candidates fail everywhere there is usually very little complaint about the examination papers. Primary, first intermediate, second intermediate, and final examinations are conducted at Osgoode Hall every three months and a word of complaint is rarely heard about the result of these examinations. The examinations at all the Universities usually pass off with very little criticism. Why should there be such a noise about examinations conducted by the officials of the Department of Education? If, as is so often alleged, some of these officials prepare papers to show their own cleverness rather than fairly to test the knowledge of those examined the sooner such work comes to an end the better.

A MEMBER of the New York Presbytery thus describes the performance of a sad duty—a duty which we think has never been discharged by any Canadian Presbytery, certainly not by any Western Presbytery:

We have just returned from disbanding an old and once prosperous Church. The pastor resigned and was dismissed; the committee was named for the giving of any remaining letters of dismission of members; the book was put in the hands of the Clerk of Presbytery for preservation; then the roll was lessened by the erasure of a long familiar title, and the deed was done. Everybody felt a sense of depression; it was a melancholy meeting. And one of the more thoughtful ministers remarked, as we went finally forth from the building: "Well, it seems that 'Jerusalem, my happy home,' is the only place 'where congregations ne'er break up.'"

We cannot recall a case in Canada in which a Presbyterian Church, once prosperous, was disbanded. Congregations have been united, and there are many more that would be better united if they only thought so. Nothing but an extraordinary flight of population or the most outrageous bungling on the part of a Presbytery could lead to the extinction of a congregation. It is, of course, conceivable that a congregation

might decline in vital Godliness until it became extinct. An unconverted pastor with unconverted office-bearers would kill any congregation in time. Such a consummation, however, would hardly be possible unless a majority of the Presbytery were as dead spiritually as the expiring congregation.

THE Chicago Times has been publishing some startling facts in regard to the condition of factory girls in that city. Assuming the facts to be as stated, the word horrible is none too strong to describe the treatment of many of these girls. And yet, as the Interior shows, there is another side to the shameful story:

But it must be remembered that this girl-slavery is voluntary. There is an increasing demand for domestic help, at wages double what these factory girls average, and this demand remains but poorly supplied. It is very difficult to get a satisfactory domestic servant at any wages. These slave girls can have clean and comfortable homes, moderate work, excellent boarding, kindly treatment, fresh air—all the comforts of life if they will accept it. If they choose rather to crowd each other down to starvation wages and foul quarters, they have themselves to blame for it, unless in exceptional instances. If half these girls would go out to domestic service they would largely improve the condition of those who remain, in wages, hours and treatment.

These remarks apply with equal force to nearly every city and town in this Dominion. If girls will work in factories as slaves when they might have comfortable homes, good board, good wages and good treatment as domestic servants, they must take the consequences. There is no law that we know of that can shield a factory girl from the results of her own folly. It is much harder to get a good domestic servant in almost any part of Canada than to get a doctor, or lawyer, or preacher. The demand for the work of domestic servants is the one kind of demand that knows no decline in this country.

DR. DANIEL CLARK, the able and accomplished superintendent of the Toronto Lunatic Asylum, writes the following in reply to some press comments on the escape of a patient which took place the other day:

I see a city item in which blame is charged against the asylum authorities, because "within a week two lunatics have made good their escape." This is not correct, as only one made good her escape, and as she has only been gone sixty hours she may be soon heard of or return, as many do. It is forgotten that an asylum is not a prison with iron doors, bars, and heavy locks. The patients are allowed a good deal of liberty seeing they are not criminals, and have no personal restraint put upon them. One hundred and forty-one patients in this asylum are never under lock and key in the daytime, yet not over two or three annually elope out of over 860 under treatment. An asylum from which no patient can escape is a veritable gaol, and not a home and hospital, as an asylum should be. All the particulars of the recent elopement were reported to me by the medical officer in charge on Monday last on my return and, in justice to them, this correction is due.

Dr. Clark is distinctly right. Better that a patient should escape occasionally than that 860 unfortunates should be kept under lock and key. An asylum is not a prison. The inmates of an asylum are not criminals. It will gratify every humane man in Ontario to know that Dr. Clark manages the overcrowded institution, of which he has charge, in such a way as to allow many of the inmates a good deal of liberty. If restraint is the only thing wanted it would be easy, though unspeakably brutal, to put the 860 patients in irons. The friends of the insane and idiotic part of our population are no doubt thankful that our asylums are under the care of humane Christian gentlemen, who look upon an asylum as a home and hospital—not a prison.

## WORK AND PRAY.

THIS age, more than many that have preceded it, is an age of activity. Work is its distinguishing characteristic. There is little room for the idler and less tolerance for the dreamer. It does not, therefore, follow that in this bustling nineteenth century a contemplative life is valueless, but for the present at least, unless contemplation can speedily be transmuted into practical utility, there is but little chance of its recognition. The poet may dream his beautiful dreams, but what do they amount to if they are not published for the delectation of the reader, who believes that poetry is the next best kind of composition to prose? In these days life is real, life is earnest, even although there are some who profess to believe that the grave is its goal. Those who believe only in this solid earth, bend every energy to make it yield all it can for their possession, and if possible, for their enjoyment. Even

many who claim to be Christians are equally busy in seeking to lay up treasures on earth, and at the same time are striving not to be unmindful of the injunction to lay up treasures in heaven. There are obvious efforts to reconcile the irreconcilable. There are many acting on the belief that it is possible to serve God and Mammon. Many are endeavouring to make the best of both worlds, by trying to make sure of the present at all hazards.

The same restless activity has found its way into the Churches. In these, there is much emulation, whether of a healthy or unhealthy sort time will determine. Is the animating spirit of every congregation the earnest desire to do all the good they can in the Master's name and for His sake? Is there a conspicuous desire in the Churches to save souls, to edify the body of Christ, by strengthening the tempted, encouraging the despondent, lifting the fallen and promoting the spirit of Christian brotherhood? Is there or is there not an eager desire on the part of some Churches, to vie with each other in the erection of splendid edifices, to take pride in the appearance they are able to make, and to lay themselves open to the reproach that they are ceasing to be places where men and women meet to worship God, and be strengthened by the service to lead holy, humble, and Christ-like lives in the world? It may be the sneer of foes, not the honest criticism of friends of religion, that describes the fashionable Church as a religious club for well-to-do people. It is for all sincere friends of the Churches to ask themselves if there is any possible ground for such a reproach. If our Churches should become such exclusive institutions, it is certain that pure and undefiled religion, and practical piety in them can have only a sickly existence.

There is no fault to be found with active Christian effort. There is not by any means too much of it. What has to be restrained is an aimless, sentimental fussiness that exhausts the worker, leaving him or her with only the satisfied consciousness, of duty done, but from which there is no other perceptible effect. Again, there are many idlers in many congregations who might easily be drafted into the ranks of Christian workers if a little tact and foresight were exercised, and not so much left to mere whim and impulse. Great advances have been made in perfecting organizations which have been multiplied to such an extent that some are inclined to think that this phase of Christian activity is in danger of crushing out individuality of effort, and making what should be hearty and spontaneous, merely mechanical and perfunctory routine. Systematic and combined effort is indispensable, and, when properly inspired and guided, most effective and productive of good results. It has, however, its weak points.

The large amount of outward activity in Christian work is telling on the spirituality of the Churches. There have been notable advances in external prosperity. Contributions are more liberal, and there is a quickened sense of responsibility—all healthful and hopeful indications. Is there a corresponding advance in the spiritual life of the Churches? Do the incessant claims of outward duty leave sufficient time and opportunity for quiet, meditative, devotional reading of the Scriptures, and such works as help to strengthen devout and reverential feeling? Is prayer now mainly offered amid the degree of publicity which the family circle and the prayer meeting afford, and the door of the closet left indefinitely shut? Nay, the question may not be inopportune whether the time-honoured and blessed practice of family worship is maintained in Christian homes with anything like the regularity of former years? If these valuable means for individual growth in grace are neglected, the sacrifice is great, and the consequences will follow with the certainty that effect follows cause. A strong and healthy spiritual life will be wanting if the means for its attainment are neglected. Christian effort, it is true, knows no limit to its exercise. It is to extend in every direction, but religion, like the most beautiful of its graces, must begin at home.

Personal and domestic piety is a source of strength to the Church. Without it bustling activity in other fields will not amount to much. The cultivation of personal religion and its genuine, joyous and healthful exercise in the household are of too much importance to be lightly regarded. If the individual life of all professing Christians gave evidence of daily communion with divine things, if all professedly Christian homes had a fixed place for the family altar, and were the sweet reasonableness of pure and undefiled

religion to have full sway in the dwellings of the righteous, what a blessed country we would have, and what a power for good in every locality the Christian congregation would become, and the collective influence of an earnest Christianity would know no limit to its benignant effects. To attain the results that every true soul feels to be desirable, the watchword must not only be on the lip, but translated into the actual practice of every-day life, Work and Pray.

A REFORMING CATHOLIC.

WITHIN the bosom of the Roman Catholic Church there have been saintly souls living lives of devotion and self-denial, in direct contrast to the worldly aims and unscrupulous ambitions of ecclesiastics, and with a simplicity that puts to shame many of the practices that have not without good reason been charged against the Romish system. There have also been men of lofty and pure aspirations who sighed and cried for the abominations that have sheltered themselves beneath Papal sanction. The spread of intelligence and culture, the advance of modern freedom, have stirred the minds of men. Many intelligent members of the Roman Catholic Church have come to feel that there is an irreconcilable feud between reason and conscience on the one hand, and imperative and lordly demands of ecclesiastical authority on the other. The Pope may inveigh against human liberty with all the thunders at his command, but it is clear that all who think such fulminations only stage thunder are not to be found exclusively in Protestant Churches. There may be many Roman Catholics who shrug their shoulders and jest in subdued tones at the Papal claim to regulate all human affairs, but there are many more, and these the thoughtful and intelligent, to whom the arrogance of Rome is a matter too painful for jesting, in many cases it is too deep for tears.

About a year ago a remarkable communication appeared in the New York *Independent* relating to Papal interference in political affairs in the United States, written by a "Roman Catholic Layman." Coming from another source the thoughts expressed would not have occasioned surprise, but emanating as they did from a professedly Roman Catholic layman they were singularly significant. The same writer has begun another series of papers in the pages of our New York contemporary, which will doubtless be read with great interest by those who watch the progress of religious opinion. The gentleman who writes these articles is obviously a man who has studied deeply and earnestly the stirring religio-political questions of the time. There is not the slightest hint that he is impatient of authority, nor prompted by a spirit of lawless resentment of all proper restraint. His writing is in powerful protest against what he feels to be a usurped spiritual despotism. If the feeling which he eloquently voices is, as he indicates, at all general, it is plain that it will give rise to a movement which will ere long make itself powerfully felt within the pale of Catholicism. He gives the assurance that he has had special and exceptional opportunities of knowing the opinions of both priests and laymen, which if at all deviating from sentiments entertained by the authorities can only be confidentially interchanged.

As an instance of how an educated and thoughtful Roman Catholic differs from the Pope on liberty of conscience, the following may be quoted: "Happy Protestant!" a Roman Catholic friend of the writer's exclaimed with some emphasis, "they are allowed to have a conscience and informed that it is their duty to use it, whereas we Catholics are denied a conscience, practically, since we are not to use that which we possess. In fact it is the plain teaching of the Roman Catholic Church that the conscience once submitted to Rome must remain for ever submitted." Not less significant of the weight of the spiritual burden resting on devout and thoughtful minds in the Roman Catholic Church is the following cry from the depths: How deeply the Papal questions of the hour are trying men's souls will never be known till the Day of Account." From the circles in which the unnamed writer moves it is evident that many of those with whom he comes in contact share more or less in the opinions he himself holds. He judges that these same opinions are more wide-spread than is generally supposed. "There is," he says, "as deep an agitation in the Roman Catholic Church today as there has ever been. The fire smoulders;

when and where the flames will break forth God only knoweth. But for those who desire truth to prevail there is a terrible responsibility if they 'break the bruised reed or quench the smoking flax.'"

The difficulty of breaking with Rome is referred to. The writer seems to accept the current statement that most of the priests who withdraw from Rome have been men of immoral character and degraded habits. Whether this is true or not it has the effect of making many hesitate to leave that Church, lest their motives be suspected or their characters assailed. The writer is also clearly of opinion that Papal infallibility decreed by the Vatican Council was a rude shock to many intelligent and reflecting Catholics. It was accepted by the mass of the people because, in this writer's estimation, "they were either too indifferent or too ignorant to enquire further." "But," he adds, "there are men who felt, men who thought, men who wept tears of agony in silence; for who dare trust his fellow in a Church where the least utterance of opinion is followed by such condign punishment?"

According to this testimony though "the Inquisition no longer burns, it cuts all the same." He then narrates the case of a bishop, a friend of his, who went to Rome, like many other bishops, firmly opposed to the dogma of Papal infallibility and determined to vote against it. The opponents of the proposal were plied with personal persuasions, entreaties, threats, and yielded. Says this Roman Catholic Layman, "I saw that bishop after his return, heart-broken, infinitely sad; he died soon after. 'But why,' I said, 'did you vote against your conscience?' 'What was my conscience,' he replied, 'in comparison with the conscience of the Pope? How could I believe myself right when so many wiser and holier men believed me to be wrong?' The earnest remonstrances of Bishop Strossmayer are referred to and quoted at some length, and then the writer proceeds to say: "How many thousands, how many millions sank into the depths of despair, in consequence of this decision, can never be known this side of eternity. It is only now that the personal power and personal claim of the Pope to exercise that power in politics is being enforced that the multitude has begun to realize what was done in the Vatican Council. Thought is stirred, action is sure to follow," What do these significant opinions portend?

Books and Magazines.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs)—The August number opens with a very interesting paper on "The Landmarks of History," by the Editor. "Round about England" and "Vagabond Vignettes" are continued. Professor F. H. Wallace, B.D., writes an able paper on "Christianity and Other Faiths," and Hugh Johnstone, M.A., has a short contribution on "Palestine in the Time of Christ." Amelia Barr's story is continued. The number as a whole is an excellent one.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The August number of the *Atlantic Monthly* is characterized by a pleasing variety and range of topics. South Carolina is the scene of the opening article, "The Mistress of Sydenham Plantation," by Sarah Orne Jewett. "A Bishop of the Fifth Century" is an interesting and scholarly article. Edmund Noble is the author of "A Call on 'Mother Moscow.'" In "An Enchanted Day" Julia C. R. Dorr gives a refreshing pen-picture of a delightful excursion in bonny Scotland. The serials of this number are the concluding chapters of "Yone Santo," and two further instalments of the highly-coloured romance by Charles Egbert Craddock, "The Despot of Broomsedge Cove," a story which abundantly sustains the author's high reputation. Two practical contributions are Horace E. Scudder's article on "Literature in the Public Schools," and an unsigned but powerful review of the new book of "Political Essays," by James Russell Lowell. Another practical contribution is furnished by President Eliot, of Harvard, under the caption "Can School Programmes be shortened and enriched?" William H. Downes discourses on "Boston Painters and Paintings; Agnes L. Carter writes about "John Evelyn's Daughter;" and William Cranston Lawton adds a brilliant essay on "The Prometheus of Æschylus." The poetry of this number is by Helen Grey Cone and Lucy C. Bull.

THE MISSIONARY WORLD.

MISSION WORK ON LAKE NYASSA.

The one outlet for the waters of Lake Nyassa is the River Shiré, which flows into the Zambesi. Except for a short distance in one part, this river is navigable throughout its course. Some sixty or seventy miles after it leaves the lake it takes a bend westward, and here, below Mathope, a station of the African Lakes Company, it becomes unnavigable by reason of the Murchison Cataracts. Below these is another station of the African Lakes Company at Katunga's, and from here there is no further difficulty in navigating the river. All goods, therefore, and passengers bound for Nyassa, are landed from the African Lakes Company's steamer at Katunga's, and after a journey of some seventy miles across a ridge of high ground are put on the river again at Matope. About half way between Katunga's and Matope is the African Lakes Company's store and settlement at Mandala, and little more than a mile from it the flourishing mission village of Blantyre of the Established Church of Scotland. It is wonderful to see this village, with its gardens, schools and houses, in the midst of Africa. The writer has twice within the last three years when visiting Nyassa experienced the generous hospitality of Mandala and Blantyre, and so can speak from his own personal observation. Being situated on high ground, the climate is much more favourable to Europeans than is the case in most other mission stations in that region. It is easier also, for the same reason, to grow fruits and vegetables imported from Europe. It is difficult to over-estimate the effect of such a settlement as a civilizing agency in the country. Mr. Hetherwick, who was in charge of the station for some time in Mr. Scott's absence, has mastered the language of the great Yao tribe, and has lately published a translation of St. Matthew's Gospel which shows a wonderful grasp of the genius of the language. Mr. Hetherwick has now returned to his mission station, some fifty miles to the north-east, under Mount Zomba. Mr. Scott is said to be equally a master of Chinyanja, the language of the Nyassa tribes. The English Government have recognized the important influence these settlements are likely to have by appointing a Consul at Nyassa, who has lately built a house close to the flourishing coffee and sugar plantation of Mr. Buchanan under Mount Zomba, some forty miles from Blantyre, and near Lake Kilwa or Shirwa. Mr. Buchanan is also a good Yao scholar, and takes care to teach the people who come to him in considerable numbers for employment. Situated high up on the slopes of Mount Zomba, which rises precipitously above it,—the streams which rush down from its summit being diverted and distributed so as to form a system of irrigation for the different crops,—Mr. Buchanan's plantation is a picture of beauty and prosperity, and offers every prospect of health and permanence. But all these settlements must depend very much for their welfare on their waterway to the coast—the Rivers Shiré and Zambesi. They were established under the belief that this waterway would be always open to them without interference. It would be very disastrous if they felt that they were entirely at the mercy of what the Portuguese on the coast might at any time choose to do. Those who live there have good reason to watch jealously any encroachment on liberties hitherto enjoyed and supposed to be guaranteed, and there is no doubt that a little firmness on the part of the English Government is all that is wanted for their adequate protection. The difficulties of establishing missions in the region of Nyassa are sufficiently great without any obstacles being put in their way by a European power.

When we come to Lake Nyassa itself we find missions established on each side of the lake. On the west side are the stations at Cape Maclear and Bandawé while connected with the latter are sub-stations, amongst which is an important mission to the Angoni a marauding tribe of Zulu origin. Dr. Laws at Bandawé has been a long time in the country, and has thoroughly won the confidence of the people. On one occasion when the writer visited him some 500 or 600 people assembled in his schools, in which large numbers of children are taught daily. . . . All this work is threatened, as well as that of the Universities' Mission, on the east side of the lake, if the African Lakes Company is to be the subject to hindrances on the river below.

## Choice Literature.

## A MODERN JACOB.

BY HESTER STUART.

## CHAPTER II.—AN EXCHANGE OF CONFIDENCE.

Dinner being cleared away, the two ladies resorted to the sitting room, which was a degree finer, and several degrees less cheerful than the kitchen; where, being settled with her sewing, Mrs. Balcome proceeded to unburden her mind, sure of sympathy, if not of help.

"The trouble begun when the boys went down to Connecticut to work last winter. You know, Ursuly, what the Bible says about 'the bird that wanders from its nest'?"

Mrs. Roper nodded a ready assent, without feeling at all sure that she did know.

Well, that was just the case with the boys. They'd always had their little quarrels, like all boys. Jacob would think that Joel shirked the work, and Joel would complain that Jacob got the best of everything. But they were real fond of each other, and their quarrels didn't last. But ever since they came home there's been downright ill-will between them; and they, twins, who ought to love each other more than other brothers! It almost breaks my heart." Here Mrs. Balcome felt in her pocket for her handkerchief, and not finding it, wiped her eyes with a corner of her apron.

"Can't you find out what's betwixt them?" asked Mrs. Roper, measuring the stocking she was knitting on her finger.

"Oh! I found out long ago. It's a girl down there. Her name is Rhody Miller."

Mrs. Balcome spoke the name as though it should have been Jezebel.

"The boys boarded next house to her father's, and Joel was just bewitched with her; out every evening to singing school, and sociables and sleigh rides and—everywhere," she ended comprehensively.

"Why, I should think you'd be real pleased at the idea, Sophy," said Mrs. Roper. "She'd be lots of company for you, and just think what a sight of help she'd be around the house, if she's a likely girl."

"Well, that's just what she ain't," replied Mrs. Balcome, laying down her work in order to give full emphasis to her answer. "She's a gigglin', dancin', idle girl, who thinks of nothing but fine feathers and beaux. And, above all, she's a scoffer."

"What?" cried Mrs. Roper, as though her ears must have deceived her.

"A scoffer!" repeated Mrs. Balcome. "Who makes sport of the Bible and religion, and the Church, and everything."

"A regular daughter of—of—what was the name of the family Esau married into, Sophy?" queried Mrs. Roper, as though the family might have lived in the next town.

"Was it Heth?" asked Mrs. Balcome doubtfully. "But it don't make any difference what the name is, she's one of them."

"Are they really bespoken?" asked Mrs. Roper, her knitting falling quite unheeded under the interest of the story.

"I suppose so," answered Mrs. Balcome hopelessly. "Joel hasn't said much about it, but Jacob told us when they first came home how things had been goin' on; and a while ago a young man down there wrote him that his Rhody Miller was showing round a ring which she said Joel gave her. One night father and I was sitting alone at dusk, and Joel came in, and started to say something about her, but Jacob had been telling father something that very afternoon, and he started up and says, 'I don't want to hear a word about that Jezebel,' and Joel went right out of the room without another word."

"Why, why!" said Mrs. Roper, "wan't that a little bit ha'sh?"

"I'm afraid it was," sighed Mrs. Balcome. "Reuben's a little quick in his temper. I often tell him Joel takes his straight from his father. I never said so to anybody before, Ursuly, but Joel always seemed a little bit nearer to me than Jacob. Perhaps it is because he was always getting into scrapes, and I had to stand betwixt him and his father; but there was never anything mean or underhanded about him, and I never loved him better than when he would come and put his arms round my neck and be so dreadful sorry for what he'd done. But Jacob always kept along about so, and never seemed to need to be forgiven for anything."

"I've sometimes thought," said Mrs. Roper, "that that's the way God feels towards us; that He's better pleased with us when He sees us real sorry for some thing we've done, than when we are pretty good all the time, and think we are about right. And it's according to Scripture, ain't it, Sophy?"

"Perhaps so; only it seems to kinder take away the credit for being obedient. But whether it is or not, that's the way I feel toward my poor boy. And now to see him goin' about with such a sober face; never saying anything unless he's spoken to, and staying by himself most all the time. It's just a-killin' me, Ursuly;" and Mrs. Balcome gave way to bitter tears.

"Oh I don't, Sophy," cried Mrs. Roper, the tears running down her face. "Mebby 'twill come out all right. The girl may be better than you think. Perhaps Jacob's a little prejudiced. Why don't you write to somebody down there? To the minister or one of the elders."

"I never thought of that; but it won't do any good. Jacob had every chance to judge of her, and we can always take his work. I don't see, Ursuly, why this should have come upon us. And here's your son engaged to a good stiddy girl; just the one you'd a-picked out for him."

Mrs. Roper's new alpaca heaved with a silent laugh. "We came near having a time with Ad'niram on that very point, but we kinder steered him round it," she said, with a slow curving motion of her fat hand. "You see, when the Tuckers took that farm next to ours, Ad'niram

was just carried gway with Ad'lizy. I used to find scraps of paper in his pockets when I mended his clothes, where he'd written 'Ad'niram and Ad'lizy,' together. I guess it kinder pleased him that their names were sorter like. And she was a pretty creature, with those blue eyes, and that snarl of yellow hair; and she had such soft baby ways, you naturally felt like putting your arms round her and cuddlin' her—but shiftless!" And the speaker held up both hands in despair at conveying any adequate idea of such shiftlessness. "You know her pa was always called 'Slipshod Tucker'—he was so shaky and lazy; and her ma wasn't much better. Well, when we see how things were goin', we did feel dretfully. Nathan and me talked it over, and we decided 'twouldn't be of any use to try to drive Ad'niram, for he'd be sure to take the bit in his teeth, and bolt. So we never said anything against Ad'lizy, and I'd invite her over to tea once in a while; and when she came, Lyddy always took special pains to look slick, and have her hair nice and smooth, and a clean collar or ruffle on. I always set the two girls together at the table, and he couldn't help seeing the difference. Then I send him over there on errands, and he'd come back lookin' pretty sober, though he wouldn't say a word. Finally, one morning, when Mis' Tucker was away, and I thought things would be about as cluttered as they ever were, I sent him over to see if Ad'lizy could lend me some bread, for mine had soured. He came back pretty quick with it, and I wish you could have seen it; dingy and slack-baked, and the bottom all black off the pan.

"But I put it on the table, and Ad'niram took a piece, as gritty as you please. How he swallowed it beats me; for if there's anything Ad'niram hates, it's slacked baked bread. But that night, instead of goin' over to Tuckers, he hitched up and drove down to the Falls, to see Janet, and pretty soon it was all settled betwixt them, and glad am I."

"Will they be married soon?" asked Mrs. Balcome.

"They expect to be sometime in March; and such a settin' out as Janet's goin' to have. No end of beddin' and table linen and dishes. She's goin' to have Grandma Reed's china," said Mrs. Roper, in a tone which indicated that the Reed China was something worth having.

"You don't say so!" said Mrs. Balcome, suitably impressed. "I didn't suppose Grandma Reed would let that go as long as she lived. I never saw it but once—when she had her golden wedding—but I always did think that little blue sprig was the neatest thing in China. Are they coming home to live?"

"No," answered Mrs. Roper. "Ad'niram wanted to, because he thought father and me needed him. But I said to him 'No; I love Janet now, and I want to keep on loving her; and if we lived together, I mightn't.' Janet's ma has learned her to work in her way, and I have my way, and 'tain't worth while to make hard feelings over whether brown bread is better baked or steamed; or whether the kitchen floor ought to be hand-washed or mopped. She's a tidy, sensible girl, and she'll get along without watchin'. They're going to have the little red house where Nathan and me began. We stayed there ten years, and Lyddy and Ad'niram were both born there. Nathan's goin' to fix it all up and give them a start in the furnishin'; and the best I can wish for them is that they may be happy as we were. I've always been dretful thankful to Mother Roper that she didn't want us to come home at first."

Mrs. Balcome rose, and shook out her work, picking up carefully the threads that fell from it, and rolling them into a little ball.

"I'm goin' to get an early tea, Ursuly," she said, "and I do hope Nathan will be persuaded to stay. There's a moon to-night, and if you don't get home till ten o'clock, 'twon't hurt anybody."

"He won't need much urg'in'," responded Mrs. Roper, folding up her knitting, and following her hostess into the kitchen determined to improve the time to the utmost.

In the midst of the pleasant bustle preceding supper, the outer door opened, and a young man came quietly in, the stillness of his entrance being more marked because, judging from his makeup, he ought to have come in with a laugh and a whistle. He was a tall, broad-shouldered fellow, carrying his head well back; a head covered with a thick crop of dark curly hair. He had grey eyes, looking straight out from under darker brows and lashes, and a full mobile mouth, just now set in a way evidently foreign to it. When he saw who the visitor was, his face relaxed, and crossing the room with a free, swinging gait, he took the pudgy hand held out to him.

"Bless me, Joel! I do believe you are taller than you were the last time I saw you. Are you ever going to get your growth?" chirped Mrs. Roper, holding fast to the big brown hand. "Ad'niram measured the other night, and he just clears five feet ten; now you must be taller than that."

The round blue eyes travelled up and down the tall figure.

"Five feet 'leven and a half," he answered, with a smile which showed his white teeth, and made his face a very winning one.

"Dear me; and I remember you when you wasn't more than a foot and a half long. I held you in my arms when you was only a week old, and you doubled your little fists and struck out right and left, as lively as a cricket."

The young man laughed at these reminiscences, and gave the conversation a new turn by asking, "What's Ad'niram up to nowadays?"

"He's pretty busy just now, helping father fix up the little red house. He and Janet are going to be married in March, and set up housekeeping there. He charged me to tell you that he should be downright mad with you if you wasn't one of the first ones to come and see him in his new home. You know, Ad'niram always set great store by you."

"I should be glad to come, but I sha'n't probably be here then," he said, the sternness settling over his face again like a cloud.

"Now, Joel, I hope you ain't goin' to do anything rash," said Mrs. Roper, laying her hand on the young man's arm.

"You seem almost like one of my own family, and 'twould hurt me sorely to have you unhappy through any fault of your own. You know what the Bible says, 'Honor thy father and thy mother'?"

"I believe it also says, 'Fathers, provoke not your children to wrath, doesn't it?' he asked. "And that's just what my father has done. He's set himself like a flint against the best girl in the world, and he won't hear a word in her defense. I know who's work it is; it's Jacob's; but father's ready to take his word against mind. He says if I marry Rhody I'm no son of his, and I needn't ever come back here;" and there was a sudden catch in his voice.

"No! Now did your father really say that? That's just a little set; but perhaps he'll see reason to change his mind. Keep up a good heart, and don't you do anything that ain't right and square."

Just then Mrs. Balcome re-appeared from the pantry. "They're all coming together," she said. "Nathan, and father, and Jacob; they must have met at the Forks. And with much stamping and clattering the little procession drew up to the door. Mr. Roper's resolution to return proved vulnerable, and soon the tall white horse was munching in the barn, and his owner imitating him in milder form at the supper table.

"How'd the meeting go, Nathan?" asked Mr. Balcome. For the meeting at which Mr. Roper had assisted was called for no less a question than the building of a railroad from the Corners to the next town.

"'Twould have been a unanimous thing if it hadn't been for Si Clapp," replied Mr. Roper. "He stood out against it. I've got my opinion of him; and that is, he don't know enough to ache when he's in pain." And Mr. Roper poured down a cup of scalding hot tea without so much as winking.

Nobody objected to this estimate of Mr. Clapp, and the talk turned on the cost of the road, and its probable returns. "I should like to own some of the stock," said Jacob Balcome. "I believe it's going to pay tiptop."

"Most as well as Squire Lovell's mortgages," said Mr. Roper. "They told me over to the Corners that he'd actually been a-gettin' ten per cent. out of some of those poor fellows; they say 'tain't all his money he lends, but that he lends for somebody else."

"If people want money bad enough to pay ten per cent., I don't see why the Squire shouldn't take it. A thing's worth what it will bring," said Jacob, turning the plate of cake he was passing so as to keep the largest piece toward himself.

With the afternoon's conversation and some newly-awakened suspicions in her mind, Mrs. Roper studied closely the face across the table.

It was a long, narrow one, with high cheek bones and a retreating forehead, over which the skin seemed tightly drawn. The dull-colored hair was combed smoothly back, and the thin beard neatly trimmed. The eyes were light and very near together, and Mrs. Roper noticed something about them which she had never noticed before; and that was that they seldom looked at the person to whom their owner was speaking, but were apt to come back furtively a minute afterward.

"Ursuly," said Mr. Roper on their way home, flicking the tall white horse lightly, "did you notice how Jacob squirmed when I spoke of Squire Lovell? I believe he's put money in the Squire's pocket. He's always been a grasping sort of fellow, and he wouldn't object to ten per cent. His folks don't seem to see it, but other people do."

"He's in good and reg'lar standing," replied his wife, "and I dunno as we ought to say such things about him. But somehow I feel dretful mistrustful of him, especially since this afternoon; and I might as well tell you about it now, when there won't anybody else hear." Mrs. Roper moved up closer to the little man, who responded by tucking the buffalo robe carefully about her.

He listened in silence to the story, shaking his head now and then.

"That's unnatural," he said in regard to Mr. Balcome's threat to disown his son; "and it's unscriptural, too. That ain't the way the Lord serves us. He lays the rod on us sometimes, and pretty hard, too, but He don't tell us that we sha'n't come back."

"Do you suppose, Ursuly, we could ever turn off Lyddy and Ad'niram, and say that they wasn't our children and shouldn't be? Of course if they went off and wouldn't come back, or died away from home, we couldn't help that; but as long as they was alive and wanted to come, do you suppose we should ever say No? It's ridiculous! Go long, General;" and the tall white horse went off at such a rattling pace that conversation was practically suspended.

(To be continued.)

## THE NUMBER OF THE STARS.

The total number of stars one can see will depend very largely upon the clearness of the atmosphere and the keenness of the eye. There are in the whole celestial sphere about 6,000 stars visible to an ordinarily good eye. Of these, however, we can never see more than a fraction at any one time, because a half of the sphere is always below the horizon. If we could see a star in the horizon, as easily as in the zenith, a half of the whole number, or 3,000, would be visible any clear night. But stars near the horizon are seen through to great a thickness of atmosphere as greatly to obscure their light, and only the brightest ones can there be seen. As a result of this obscuration, it is not likely that more than 2,000 stars can ever be taken in a single view by any ordinary eye. About 2,000 other stars are so near the South Pole that they never rise in our latitudes. Hence, out of 6,000 supposed to be visible, only 4,000 ever come within the range of our vision, unless we make a journey towards the equator.

As telescopic power is increased, we still find stars of fainter and fainter light. But the number cannot go on increasing forever in the same ratio as with the brighter ones.

nitudes, because, if it did, the whole sky would be a blaze of starlight. If telescopes with powers far exceeding our present ones were made, they would no doubt show new stars of the twentieth and twenty-first, etc., magnitudes. But it is highly probable that the number of such successive orders of stars would not increase in the same ratio as is observed in the eighth, ninth, and tenth magnitudes, for example. The enormous labour of estimating the number of stars of such classes will long prevent the accumulation of statistics on this question; but this much is certain, that in special regions of the sky, which have been searchingly examined by various telescopes of successively increasing apertures, the number of new stars found is by no means in proportion to the increased instrumental power. If this is found to be true elsewhere, the conclusion may be that, after all, the stellar system can be experimentally shown to be of finite extent and to contain only a finite number of stars. In the whole sky an eye of average power will see about 6,000 stars, as I have just said. With a telescope this number is greatly increased, and the most powerful telescopes of modern times will show more than 60,000,000 stars. Of this number, not one out of one hundred has ever been catalogued at all. . . . In all, 314,926 stars, from the first to the nine and a-half magnitudes, are contained in the northern sky; or about 600,000 in both hemispheres. All of these can be seen with three-inch object-glass.—*Professor E. S. Holden, in the August Century.*

FOR THE CANADA PRESBYTERIAN.

REGRET.

BY R. W. ARNOT.

Oh! give me back the years  
I squandered, reckless, following illusion  
With pleasure's phantom forms whose fruit is but  
confusion,  
And a vain regret that sears  
The memory like some acid deep inbiting  
The purest silver, and recording lines inditing  
In black relief appears.

So stood I on the brink  
Of life, on either hand delicious dreams unshattered,  
And strown before me choicest gifts were scattered,  
With many a golden link  
Joined to desires that, surging in my brain,  
False prophet promised pleasure without pain  
And bade me drink.

And deep the cup I drained  
Of wine from the Gomorrah's grapes expressed,  
While thirst unquenched the bitter truth confessed,  
The loss I gained;  
The "Blood" may cleanse but naught can e'er efface  
Sin's burning footsteps, or in man replace  
A soul unstained.

THE POPULAR IDEA OF A READING BOOK.

This indifference to the higher functions of literature, this disposition to regard the reading book as mainly a means for promoting an acquaintance with the forms of written speech,—whence is its origin? Why is it that with the whole realm of English literature open to the text-book maker, there should have been, until recently, almost an entire disregard of it, especially in the construction of those grades of reading books which are co-extensive with the school life of the vast majority of American children? I think the answer will be found in the power of this great institution of common schools to compel those who serve it to partake of its spirit, to be strongly affected by the very character of the life which they are seeking to shape. To see the bearings of this, we must take into view the whole mass of literature for the young.

The period of fifty years last past has witnessed an increasing volume of this literature, and also the growth of a sentiment in favour of it. The disposition to separate the reading of the young from the reading of the mature is of very modern development, and it has resulted in the creation of a distinct order of books, magazines, and papers. Not only has there been great industry in authorship, but great industry also in editorial work. The classics of literature have been drawn upon not so much through selection as through adaptation. Great works, whose greatness lay much in their perfection of form, have been diminished and brought low for the use of the young. The accumulation of this great body of reading matter—we can scarcely call it literature—has been largely in consequence of the immense addition to the reading population, caused by the extension of the common school system. When the children of a nation are taken at the age of five or six, and kept eight or ten years at school, and this schooling becomes the great feature of their life, dominating their activity and determining the character of their thought, it is natural that books and reading should be largely accessory, and that the quality of the audience should largely affect the kind of speech which is addressed to it. In a general way this great horde of young readers in America has created a large number of special writers for the young, and both readers and writers have been governed by the American life which they lead.

Now the text-books in reading which have prevailed in our schools have come under this influence,—an influence pervasive and unstudied rather than acute and determined. The quantitative, and not the qualitative, test has been regarded. By no preconceived signal, but in obedience to the law of their social and literary life, the makers of reading books began to disregard English standards, and to fill these books with the common-place of their own writing and that of those about them. They lost their sense of literature as a fine art, and looked upon it only as an exercise in elocution and the vehicle for knowledge, or, at the highest, for ethics and patriotic sentiment. They lost also their ap-

prehension of the power of great literature in its wholes, and made their books collections of fragments. There are two facts which signally characterize the condition of the popular mind under this regime; first, that literature is relegated to the higher grades as something to be studied; and, secondly, that the newspaper is advocated as a reading book in schools. So remote has literature come to be in the popular conception. This state of things may have been inevitable; it is none the less deplorable.—*Horace E. Scudder, in August Atlantic.*

A SERMON BY FATHER TAYLOR.

I once heard Father Taylor preach a sermon on the Atonement. It was all in a style that nobody but a sailor could understand, a style that every sailor could comprehend, although a treatise on this subject from an up-town pulpit would have been "Greek" to him. This was one of the passages: "You are dead in trespasses and sins, and buried too, down in the lower hold amongst the ballast, and you can't get out, for there is a ton of sin on the main hatch. You shin up the stanchions and try to get it open, but you can't. You rig a purchase. You get your handspikes, capstan bars, and watch tackles, but they are no good. You can't start it. Then you begin to sing out for help. You hail all the saints you think are on deck, but they can't help you. At last you hail Jesus Christ. He comes straight along. All he wanted was to be asked. He just claps his shoulder to that ton of sin. It rolls off, and then He says, 'Shipmates, come out!' Well, if you don't come out, it is all your own fault."

It was on the Sunday before a State election. Briggs was the candidate of the Whig party, but Father Taylor desired that he should be elected because he was a religious man. This was his prayer: "O Lord, give us good men to rule over us, just men, temperance men, Christian men, men who fear Thee, who obey Thy commandments, men who—But, O Lord, what's the use of veering and hauling and pointing all round the compass? Give us George N. Briggs for governor!" His prayer was answered on the next day.

Father Taylor was eloquent, humorous, and pathetic by turns. Sometimes all these characteristics seemed to be merged in one. These and many others of his traits interested me, but I loved him because, first and last and all the time, he was the sailor's friend.—*John Codman, in the August Century.*

A TERRIBLE TROPICAL SNAKE.

There are eight varieties of him (the fer-de-lance), the most common being the gray speckled with black, precisely the colour that enables the monster to hide himself among the roots of the trees by simply coiling about them and concealing his triangular head. Sometimes he is a beautiful flower yellow; then he may never be distinguished from the bunch of bright bananas, among which he hangs coiled; or he may be a dark yellow, or a yellowish-brown, or the colour of wine lees speckled with pink and black, or a perfect ash tint, or black with a yellow belly, or black with a rose belly—all hues of tropical mould, of old bark, of putrefying trees, of forest detritus. The iris of the eye is orange, with red flashes; at night it glows like incandescent charcoal.

And the fer-de-lance reigns absolute king over the mountains and the ravines; he is lord of the forests and solitudes by day, and by night he extends his dominion over the public roads, the familiar paths, the parks, the pleasure resorts. People must remain at home after dark unless they dwell in the city itself; if you happen to be out visiting after sunset, only a mile from town, your friends will caution you anxiously not to follow the boulevard as you go back, and to keep as closely as possible to the very centre of the path. Even in the brightest noon you cannot venture to enter the woods unescorted; you cannot trust your eyes to detect danger; at any moment a seeming branch, a knot of lianas, a pink or gray root, a clump of pendent yellow fruit, may suddenly take life, writhe, swell, stretch, spring, strike. Then you will need aid in-deed, and most quickly; for within the space of a few heart-beats the stricken flesh chills, tumefies, softens, changes colour, spots violaceously, and an icy coldness crawls through all the blood. If the physician or the *panseur* arrives in time, and no artery or vein has been directly pierced, there is hope; but the danger is not passed when life has been saved. Necrosis of the tissues begins; the flesh corrupts, tatters, tumbles from the bone; and the colours of its putrefaction are frightful mockeries of the hues of vegetable death, of forest decomposition, the ghastly pinks and grays and yellows of rotting trunks and roots melting back into the thick fetid clay that gave them birth. You moulder as the trees moulder; you crumble and dissolve as dissolves the substance of the balatas and the palms and the acomats; the Death-of-the-Woods has seized upon you!

And this pestilence that walketh in darkness, this destruction that wasteth at noonday, may not be exorcised. Each female produces viviparously from forty to sixty young at a birth. The haunts of the creature are in many cases inaccessible, inexorable; its multiplication is prodigious; it is only the surplus of the swarming that overpours in the cane fields, and makes its high roads perilous after sunset, yet to destroy 300 or 400 thanatophidia on a single small plantation during the lapse of twelve months has not been uncommon. The introduction of the mangouste (the ichneumon) may, it is hoped, do much toward protecting the workers in the cane fields and on the cocoa and coffee plantations; but the mangouste's powers are limited, and the ocean of death is illimitable.—*Lafcadio Hearn, in Harper's Magazine for August.*

THE prevalence of neological and sceptical opinions among the French clergy of the Protestant Church has been greatly exaggerated. Of the 1,200 or more ministers of the various Protestant bodies not more than 200 can be said to hold objectionable views.

British and Foreign.

THE Rev. J. D. Powell, of Belfast, vice-president of the Irish Wesleyan Conference, is dead.

THE eightieth anniversary of the birthday of Sir Peter Coats was celebrated at Auchindrane lately; the display of fireworks was visible at Ayr.

TWO stands of colours, one of the 26th Cameronians and the other of the old Scots brigade, have been added to the collection in St. Giles's Church.

AT the Plymouth celebration of the tercentenary of the Armada, representatives were present of the families of Drake, Frobiher and Hawkins.

A SCOTCH paper put it this way: Lord Lorne, undeterred by past failures, is about to publish another volume of verse under the title of "A Love Idyll."

DR. F. F. ELLINWOOD, of New York, preached the annual sermon in behalf of the Kennett Bible and missionary society in Clackmannan Parish Church lately.

THE Rev. George Milne Rae, M.A., secretary of the mission at Madras, left Bombay on 21st ult. for Scotland, and expects to return at the beginning of October.

DURING the sittings at Manchester of the United Free Methodist Conference, burglars rifled the secretary's box and carried off the contents of the missionary boxes.

THE number of visitors to the Glasgow Exhibition has reached over 2,000,000. It took thirty days to complete the first million and thirty-three to complete the second.

DR. BRUCE LOW, reporting on the prevalence of diphtheria at Enfield, shows that the disease is spread by the habit of the surviving members of a family kissing their dead.

THE Rev. Daniel Jones has resigned the pastorate of the Fabias Baptist Chapel, Liverpool, in order to join the British Society for the propagation of the Gospel among the Jews.

A TABLET is about to be placed on the front wall of the house in Lothian Street, Edinburgh, in which Charles Darwin lodged when he was a student in the Scottish capital.

THE students at present pursuing theological courses among the Protestants in France exceed 200. Besides these, there are a number studying in Germany, Switzerland and Scotland.

DR. SOMERVILLE, of Glasgow, who is at present sojourning at Moffat, preached there on a recent Sunday to an overflowing congregation with his accustomed eloquence and spiritual energy.

AN Australian journal, in a memoir of Rev. Robert Dey, of Murrumbidgee, New South Wales, asserts that his native county of Aberdeen produces one-fourth of all the ministers of all denominations in Scotland.

DR. THAIN DAVIDSON has gone for some weeks rest to Barmouth in North Wales. His Church in Islington is to be closed for a few Sundays for painting and repairs, the congregation meeting meanwhile in the Agricultural Hall.

DR. G. F. PENTECOST, who has arrived in London with his wife and several members of his family, after a period of rest and travel will commence evangelistic work in the autumn in Dublin where Mr. Stebbins will probably join him.

LORD BREADALBANE, having found amongst some old manuscripts a volume of the records of New Kirk Session, Edinburgh, for the year 1704, has handed it to the Convener of the Assembly Committee on the records of the Church.

THERE is a proposal on foot to nominate Sir George Bruce for the Moderatorship of the next English Presbyterian Synod. He has been an active elder for many years and has rendered important service to the Church at large.

THE *Ardrossan Herald* recalls the fact that Rev. John McNeill preached in the Free Church there, while its pulpit was vacant and adds that, though favoured by many, his unconventional form of expression was considered by others too coarse for Ardrossan.

THE Bengal Mission of the Free Church mourns the loss of one of her most effective agents in the person of Rev. Boiconto Nath De, in charge of the Mahanad district for the last four or five years, and for the preceding twenty years superintendent of the Culna Mission.

A STAINED-GLASS window has been placed in the transept of the new parish church of Moffat in memory of Rev. Alexander Johnston by his grandson, Mr. William Tod, of Heathery Haugh. Mr. Johnston was minister of Moffat from 1800 to 1851, where he died in his eight-sixty year.

AT the last of the present course of services conducted in Newsome's circus, Edinburgh, by Rev. John McNeill upwards of a thousand people were unable to procure admission. Mr. McNeill goes to Strathpeffer for a holiday and will resume the circus services when he returns at the end of September.

LORD POLWARTH presided at the great missionary meeting in the Free Assembly Hall, at which Dr. Pierson, of Philadelphia, expressed his belief that there had been no convention held on any part of the earth's surface to compare in regard to character and possible results with the recent conference in London.

DR. PARKER, says that to Scotland he confidently looks for the beginning of a movement that will secure a readjustment of the whole question of creeds. "Scotland is reputed to be the stronghold of orthodoxy, and therefore is qualified to take the initiative in this sacred and most useful revolution. No heretic can do it."

THE Rev. William Mearns, D.D., has been presented with an address from the Kirk Session and parishioners of Kinross on attaining his ministerial jubilee. Ordained in 1838 at Glenrines, he was translated five years later to Kinross, the charge of which he continued to hold till the end of 1886, when he resigned.

## Ministers and Churches.

THE Rev. Thomas Macadam, of Strathroy, has been appointed Moderator of Watford Session during the vacancy.

THE Gravenhurst *Banner* says: The sacrament of the Lord's supper will be dispensed in the Presbyterian Church next Sabbath by the Rev. J. Leishman, assisted by the Rev. Dr. Gray, of Orillia. Mr. Leishman occupied the pulpit last Sabbath, and preached two excellent sermons; he has a good delivery, and his subjects were logically reasoned out, showing a well-trained mind.

THE committee of the congregation of St. Paul's Presbyterian Church, Daly Street, Ottawa, met lately, and considered the tenders for the proposed new building. The cost of the construction will be about \$17,000. The new building will be alongside the present church. A portion of the walls of the old building will probably be utilised in the new structure, which, however, will not be interfered with, but used as a place of worship until the new edifice is complete.

THE Perth *Expositor* says: The Rev. Hunter Craig, is at present delivering a course of sermons on Sabbath mornings, at St. Andrew's Church, on the great promise of the outpouring of God's Spirit (Isaiah xlv. 3, 4). In the Sabbath evenings, on man's right position in God's moral universe (2 Cor. v. 17), and on Wednesday evenings at eight o'clock, on the parables of the heavenly kingdom (Matt. xiii.) Mr. Craig will remain in charge of St. Andrew's congregation for five weeks longer, when Mr. Scott is expected to resume his labours.

THE Rev. Dr. King occupied the Presbyterian pulpit on a recent Sunday, it being the second anniversary of Rev. James Todd's induction as pastor of the congregation at Minnedosa. A conversation was held in the church on Monday evening, at which no less than seven ministers "made a few remarks." Vocal and instrumental music made up the programme, sandwiched with liberal allowances of strawberries and cream, ice cream and lemonade, which were dispensed in the lecture room by the ladies. The receipts were gratifying to the managers.

ON Tuesday, May the 7th inst, the members of the Kirkwall Young People's Society of Christian Endeavour, with a few other members of the congregation, to the number of fifty, gathered in the manse and surprised the pastor and his family by presenting to him an admirable address, signed by W. B. Dickson and Fanny Fosyth, on behalf of the others. Mr. Carruthers made a brief and feeling reply, after which the young friends unloaded their baskets and lighted up the darkness with lamps and partook of refreshments on the lawn in front of the manse. After a few hours happy intercourse together, the pastor led the friends in prayer. Mr. Carruthers left home next morning for the Algoma district.

ST. ANDREW'S Church Sunday school, Guelph, though a little later than usual with their picnic, had a beautiful day last week, and a company of about five hundred gathered on the one and convenient grounds of Mr. Wells, now in charge of Mr. J. J. Sutton, and spent a very happy afternoon and evening. Through the admirable arrangements of the superintendent and teachers, every facility was afforded for enjoyment to both young and old. The refreshments were most appetizing, and were heartily received. The dusk came all too soon to bring the evening's merriment to a close, and by half past eight the grounds were deserted and the children safely at home.

ON Monday evening week the Presbyterian Church, Watford, was thronged with a large and representative gathering, assembled for the purpose of bidding farewell to the Rev. Hugh Cameron, B.A., on the eve of his departure to accept a charge at Morrisburg, in the Brockville Presbytery. After refreshments had been served, Mr. A. Jamieson was called upon to preside. W. F. McLaren, on behalf of the Watford congregation, presented Mr. Cameron with a magnificent bookcase on a secretary. The Ladies' Aid Society presented Mrs. Cameron with a handsome album. The congregation of Knox Church, Warwick, presented a handsome Morocco study chair, and Court Lane, C. O. F., a valuable gold-headed cane. Each presentation was accompanied by a suitable address, and was feelingly acknowledged by the recipient. Brief eulogistic addresses were given by Rev. Messrs. Hay, Henderson and Smith and Dr. Stanley, Thomas White and A. Jamieson. Mr. Cameron's departure is greatly regretted in Watford, as he was highly esteemed for his ability and high Christian character. He leaves for his new home soon.

IN its Morningtown correspondence last week, the *Waterloo Chronicle* has the following reference to the late Mrs. Munro, of the Milverton Presbyterian congregation: There departed this life on Sabbath last, one of the oldest and most highly esteemed residents of the township in the person of Mrs. Munro, mother of the late proprietors of the *Chronicle*. She deceased had been in failing health for about two years and lately became very feeble. Mrs. Munro was a native of Tain, Rosshire, Scotland, and came to Morningtown, with her husband, about thirty-five years ago. Left a widow with a large family twenty-six years ago, she, by industry, good sense and strong faith, grew along successfully and leaves all her family in good circumstances. She was never known to have an enemy, but by her extraordinary kindness of heart and her high Christian attainments, she was a boon to the neighbourhood. She was a member of the Presbyterian Church, and to its doctrines and mode of government she was devotedly attached. Her funeral on Monday was very largely attended and took place at the Millbank Presbyterian cemetery, very appropriate services having been conducted by the Rev. John Kay, of Milverton, assisted by the Rev. F. Wright, of Strathroy, and the Rev. W. M. McKibbin, of Millbank. After seventy years of life here she has entered a higher and nobler life beyond.

THE Rev. Dr. Duval was formally inducted as pastor of Knox Church, Winnipeg, last week. The Rev. Mr.

Hamilton conducted the opening part of the service. A sermon was then delivered by Rev. J. Hogg from the text, "Awake, put on thy strength, O Zion." (Isaiah liii. 1) Dr. Bryce then addressed the new minister. After referring to Dr. Duval's brilliant college course and the probable pleasantness of his work in Knox Church, he said he hoped the members of the congregation would never have any amusements at their entertainments in which they would not like their pastor to take part, and he would like the people to have the pastor with them at their social gatherings. He trusted that Dr. Duval would be able to take a share in the general work of the Church in the North West, and the Presbytery had anticipated his willingness to do so by placing him on the Home Mission Committee and College Board. He hoped the union just made would be attended with the best consequences to all concerned. The ceremonies were concluded by Mr. Baird addressing the congregation on their rights and responsibilities.

TUESDAY week will be a day long to be remembered by the residents of Scotch Block, Ancaster, as on that day there was a grand gathering of old and young at St. Paul's Church, Carlisle, at the induction of the Rev. A. E. Doherty. Divine service was conducted by Dr. Laidlaw, of St. Paul's Church, Hamilton, who gave an excellent discourse. Then the usual questions for such occasions were asked of the Rev. Mr. Doherty, after which the newly-elected pastor was addressed by the Rev. Mr. Fletcher, of Hamilton, and the congregation by Rev. Dr. Laing, of Dundas. After services were over and the usual congratulations to the new pastor, the large crowd adjourned about five p.m., to the Carlisle Hall, where ample justice was done to the well laid tables of dainties, which pen would fail to describe. In the evening a concert was given, Dr. Laidlaw occupying the chair. Addresses were given by Rev. Messrs. Fletcher, of Hamilton; Benton, of Onondaga; Walker, of Binbrook, and Mr. W. Clark, now occupying Dr. Cochrane's Church, Brantford. Rev. Mr. Goodwill gave some selections of music. The Caledonia choir furnished music for the concert. One part of the programme which must not be overlooked was the presentation by Mr. Clark to Dr. Laidlaw of a handsome water pitcher, in the name of the united congregations at Carlisle.

THE induction of the Rev. Dr. McTavish, formerly of Lindsay, into the pastoral charge of the Central Church congregation, this city, took place on Tuesday evening week, a large assemblage being present. The Rev. J. M. Cameron presided. The following ministers were present: Revs. D. J. Macdonnell, James Carmichael, Robert Monteith, Clerk of Presbytery, W. Burns, T. Johnston, D. B. McDonald, E. D. McLaren, J. A. Grant, W. H. Milne, J. McKimley, Dr. Parker, of the Methodist Church, Dr. A. T. Wolff, Alton, Ill., and W. Peattie. The sermon was preached by the Rev. D. B. Macdonald, of Markham. He took for his text 1 John i. 6, and delivered an earnest practical discourse. Mr. Monteith then narrated the steps taken to secure the settlement of Dr. McTavish. The newly-inducted pastor was addressed by Rev. James Carmichael, of King, with much impressiveness and fine feeling. To the Rev. D. J. Macdonnell was assigned the duty of addressing the congregation, which he discharged with his accustomed ability, fervour and vigour. Dr. McTavish has a most honourable record in the ministry which he began a few years ago in St. Andrew's Church, Linusay. Under his care the congregation has enjoyed marked prosperity. Dr. McTavish was called a short time since to St. Andrew's Church, Winnipeg. This call he declined. He enjoys the kindly wishes of his ministerial brethren, and it is anticipated that his connection with the Central Church will be long, happy, useful and prosperous.

THE Owen Sound *Times* says: The Rev. Dr. Moffatt, secretary of the Upper Canada Religious Tract and Book Society, addressed a meeting on Monday evening in the Y. M. C. A. hall, in the interest of the work of the society. After referring to the good work done by colporteurs in Nova Scotia and Manitoba especially, and also on the Welland Canal (where one man was employed all the time), he showed how useful an agency the society was in aiding workers to reach the masses outside of our churches. As previously announced, he followed his remarks concerning the Tract Society's work by an eloquent and stirring lecture on James Garfield, late President of the United States. In glowing language he traced Mr. Garfield's life—step by step rising from the humblest sphere to the highest position in the land by dint of hard work; giving many interesting incidents respecting his struggles to get an education, and of his valiant conduct in the war between the North and South, and drawing most instructive lessons therefrom for the benefit of young men. The lecture was in every way deserving of a much larger audience than was present. At the meeting a committee to act in conjunction with the society was appointed, consisting of the ministers of the town, and Messrs. T. Greig, C. Kramer, J. Tolson, G. Howel, T. C. Robinson and W. P. Telford—the latter gentleman to be secretary-treasurer, and Rev. D. Morrison, president. The reverend gentleman spent two or three days in town, collecting for and seeking to interest our citizens in the work of the Tract Society.

THE second annual meeting of the Woman's Foreign Missionary Society, in connection with the Presbytery of Brandon, was held in Portage la Prairie on July 25. As the Presbytery was in session in the Presbyterian Church, the Baptist Church was kindly placed at the disposal of the ladies for their meeting. This Presbyterian Society now numbers eleven auxiliaries, being an increase of five over last year. Delegates were present from Winnipeg auxiliary (by special invitation), Portage la Prairie, Neepawa, Brandon, Chater, Humberville and Cypress River. Present also a number of ladies from the different churches of the town. The meeting was opened with a short service of song and the usual devotional exercises, after which Mrs. Bell, of Portage la Prairie, read an address of welcome which contained many valuable thoughts and suggestions for our work in the future. Miss Cumming, of Rugby, was to have replied to the address, but, being absent, her reply

was read by Mrs. Haig, of Cypress River. Mrs. Watt, of Winnipeg, thanked the ladies for the kind invitation extended to their auxiliary, and spoke of the great and good work being done by the Woman's Foreign Missionary Societies; the reflex blessings which came to the workers and the elevating tendency of the work engaged in. The President's address was short, but, as usual, earnest and stimulating, dwelling particularly on the necessity of dependence on the Divine Helper—building on the sure foundation—that so our work may stand and be approved of God. The reading of the reports from the different auxiliaries by the secretary and treasurer was next in order, and exhibited a marked increase in the results of the Presbyterian work during the year. Accompanying the Winnipeg ladies were Mrs. Culbertson, of Brooklyn, New York, and Miss Sutherland, of Ontario, who goes out as trained nurse with Dr. and Mrs. Smith to the mission field of Honan, China. Mrs. Culbertson, who spent twenty years of her life in mission work in China, was able to impart much valuable information as to the manners and customs of the Celestials, and aroused the sympathy of all present by a recital of the wrongs and sufferings of the heathen Chinese women. At this stage of the proceedings Mrs. McLeod, president of Portage la Prairie auxiliary, extended a cordial invitation to all present to tea at half past six, in the town hall, to which members of the Presbytery and their friends were also invited. After discussing the work of the past year and the outlook for the coming year, the election of officers was proceeded with and resulted as follows: Mrs. McTavish, Chater, president; Mrs. Murray, Neepawa, Mrs. Bell, Portage la Prairie, Mrs. Haig, Cypress River, vice-presidents; Mrs. McDiarmid, Brandon, treasurer; Mrs. J. Murray, Brandon, corresponding secretary; Mrs. Campbell, Portage la Prairie, recording secretary. In the evening a public meeting was held in the Presbyterian Church, Rev. D. Stalker in the chair. The services began by the singing of an appropriate hymn by the choir. Rev. Mr. McTavish then read a short synopsis of the report of the Woman's Foreign Missionary Society for the year which was received and adopted by the Presbytery in the usual manner. Rev. Mr. Murray, of Neepawa, followed with an earnest address on foreign mission work, and paid a graceful tribute to the women of the Church, as co-labourers in this department of Presbyterian work. Mr. Wilson, of Douglas, was the next speaker, and in his usual eloquent and forcible manner urged the claims of foreign missions on all branches of the Christian Church. The addresses were interspersed with selections by the choir. Mrs. Culbertson having kindly consented to address the meeting was next called upon, and gave a most interesting account of her work in China, and spoke of the progress missions in that country at the present time. A daughter and granddaughter of the speaker are still engaged in mission work in that far distant land. The audience was much interested in Mrs. Culbertson's address, and many came forward to examine the shoes of the Chinese women which she exhibited. Miss Best, teacher in the local mission school, was present with six of her pupils who sang a hymn in a very pleasing manner. Mr. Todd, of Minnedosa, was to have spoken, but as the hour was late the reverend gentleman concluded to reserve his remarks for a future occasion. Rev. Dr. Robertson moved a vote of thanks to Mrs. Culbertson for her very interesting address, and also to the ladies of Portage la Prairie for their hospitality, and the social tea which all had enjoyed so much. The meeting was brought to a close by pronouncing the benediction.

PRESBYTERY OF HURON—This Presbytery met in St. Andrew's Church, Kippen, lately. Rev. Mr. Musgrave was elected Moderator for the ensuing six months. The following standing committees for the current year were appointed: Home Mission—Rev. J. McCoy, Convener; Rev. S. Acheson and J. H. Simpson, with the representative elder from their charges. State of Religion—Rev. A. D. McDonald, Convener; Rev. P. Musgrave, with the representative elders from their charges, and Rev. Mr. Bun. Finance—Rev. D. M. Ramsay, Convener; Revs. A. McLean and J. McCoy, with the representative elders from their charges. Sabbath School—Mr. James Scott, Convener; Revs. A. Stewart, J. A. Anderson, A. McMillan, with the representative elders from the charges of the two last named ministers. Temperance—Rev. J. H. Simpson, Convener; Revs. J. A. McConnell and D. Forrest, with the representative elders from their charges. Sabbath Observance—Rev. A. Stewart, Convener; Revs. Dr. Ur. S. Acheson, S. A. Carriere, with the representative elders from their charges. Superintendence of Students—Rev. C. Fletcher, Convener; Rev. W. M. Martin, with the representative elders from their charges, Rev. M. Barr and the representative elder from Hensall congregation. The Rev. Messrs. Ramsay, Fleischer and Barr reported with regard to their attendance, as Commissioners to the meeting of Assembly at Halifax. The report of committee on Superintendence of Students was received and considered. The cases of Messrs. Jay or Young and Tough, were referred to the committee, with instructions that such students should prepare trial discourses, to be read at next meeting; the case of Mr. Moore, of Goderich, whom the Assembly had directed the Presbytery to take under superintendence to direct his studies, was also referred to the committee, with instructions to prepare a curriculum of studies for the next year. The Finance Committee presented a tabular financial statement of the Presbytery for the year, 1887, showing rate of giving per family in each congregation, with printed copies for distribution. The printed copies of the statement were ordered to be distributed and brought to the notice of the people by the ministers. Mr. D. McGillivray, of Goderich, being present as a candidate for license as a minister, was examined. He read a Greek critical discourse on Mathew xvi. 16-19, and a sermon on 1 Corinthians iii. 16. He was examined upon the subjects of theology and Church history. The Presbytery being satisfied that Mr. McGillivray was a worthy candidate, he was duly licensed by the Moderator to preach the Gospel. The next meeting of Presbytery will be held at Brucefield on the second Tuesday of September.

**PRESBYTERY OF WINNIPEG**—This Presbytery met in Knox Church, lately, Rev. J. Lawrence, Moderator. Dr. Robertson presented a request from the congregation of Schreiber asking for a grant of \$100 to complete the building of their church which was opened last Sunday. It was stated that the congregation was a very enterprising and zealous one and had been very liberal in subscribing for the church. The request was approved by the Presbytery and transmitted to the Church and Manse Building Board. A request was presented from the congregation of North Church, Winnipeg, asking permission to purchase a new site across Main Street from the present church. The request was granted. A request was presented from the Fort William East congregation asking a loan for church building. Mr. Buchanan supported the application. He stated that there was much activity in Fort William owing to the new workshops and elevator being erected by the Canadian Pacific Railway. Within the last fortnight 350 men had arrived there to work on these buildings and 300 more were expected shortly. After the shops were built the population would be increased by the mechanics and their families. Hence the necessity of enlarged church accommodation. On motion of Dr. King it was resolved, that the Presbytery express its gratification at the action of this church, that Dr. Robertson be appointed to confer with the congregation as to the kind of building to be erected and the proportion of the expense to be met by the people, and that, on his being satisfied as to these points, would recommend a loan of \$550. A formal notification was received from the Rev. Dr. Duval, accepting the call to Knox Church, Winnipeg. On motion of Dr. Bryce it was resolved that the induction be on August 3, that the Rev. J. Lawrence preside, Rev. Mr. Hugg preach, Dr. Bryce address the minister and Rev. Mr. Baird the people. Mr. Spence reported moderating in a call at Emerson in favour of the Rev. James Lawrence, of Stonewall. The call was unanimous and was signed by fifty-nine members and thirty-five adherents. A salary of \$950 is promised, of which \$675 is paid by the congregation alone and the remainder by the Home Mission Board. Messrs. McArthur and Collins, commissioners from the congregation were heard, and on motion of the Rev. Mr. Hugg the call was sustained and the congregation of Stonewall cited to appear in their interests at the adjourned meeting of the Presbytery on August 3. Reasons for the translation of the Rev. J. Lawrence from Stonewall to Emerson were presented by Mr. D. McArthur. On motion of Rev. Mr. Baird, seconded by Rev. Mr. Hugg, it was agreed that these reasons be sustained and copies sent to the Stonewall congregation. After examination the Presbytery proceeded to license Mr. Hargrave. The prescribed questions were asked and answered, the Moderator offered prayer and then formally licensed Mr. Hargrave as a preacher of the Gospel. The members of the Presbytery gave to him the right hand of fellowship, and Dr. Robertson, by invitation of the Moderator, addressed him a few appropriate words of counsel. Dr. Bryce presented a report on Home Mission matters, the chief part of which referred to the establishment of the Manitoba College Mission in the western part of the city. The committee on nominations reported the standing committees for the year, the following being the Conveners: Home Missions, Dr. Bryce; Foreign Missions, F. O'Connell; State of Religion, Prædicator King; Sabbath Observance, Rev. A. Macfarlane; Sabbath Schools, Rev. J. Pringle; Finance and Statistics, Rev. A. B. Baird; Temperance, Rev. Joseph Hugg; Examination of Students, Rev. C. W. Byden; Systematic Benevolence, Dr. Duval; Maintenance of Theological Department, Manitoba College, Dr. Bryce. The latter presented a report on the theological department of Manitoba College, allocating the sums asked for from the various Churches within the limits of the Presbytery. Dr. Bryce and the Rev. J. Hamilton, commissioners to the General Assembly, reported on the proceedings of that body. The committee on Finance and Statistics was authorized to have a scheduled report prepared in 1500 copies of it printed, to be ready for distribution in September. The Presbytery then adjourned to meet again in Knox Church, Winnipeg, at half-past two p.m., August 3.—A. B. BAIRD, *Pres. Clerk*.

**PRESBYTERY OF TORONTO**—This Presbytery met in the usual place on the 7th inst., Rev. J. M. Cameron, Moderator *pro tem*. The Presbytery took up the call from Bloor Street Church, Toronto, to Rev. W. G. Wallace, of Georgetown and Limehouse. The reasons for translation and answers thereto were severally read. The parties concerned were duly heard, viz., Messrs. D. Fotheringham, J. Harvie, W. J. McMaster and R. J. Hunter as commissioners from Bloor Street, and Messrs. N. Lindsay, P. Kennedy, W. McLeod and L. Grant as commissioners from Georgetown, etc. The call was put into the hands of Mr. Wallace, and he was asked to express his judgment thereon, when he stated in substance that he thought it his duty to accept the same. It was then moved by Rev. W. Meikle, seconded by Rev. D. J. Macdonnell, and carried, that while unwilling to deprive the people of Georgetown and Limehouse of their esteemed pastor, yet in view of the statement made by him, the Presbytery resolve to loose him from his present charge, and translate him to the charge of Bloor Street Church. His induction was appointed to take place in the church named on September 4, at half-past seven o'clock p.m., the Moderator to preside, Rev. Dr. McTavish to preach, Rev. Dr. McLaren to deliver the charge, and Rev. E. D. McLaren to address the people. The Moderator was appointed to preach at Georgetown, etc., on Sunday, the 26th inst., and declare the charge vacant, and Mr. Wallace was appointed to act as Moderator of the Session during the vacancy. Rev. Dr. Gregg reported that the Presbytery of Orangeville the previous day had granted the translation of Rev. W. A. Hunter. Arrangements, however, for his induction in Erskine Church, Toronto, were postponed to the next ordinary meeting. Rev. J. Alexander reported in a call from Boston Church, E. quising, in favour of Rev. W. J. Milne, probationer. The call was found to be signed by ninety-three members, and concurred in by fifty-five adherents. The

stipend promised is \$850, and materials are on the ground for the erection of a manse. The conduct of Mr. Alexander in this matter was approved of, and the call was sustained. When put into the hands of Mr. Milne, the call was cordially accepted by him. It was then devolved on the Moderator and the Clerk to assign him trial subjects for ordination, and the Presbytery resolved to meet at Boston Church, on the 23rd inst., at half past ten a.m., for receiving said trials, and if satisfied therewith, to proceed at two p.m. of the same day with the services for his ordination; the Moderator to preside and address the people, Rev. J. Johnston to preach, and Rev. J. Alexander to deliver the charge. An application was read from the congregation of Deer Park for leave to borrow the sum of \$7,000, to be expended in the erection of their new church. The leave applied for was granted by the Presbytery. A petition was read from eighty-four persons, residing at or around Wexford on the western side of Scarborough, representing themselves, some of them as having been members of the Methodist Church, others of them as being members of the Presbyterian congregation in the neighbourhood, and others of them also as being adherents, and praying the Presbytery to organize themselves a congregation of the Presbyterian Church in Canada. In connection with the foregoing, Messrs. G. Fitzpatrick and T. Pelkey, appeared before the Presbytery and made a number of explanations. After some deliberation, the Clerk was instructed to inform the neighbouring Sessions of the petition aforesaid, and request them to report their judgment thereon to the next ordinary meeting. And the Moderator and Rev. D. J. Macdonnell were also instructed to consult with the chairman of the Methodist district meeting as to the relation of what is known as the "Parsonage Methodist Church" to that denomination and report to the Presbytery. In name of the Session of East Church, Toronto, the Moderator applied for leave to organize a mission Sabbath school near the site of their present place of worship, from which they are soon to remove to their new one on Oak Street. The leave applied for was granted by the Presbytery. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of September, at ten a.m., and the Presbytery adjourned to meet at eight p.m., in Central Church for the induction of Rev. Dr. McTavish.—R. MONTEITH, *Pres. Clerk*.

OBITUARY.

MUNGO THORBURN.

Mungo Thorburn, who died at Gore Bay, March 18, 1888, served in the eldership of the Presbyterian Church about forty years. He was born in Roxboroughshire, Scotland, on the 28th of April, 1808, and was, consequently, within a few days of his eightieth year. Early in life he left his native land and for some eight years resided near the city of New York as manager of a large farm. After this he came to Canada and settled near the village of Caledonia, where he lived some forty years. The Presbyterians were not very strong at that time, but they had regular services conducted by the Rev. Dr. Ferrier. Soon after his settlement in Caledonia, Mr. Thorburn was chosen as one of the first elders of the Church. This office he held to the day of his death and faithfully and quietly discharged all the duties laid upon him. He was much beloved by his pastors, Dr. Ferrier, and Rev. Mr. Black, of whom he often spoke in terms of affection and esteem. The last few years of his life were spent in Gore Bay, Mantulin Island, where two of his sons reside. He shared the struggle of the Church in this newly settled place and always gladly assisted the pioneer ministers in gathering congregations and administering ordinances. He was, Isaac-like, eminently a man of peace. He was greatly beloved by all, old, middle-aged and young. He was a model citizen, wide in his sympathies, interested in all the activities of the people. He was an exemplary Church member and office bearer. He was greatly beloved at his own fireside. The children gathered about him and shared his sympathy and love.

TORONTO COLLEGE OF MUSIC.

Mr. F. H. Torrington, who has been organist of the Metropolitan Church for fifteen years, and whose labours in Toronto in the cause of music are so well known, has found his teaching practice growing to such an extent that he has found it necessary to organize a College of Music commensurate with the importance of Toronto as a music centre. This institution will open in September at Nos. 12 and 14 Pembroke Street, where commodious premises are being erected. These will contain a number of class rooms and spacious music room, with a fine three manual organ for lessons and practice. All departments of music—vocal, instrumental and theoretical—will be taught in the most thorough and systematic manner. Special attention will be paid to the study of the organ, for which a practical course has been designed, covering obligato pedal playing, solo playing and church music. Mr. Torrington's connection with the Philharmonic Society and with his orchestral concerts enables him to make the orchestral department an eminently practical study where instrumental students can have an opportunity to learn the routine of the orchestra in both rehearsals and concerts. During his residence in Toronto Mr. Torrington has had many pupils who owe their success in professional life to the excellence of his teaching, and under his guidance the prospects of the new college are the brightest.

FROM Metpranga, a village in the central Provinces of India, comes a shocking story of a boy sixteen years old, being offered a sacrifice to the gods on 6th ult. One man has been arrested on suspicion of belonging to the company who committed the murder. The people believe that by such a sacrifice they will secure a rich harvest.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

August 26, 1888. THE PILLAR OF CLOUD AND OF FIRE {Num. 9 15-23.

GOLDEN TEXT—O send out Thy light and Thy truth; let them lead me—Psa. xliii. 3. SHORTER CATECHISM.

Question 10.—The Holy Spirit convinces and converts the soul, but the Spirit works by means. The truth of God revealed in the Scriptures is the instrument employed. In hearing and reading the Word of God to profit, mind and soul must be in the proper frame. "We must attend thereto with diligence." Hearing a sermon or reading a chapter with indifference in a formal way will have but little effect. That truth must be heard and read as God's own message direct to the soul. The blessing of God should be asked in prayer to make the truth effectual. The divine message has to be received in faith and love, as young Samuel received it, "Speak, Lord, for Thy servant heareth." The message has to be treasured in heart and memory, and—most important part of duty—practised in daily life. Many people profess to receive the Bible as God's message to them, who do not take it as the guide of their life. What a different world this would be if all who acknowledged the Bible as God's book did as it tells them!

INTRODUCTORY.

The symbol of God's presence with the Israelites was the pillar of cloud and of fire. It had appeared first when they were pursued by the Egyptians. The dark side was turned to the Egyptians, and the bright side was towards the Hebrews. Now that the laws regulating their life and worship had been given at Sinai, henceforth the pillar of cloud and of fire was while the people were encamped to rest above the Merry-seat, and to ascend and guide them through the wilderness when marching. Their movements were to be guided by its position, as indicative of the will of God.

I. Need of Guidance.—The vast multitude, comprising men, women and children, did not march over a well-constructed highway nor along a grassy plane. The way was rough, untrodden, and to them unknown. There were enemies to be dreaded at many a turn. To direct the movements of such a mighty host was not possible for one or even several leaders. God in His wisdom provided for them a means of unerring guidance, like all God's methods, sublime yet simple. Without heavenly guidance we cannot find our way through the wilderness of this world. God has given us His word to be a light to our feet and a lamp to our path, and He has given us His Son, who has left us an example that we should follow in His footsteps. He has also given us the Holy Spirit, whose direct and immediate influence on the soul quickens the conscience, enlightens the understanding and directs the will so that we may the more intelligently and cheerfully follow the divine leading and be made meet for the inheritance of the saints in light—the heavenly Canaan to which life's pilgrimage should lead.

II. God's Provisions for the Guidance of His People.

—The Tabernacle, as we have already seen, was set up on the first day of the first month of the second year of their deliverance, about a year from the time of their leaving Egypt. The cloud covered the Tabernacle, namely the tent of the testimony. It rested above the Holy of Holies. As a symbol of God the cloud was full of significance. It was real, yet without definite form. It betokened the divine presence but conveyed no material likeness, giving no room for idolatry. The cloud is a visible sign of that invisible which is all-pervasive in nature, teaching God's special manifestation and at the same time His omnipresence. It adapts itself to varying circumstances and yet is permanent. The cloud hides and yet reveals. Clouds and darkness are round about God's throne; but their presence reveals the presence of God. The cloud hovering in the air suggested the self-existent independent nature of God. So also the other aspect presented at night "as it were the appearance of fire," was suggestive of the purity and holiness of God. It was a proclamation that God is light; the source of all spiritual life, illumination and joy. The cloud resting above the Tabernacle was the sign that the people were to remain in their encampment, but when it rose majestically to a height where it could be clearly seen by all the people then it was the signal that they were to resume their march. The length of that march was uncertain. It might be a day or a night or for several days in succession. However long the symbol of the divine presence rested above the Tabernacle for that length of time the people had to remain quietly in the camp. The people were obedient to the directions given them by the movements of the pillar of cloud and of fire. They stilled by their impatience and murmuring at God's provision for them, but the lesson says of them, "the children of Israel kept the charge of the Lord," and again it says, "At the command of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord, by the hand of Moses." From the shores of the Red Sea all through the forty years wandering the Pillar of Cloud by day, and the Pillar of Fire by night was God's banner for the guidance and protection of His people.

PRACTICAL SUGGESTIONS.

Through the wilderness of this world lies our way to the heavenly land. We need divine guidance for without it we could never reach the heavenly inheritance.

God is present with us as our Guide by His Word and Spirit.

We can only be safe by walking in the light of His countenance.

We may not be able to understand the way in which God leads us. It would not be the way we would choose if left to ourselves. It is the only safe course for us to follow the divine leading. He will bring us to a city of habitations.

**Household Hints.**

**TO THE DEAF.**—A person cured of Deafness and noises in the head of twenty years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John Street, Montreal.

**COOKIES.**—One cup of sugar, one cup of butter, one cup of sour cream, one teaspoonful of soda, and flour enough to roll out.

**ORANGE ICE CREAM.**—Proceed as for lemon, only use the juice and rind of ten oranges instead of lemons, as directed in lemon ice cream.

**CUCUMBER SALAD.**—Peel the cucumbers and cut them in long slices, mix them with the salt and let them stand for half an hour; then place them on a dish and serve.

**SPICED BEEF.**—Chop two pounds of raw beef and a piece of suet the size of an egg. Season with salt, pepper, and a little savory. Add two eggs, half a pint of grated bread-crumbs, make in a roll and bake in a pan. Let cool and slice.

**HUCKLEBERRY PUDDING.**—Bake in loaf two cupsful of sugar, four heaping teaspoonsful of butter, one-half of a teaspoonful of nutmeg, three stiff eggs, one cupful of milk, two teaspoonfuls of baking powder, one pint of flour, with one pint of huckleberries rolled in.

**IMPERIAL CAKE.**—One pound of butter, one pound of sugar, beaten to a cream, one pound of flour, the juice and grated rind of one lemon, nine eggs, one pound of blanched almonds, half a pound of chopped citron, half a pound of raisins. Mix well, and bake in a slow oven.

**FLOATING ISLAND.**—Add two table-spoonsful of smooth corn-starch to one quart of simmering milk, then yolks of four eggs, four table-spoonsful of sugar. Boil three minutes; add, when cool, one teaspoonful of vanilla; pour into the dish and drop a meringue of whites over them.

**GOOSEBERRIES.**—Six quarts of gooseberries, nine pounds of sugar. Cook one hour and a half, then add a pint of vinegar, one table-spoonsful each of cloves, cinnamon and allspice; boil a little longer. When cold they should be solid; if not, boil them again. The little green gooseberries are the best.

**PULLED BREAD.**—The English eat cheese and pulled bread together. The latter is delicious, and the two make an excellent combination. To make pulled bread, take a loaf of freshly-baked bread, while it is still warm, pull the inside out of it in pieces, the size of your hand or smaller, and put these into the oven and bake them a delicate brown. When cool, they are crisp and as full of flavour as a nut, and make a delicious combination with cheese.

**LUNCH CAKE.**—When you bake bread set aside a piece of your light dough, as large as you would use for one loaf. Add to this, one cup of brown sugar, one-half cup of butter, softened, but not melted, one-half cup of milk, one teaspoonful each of ground cinnamon and cloves, a little grated nutmeg, a cup of stoned raisins and a cup of currants. Mix all thoroughly into the dough, having dissolved one-half a teaspoonful of soda in the one-half cup of milk. Make it into two loaves and let it rise until light. Then bake slowly in a good oven.

**RASPBERRY SHRUB.**—Pick over black raspberries; if they need washing put them in a sieve and let water run through them, the less the better. Let them stand over night in a stone jar, covered with good cider vinegar. Next morning mash them well and strain through a bag, not your jelly bag, as the vinegar will injure it; measure the juice and add three-quarters of a pound of sugar to each pint; boil ten minutes and bottle while hot. For use, put a spoonful or two in a glass of water. This is one of the most useful preparations that can be kept in a house, not only as affording the most refreshing beverage, but being of singular efficacy in complaints of the chest.

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Respectfully,  
DR. T. A. Slocum, 37 Yonge Street, Toronto, Ont.

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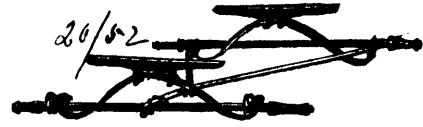
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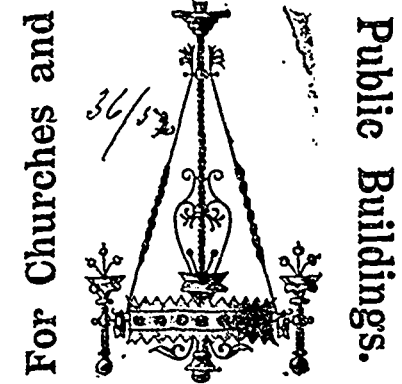
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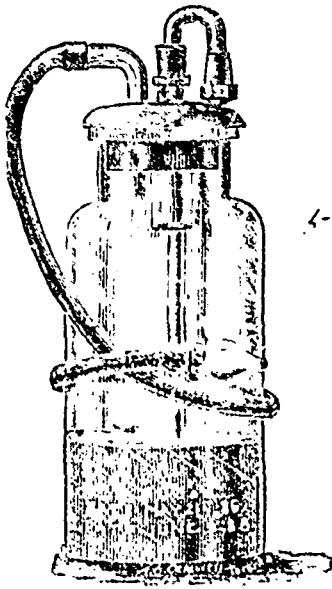
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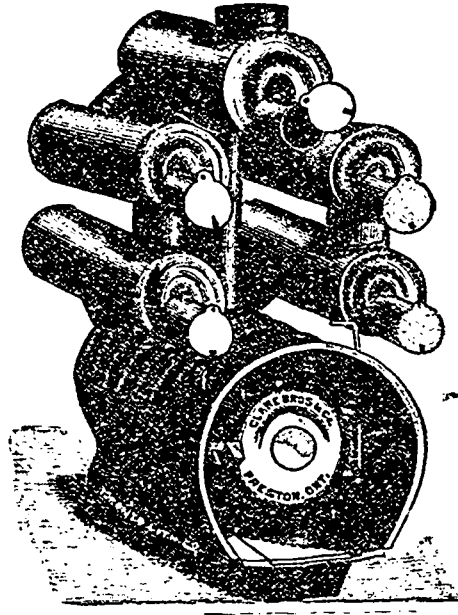
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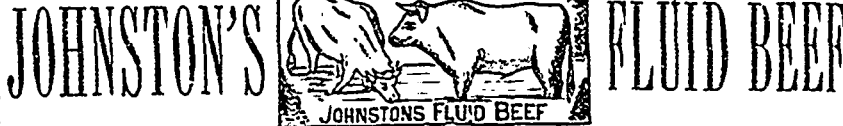
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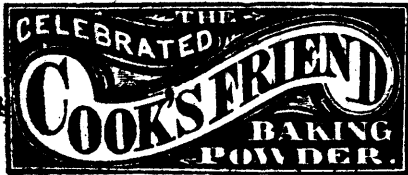
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MEETINGS OF PRESBYTERY.

CALGARY.—In Calgary, on Wednesday, September 5. SAUGHEEN.—At Mount Forest, September 11, at ten a.m. PATERBOROUGH.—In Cobourg, September 25, at ten a.m. BROCKVILLE.—At Spencerville, September 10, at two p.m. BARRIE.—At Barrie, on Tuesday, September 25, at eleven a.m. LINDSAY.—At Beaverton, on Tuesday, August 28, at half-past eleven a.m. SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m. LONDON.—At First Presbyterian Church, London, September 11, at eleven a.m. BRANDON.—At Minneosa, on Tuesday, September 4, at half-past seven p.m. CHATHAM.—At First Church, Chatham, on Tuesday, September 4, at ten a.m. MAITLAND.—At Wingham on Tuesday, September 11, at half-past twelve p.m. HURON.—In Union Church, Brucefield, on Tuesday, September 11 at half past ten, a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at thr e p.m. GUELPH.—In Chalmers' Church, Guelph, on Tuesday, September 11, at half-past ten a.m. STRATFORD.—In Knox Church, Stratford, Monday, September 10, at half-past seven p.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m. MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m. ORANGEVILLE.—At Orangeville, September 11, at half-past ten a.m.



SAULT STE. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on THURSDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, etc. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, etc.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, etc.

The respective deposit receipts—checks will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1888.

BIRTHS, MARRIAGES, AND DEATHS.

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At Clifden Terrace, St. John, N.B., on the 2nd inst., the wife of the Rev. T. F. Fotheringham of a daughter.

MARRIED.

At the residence of the bride's father, on Tuesday, August 7, by the Rev. Robert Fowle, brother-in-law of the bride, assisted by the Rev. W. C. Armstrong, Rev. George Ballantyne, Monro Centre, to Miss Mary Young, daughter of William Young, Erin.

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health and vigor would follow. Woolrich & Co., on

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