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TORONTO ENGRAVING CO.

Vol. 15.—No. 42.  
Whole No. 766.

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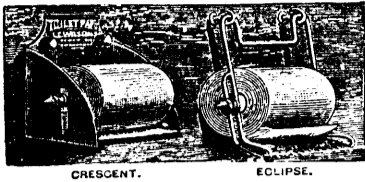
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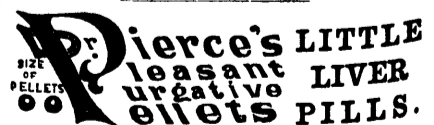
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# THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, OCTOBER 12th, 1886.

No. 42.

## Notes of the Week.

IF you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

ACCORDING to Commissioner Eaton, the school population of the United States is 17,000,000. There are 11,000,000 enrolled pupils and 7,000,000 who attend school. The balance, after all necessary reductions have been made, to the account of ignorance is frightful.

It is said that General Kaulbars, just now so prominent as the Russian attaché at the Viennese Court, recalled from his post and dispatched to Sofia by the Czar, is well known in Bulgaria. In May, 1883, while war minister there, he made a midnight attempt to kidnap Alexander and to carry him off to Russia. The conspiracy was frustrated by the Prince's orderly officer, who threatened to shoot the General if he attempted to enter the bedroom.

THE story is current that Rev. Henry Ward Beecher's visit has given rise to a small tempest in the Congregational Church. The Rev. John Hunter, of Hull, one of his friends, airs the scandal, which is to the effect that the committee of the Congregational Union, which meets next week at Norwich, refused to invite Mr. Beecher to speak before that body on the ground that his religious views were not orthodox. The Rev. Edward White, Chairman, declared himself ready to resign rather than to receive Mr. Beecher on the platform. This is the most marked rebuff the Plymouth Church pastor has received in England.

M. EMILE LAVELAYE, writing with great earnestness and urgency on the economic crisis in Belgium, adopts the line of argument with which Britain has been familiarized by the late William Hoyle and charges his countrymen with wasting by far too large a share of their means in the consumption of alcoholic liquors. There is a cabaret for every ten families in Belgium, and within the last fourteen years the consumption of drink has doubled. Whereas the drink bill of Britain is declining, that of Belgium is going up. M. de Lavelaye complains that the Government encourage drinking by not making "the trade" contribute sufficiently to the cost of government. The spirit-duty is only one-fourth of what it is in France and one-tenth of what it is in England.

THE officers of the Winnipeg Young Men's Christian Association have made provision for free instruction to be given during the coming autumn and winter to members of the organization in various branches of learning, and classes will be conducted weekly, in which the following subjects will be taught by competent instructors: Elocution, vocal music, stenography, book keeping, arithmetic, penmanship and business correspondence. If desirable and possible, arrangements will be made later in the season for classes in German and French; also a course of popular lectures by the following gentlemen and others: Ven. Archdeacon Pinkham, Revs. J. B. Silcox, Canon Matheson, Dr. Pryce, C. B. Pitblado; Drs. Good and Chown; Messrs. J. H. Ashdown and W. F. Luxton.

THE recent Bull of Pope Leo XIII., finally restoring to the Society of Jesus the privileges taken away by Clement XIV., seems, for some reason, to have provoked repressive measures on the part of Italy. Signor Tajani, the Minister of Justice, has grouped all the laws against the Jesuits ever made in Italy, and has put them into force. These include the Piedmontese Laws of 1848, and even the kind of ukase of Garibaldi in 1860, expelling the society from Italian territory. All this has fomented an anti-clerical agitation, and Monday, the 4th inst., being the anniversary of the occupation of Rome, the manifestations

were greater than usual. The Municipal Council went in state to place wreaths on the tomb of Victor Emmanuel at the Pantheon. There was a procession from the Capitol to the Porta Pia, and in the evening there were illuminations and an anti-Papal banquet.

THE National Conference of the United States Board of Health met in Toronto last week. The members of the Provincial and local Boards of Health also took an important part in the proceedings. Many questions of practical interest were considered, and the cause of sanitary reform has received a decided impetus from the visit of so many distinguished representatives of the healing art from the United States. On Tuesday evening a brilliant reception was accorded the delegates in the Normal School building. Dr. Henry P. Walcott, Chairman of the State Board of Health of Massachusetts and President of the American Public Health Association, delivered his annual address. It was a learned and exhaustive discourse on sanitary and medical science, the requirements of health authorities for carrying on their work, and the progress made by the Association.

THE *Christian Leader* says. Rev. C. B. Pitblado, of Winnipeg, describing a recent pilgrimage to Scotland, seems to have had his pleasure in revisiting once familiar scenes and meeting with old friends considerably dashed by the changes he saw, and especially by what he witnessed in Glasgow. "The crowd on Argyle Street, the Salt Market, and such like was largely made up of bareheaded, barefooted women, many of whom seemed to drink. My wife declared she never saw such a crowd of bad looking men and women in her life." But when the Canadian pilgrims went to the cathedral they witnessed an incident which tended to lighten somewhat the sombre impression. "I was pleased to see two of these rough-looking women with bare heads, the little shawl over the shoulders, and simply a petticoat for a skirt, in the cathedral reading the inscriptions on the stones and speaking of them with feeling and intelligence.

WE hear, says a contemporary, many contradictory reports about the working of the Scott Act in Halton, but we have just been furnished with the truth as to its results, which even those who are unwilling to believe in its benefits will not dare to doubt. The Assizes for the county sat this week, when Mr. Justice Cameron was presented with a pair of white gloves, there being no criminal cases for trial. Even the civil suits entered were settled out of court. In the Grand Jury presentment it was stated that the only inmates of the gaol were a female lunatic, a person confined for breach of the Scott Act, an old man vagrant from Trafalgar, and a companion from Oakville. We freely admit that sometimes in counties where the Scott Act is not in force the criminal calendar at the Assizes is blank, but it is very rare indeed that when this happens there are also so few criminals confined in jail. We think that the Scott Act should get a large share of credit for this state of things in Halton, which must be particularly gratifying, not only to the friends of temperance but to those who advocated the enforcement of the Act.

IN suggesting the erection at Cummock of a monument in honour of Alexander Peden, Professor Blackie says. If not the most prominent, he was certainly the most original and the most dramatic of all the band of heroic Scotsmen who from the signing of the Solemn League and Covenant in 1638 to the glorious Revolution of 1688 maintained an unequal but finally victorious struggle against the lawless despotism of the Stuarts." The professor publishes a sonnet which he wrote on visiting the Gallowhill at Cummock, where Peden was buried.

In the days when kings  
Claimed right divine to murder honest men,  
And venal bishops flapped their vulture wings  
O'er God's dear souls, hounded from glen to glen,  
Peden stood firm: and to his faith then shown  
We owe that now we call our souls our own.

He laments the fact that, "from the absence of the national element in the education of our upper-middle and sub-middle classes, there are not a few of our well-educated and well-dressed young gentlemen with Scottish blood in their veins to whom the name of Peden is unknown or known only to suggest a shallow smile or a contemptuous sneer." Yet it is to him and his fellow-witnesses, "after all, the true prophets and the profoundest theologians of the age," that Scotsmen owe "all that at the present moment plants them before Europe as men of mark and manhood above their fellows."

A STRONG testimony in favour of the Scott Act is found in the fact that crime has greatly diminished in the counties where it is in force. At the request of Judge Rose, the Grand Jury at the Barrie Assizes gave their opinion on the working of the Act in the county of Simcoe. This, along with the recommendations they make, is worthy of consideration. They say: The Canada Temperance Act came into force in this county on the first day of May, 1885, and during the first six months of its existence not one single committal to the county gaol took place through liquor. Since that time they have been numerous, traceable to the fact that little or no effort was made by those whose duty it was to enforce the Act, thereby encouraging the open sale of liquor in all parts of the county. We believe that the system of appointing inspectors who reside in the license district is wrong, and would present that suitable men be selected by the Government from different parts of the Province and placed under the direct control of a Provincial inspector. The presence of inspectors so appointed in counties where the Act is in force would not be known by those who are violating the law, consequently a greater number of convictions would be obtained and the sale of the liquor very much reduced. They also presented that the power vested in physicians to grant certificates indiscriminately is wrong, and enables dissipated persons to procure liquor as a beverage instead of for medicinal purposes, as was clearly intended by the Act.

THE Executive Commission of the Alliance of the Reformed Churches holding the Presbyterian system met in New York last week. There were present Rev. Dr. Chambers, Chairman; Rev. Dr. Mathews, Secretary; Drs. Crosby, Ormiston and Hamilton, of New York; Dr. Jenkins, of Charleston, S. C.; Dr. Cochrane, of Brantford, and Dr. Waters, of Newark, N. J. Dr. Mathews laid upon the table certain correspondence with the Reformed Presbyterian Church of the United States. This branch of the Alliance had, at a former meeting, intimated that it would withdraw unless the Scripture Psalms were made the exclusive matter of praise at meetings of the Council. The reply sent by the committee at its last meeting was to the effect "that the Alliance had given no formal sanction to any special hymnology, and that as a matter of fact nothing but the Psalms had ever been officially employed in praise at the meetings of any of the Councils." This explanation was deemed satisfactory by the Reformed Church, which will thus continue its connection with the Alliance. A letter was read from the United Presbyterian Church of the United States, stating that the General Assembly at its last meeting had resolved to withdraw from the Alliance, inasmuch as hymns had to some extent been used, and certain Churches admitted, to which they were opposed. The Clerk was instructed to acknowledge receipt of communication, and express regret at the step taken. It was intimated that several of the Churches had already appointed their delegates to the Council, which meets in London in 1888, and that the remaining Churches would appoint in May or June of next year. A letter was read from Dr. Breed, Chairman of the Committee on European Churches, stating the steps that had been taken to obtain funds for work in Bohemia. The Commission adjourned to meet again in April, 1887, or if necessary at an earlier date, when called by the Chairman.

## Our Contributors.

### CO-ORDINATE CAUSES IN THE DEVELOPMENT OF MIND.

BY F. C.

Among the causes which contribute to expand, elevate and refine the mind, there are the plastic influences of love, friendship and companionship, which are co-related to each other in the closest bonds of affinity. In this correlation of the one with the other in continuity of thought, love is the prime fountain and friendship is a stream, which flows from love in a new direction and toward a new end; whilst companionship flows from both in various channels and for various purposes. Let us, then, take them up in this order so as to bring out the point at issue with clearness and precision.

1. Love. What is the significance of love as a constituent part of our rational nature? Love is an affection of the heart excited by that which delights or commands admiration. Love is one in essence, but varying in form, according to the object of it. There is the love of the true, the love of the good, the love of the beautiful, and so on, through the whole system of things in the mental and material universe.

Let mutual joys our mutual trust combine,  
And love and love-born confidence be thine.

Love is perhaps the strongest of the human passions, and when properly directed is a source of much pure and refined enjoyment. Apart from and subordinate to the supreme love which we owe to God, there is a love to our fellow-creatures, which it is alike the duty and happiness of all to cultivate. This love to our neighbour is not intended to supplant self-love, which is also inherent in our nature, but only to regulate it, so that it may not degenerate into selfishness. Hence the beautiful adaptation to our nature of the arrangement of families. In the family circle selfishness is, or ought to be, unknown. Each member feels himself identified with the whole, and finds his own happiness in promoting the good of the others. Their joys and sorrows are in common. Here love reigns; and from this as a centre extends the range of its benevolence over society at large. Though thus closely cemented by love and relationship, yet the tie which binds brothers and sisters together may be slackened, though not broken, by the forming of the still more tender and endearing relation of husband and wife. None are so surely or so sweetly encircled by love's chain as they. Their union is complete. They are one in heart, one in interest and one in all things. When one chord is struck it vibrates through the whole of their united heart, and stirs emotions of joy or sorrow, as it may be. Love reserves his choicest delights for them, twines his fairest wreaths to encircle their brows, whispers his softest accents in their ears and sings his sweetest strains to the harmonious vibrations of their hearts! Their love in its expression does not so much resemble the noisy stream which obtrudes itself on the ear and eye of every beholder, as it does the gentle ripple on the surface of the glassy lake—stealing like an angel's whisper on the listening ear of the loved one only; and as the placidness of the lake shows the depth of its waters, so the numberless little acts of kindness, in themselves insignificant, bespeak the deep fountain of love in the heart. Viewed in the light of the foregoing, the power of love is silent in its operation within us, but very subtle and all pervasive in its influence over us.

It is the secret sympathy  
The silver link, the silken tie  
Which heart to heart and mind to mind  
In body and in soul can bind.

It so stands out before us in a series of facts scattered in rich profusion all around us in the walks of life; but there are other standpoints from which it may be viewed as a potent factor in drawing out the faculties of the mind or in awakening the fine sensibilities of the soul. The first is the love of nature. We love to roam in the realms of nature, to observe the phenomena of nature, and to trace out the secrets of nature. We love to gaze with contemplative thought on the heavens, bespangled with worlds on worlds in the immensity of space. What is the effect thereof on the absorbed observers, or what do they experience on beholding the rising of the sun, the glorious orb of day? In the one case as well as

in the other they muse thereon in silent wonder, or there arises up in their mind a train of expansive thought in regard to the boundless extent and marvellous phenomena of nature.

They feel a joy  
Divinely great; they in their powers exult.  
That wondrous force of thought, which mounting spurns  
This dusky spot, and measures all the sky;  
While, from his far excursion through the wilds  
Of barren ether, faithful to his time,  
They see the blazing wonder rise anew,  
In seeming terror clad, but kindly bent  
To work the will of all-sustaining Love.

It is similar in the domain of aerology. The clouds which float in the air are to us objects of peculiar interest as we take note of them in their fantastic shapes, in their zig-zag movements and in their contacts with one another, whence proceed the flash of lightning and the roar of thunder. Is it so with us in regard to things on the face of the earth, as we view the fields of golden grain, as we visit the meadows covered with herds of cattle, as we listen to the murmuring of streams, as we hearken to the music of the groves, as we admire the beauty and drink in the odour of flowers? We have just to look inward on the reflective processes of our own mind, and to read our own thoughts in answer to the question, or there is the answer to the question in the fine delineation of a poet, who descants on the point at issue in the picturesque strain:

Man superior walks  
Amid the glad creation, musing praise,  
And looking lively gratitude. At last,  
The clouds consign the treasures to the fields;  
And, softly shaking on the dimpled pool  
Prelusive drops, let all their moisture flow,  
In large effusion o'er the fresher'd world.  
The stealing shower is scarce to patter heard  
By such as wander thro' the forest walks,  
Beneath th' umbrageous multitudes of leaves.  
But who can hold the shade, while heaven descends  
In universal bounty, shedding herbs  
And fruits and flowers, on Nature's ample lap;  
Swift fancy str'd anticipates their growth;  
And while the milky nutriment distils,  
Beholds the kindling country colour round.

How is it that the things with which we are surrounded are thus to us the source of instruction and pleasure? It is chiefly owing to that quality, which love superinduces on the mind. As through the refracted rays of the sun, the hills, the valleys and the plains are all enveloped in an endless variety of light and shade, so when viewed through the sunny eye of love, man and things stand out before us all dressed out in their good qualities, attractive forms and fine adaptations or permeated with the spirit of love; we are quite in harmony with the normal condition of things, and in this frame of mind we are qualified to discern things in their true significance, in their points of difference from each other, and in their perfect unity with one another in the system of things. The second is the love of man in all the relations and under all the conditions of human existence on earth. All the members of the human family have essentially the same faculties and affections, differing in degree, but identical in kind. One man is, therefore, bound to another throughout the world by the sympathetic ties of the heart and understanding, or by love under the guidance of knowledge, which is a potent factor in promoting the purest, the highest and the best interests of the human race. Love, which is innate in the bosom of every rational being, thinks no evil, abhors wrong-doing and exults in all the good of all mankind. Love is accordingly a source of supreme good to man in all situations and in all circumstances. It is love which views its objects with a propitious eye, that covers a multitude of faults, defects and blemishes. It is on love that the amenities, the courtesies and humanities of life all depend. It is out of love that benevolence, charity and philanthropy all proceed. It is to love in us that the divine injunctions all speak, namely, "Love your neighbour as yourself;" "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law;" "Look not every man on his own things, but every man also on the things of others." It is thence that we are disposed, on the one hand, to reclaim the fallen, to help the weak, to comfort the afflicted, and, on the other hand, to erect asylums for the incurables, for the insane and for the deaf and dumb; in short, to care for the bodies and souls of men. The third is the love of the Great Creator. There is in us a conscious sense of the Grand First Cause, and we can thereby note the outcome of that cause in

things around us; or from our ideal of the Great Creator within us. We can gather a knowledge of Him from things without us; or we can gain a knowledge of His glorious attributes by tracing them out in the mechanism of the heavens, in the bodies of animals, in the structure of plants, in the processes of vegetation, in the hum of bees from flower to flower, in the sport of insects, in the sunbeams, in the song of birds, in the balmy air, in the gentle breeze, in the blue sky, in the waves of light, in the drops of rain, in the flakes of snow, and so on through the entire economy of nature. The mind of the finite is therein brought in contact with the mind of the infinite, and as the works of creation which engage our attention in the way of inquiry all set forth the goodness, the wisdom and the power of the Great Creator, the contemplation of them raises the soul up to Him in holy awe and adoring love.

Father of light and life, Thou God supreme!  
O teach me what is good! teach me Thyself!  
Save me from folly, vanity and vice;  
From every low pursuit! and fill my soul  
With knowledge, conscious peace and virtue pure;  
Sacred, substantial, never-fading bliss!

### THE CLAIMS OF THE JEWS UPON THE CHRISTIAN CHURCH.

BY THE REV. JAMES C. QUINN, M.A., EMERSON, MAN.

Considerable attention is now being given to the Jews. Permit me to present to your numerous readers, as briefly as my subject will allow me, the claims of the Jews upon the Christian Church. Jews have many claims upon the Christian Church, which are common to the Gentiles.

They, like the heathen, are rational and responsible, guilty and depraved. Among them (the Jews) females exist in a condition peculiarly affecting, on account of the teaching of the Talmud. Dr. McCaul, in his book, "The Old Paths," which contains a view of modern Judaism, gives headings such as the following, which he establishes by undoubted proofs: "Women exempt from the study of the law," "Women cannot give testimony," "Women not regarded as part of the congregation," "Women do not receive the same reward as the men," "Women not to be taught the law," "Rabbinic degradation of women."

As your space will not permit me to enlarge upon these claims that are common to both Jew and Gentile, I will at once proceed to notice a few of their peculiar claims.

1. The claim of justice. Who does not know that the word "Jew" is a by-word on the earth? Is there any one ignorant of the injustice which the Jews have suffered, not only at the hands of other nations, Popish and heathen, for eighteen hundred years, but also at the hands of our own nation? History reveals some humiliating facts, when she tells us that few people have been more oppressive to the Jews than the British. Fuller, the Church historian of Britain, writing of the Jews in England, in 1290, describes them as "A people equally unhappy at feasts and at frays, for whensoever the Christians at any revels made great entertainment, the Jews were made to pay the reckoning."

The Rev. Mr. Stowell, speaking of British persecution of the Jews, says: "On another occasion, a British monarch, unworthy of the name, ordered 700 Jews to be butchered, their dwellings to be pillaged, and their synagogue consumed." I ask, in the face of these and many other facts that might be cited, do we owe no debt of justice to the Jews, for ourselves, and for our ancestors? How can we better pay the debt than by conveying to them and pressing on their acceptance the message of salvation through Jesus Christ? Let us not continue to neglect their welfare, but rather employ every means in our power for their speedy evangelization.

2. There is the claim of gratitude. This virtue is found in the savage, and shall it be wanting in us who have such ample reason to exercise it? What information have we about God, His doctrines and perfections, and moral government, that has not come to us through the Jews?

We prize our Bible, and we are right in doing so. A heaven without a sun would not be more blank than the world without the Bible. We ought to remember that every page in that blessed Book was written under God's inspiration by Jewish hands. We this day rejoice in the privileges of civil and re-

ligious liberty. We have the pure Gospel of the grace of God preached in our sanctuaries every Sabbath, taught in our Sabbath schools, and read and studied in our homes. These are great privileges, and we cannot overestimate them. Look at the vast difference between Europe and America with the Gospel, and Asia and Africa without it. Let us bear in mind that the first preachers of that Gospel were all Jews; the men who at cost of their lives first carried, from town to town, the Gospel of "Jesus and the Resurrection" were not Gentiles. We rejoice in Christ Jesus, and glory in His person and work. Well may we do so! Without a loving Saviour and the blood of His atonement, we should indeed be of all men the most miserable. Let us remember with feelings of deepest gratitude, that when the Son of God became man, that as man's substitute He might live, suffer and die, He was born of a woman, and that woman a virgin of the house of David.

Next to the Incarnation of the Son of God, the most important event in the history of the Church is the Reformation of the sixteenth century. We owe this great event, under God, to a most learned man of the fourteenth century, Nicholas Lyra, who was a Jew, because from him both Wickliffe and Luther learned the true method of interpreting Scripture. Shall such favours as these, the richest man can enjoy, not draw forth our gratitude and receive corresponding service? Does not the grateful soul long for and rejoice in opportunities of testifying its obligation? Is the Christian Church to be the only exceptions to the rule, especially when remembering the services of God's ancient people!

Another claim I would refer to is this: The Jews when converted will (instrumentally) give life to the dead world (see Romans xi.). Surely God must have some great work for the Jews, else why have they passed through such sufferings and sorrow? Why have they been kept distinct from all the peoples among whom they have sojourned since their dispersion? They are to be the missionaries of the world in the near future. They are well qualified for this task by being inured to every climate, and possessing in some measure a knowledge of all languages, and at the same time having the Hebrew in which to hold converse with each other. What saith the Scripture? It is written in Zechariah viii. 13: "It shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing." This has not been fulfilled yet? To this day they are a curse among the nations, by their unbelief and covetousness; but the time is not far distant when they shall be a blessing. We are all anxious for the coming of the kingdom of Christ. (Let us use every means to hasten it.) We delight to hear of its coming glory. Bear in mind that the conversion of the Jews holds an important position with reference to it. Paul, in Romans xi. 11, 12, 15, writing about the Jews, asks the question: "Have they stumbled that they should fall? God forbid; but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Mark what follows: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! . . . For if the casting away of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?" The ablest expositors of the prophetic Scriptures have adopted this view. Doctor Whitby, in a long and special discussion on this subject shows that the argument for the conversion of the Jews to the Christian faith from this chapter, (Romans xi.) has been the constant doctrine of the Church of Christ, acknowledged by the Greek and Latin fathers, and all their commentators. It is in vain to attempt to apply this passage, as some have done, to the period of the destruction of Jerusalem; as if that were a season when many Jews were converted, and the prediction of the Apostle fulfilled. The destruction of Jerusalem, instead of softening or convincing the Jews, seems to have had an opposite effect. Nay, agreeably to our Lord's prediction, the destruction of Jerusalem and the temple, so far from being a season when Christian converts were made from among the Jews, was a season when the love of many waxed cold, and not a few professing Christians apostatized to Judaism.

The fulfilment of this prophecy must still be future. The language of the Apostle is very striking. He states that the conversion of the Gentiles (through

the instrumentality of Christianized Jews) "shall be like life from the dead."

Jews are to take the prominent part in the conversion of the world, according to Romans xi. How important, then, does their salvation become. As we value the conversion of the Gentiles—millions and millions of heathen, whose ears have never been reached by the Christian missionary, and whom, at the present slow rate of progress, no missionary will reach for many years to come—let us be impressed with the deep obligation to make special efforts for the conversion of the Jews.

In conclusion, I would remind you of the special blessing which God has promised to all who care for the Jews. Whatever a sneering and fault-finding world may say—and even professing Christians tell us "the Jew is not popular"—the Jews are a people "beloved for their fathers' sake." Of Jerusalem it is written. "They shall prosper that love thee," "Blessed is he that blesseth thee, and cursed is he that curseth thee." These promises are far from being exhausted. We know from the history of our Church how the Lord blessed Robert M. McCheyne and Haldane Stewart, as well as the "Church of Scotland" in 1839, after the intense and all-absorbing interest they had taken in the Jews. A wave of revival in that year swept over Scotland, that produced marvellous results, the effects of which are still felt there and here. Is there any one who desires God's special blessing? Then love what God loves with a peculiar affection, and labour by prayer, influence and means for the conversion of the Jews.

It is a matter of deep thankfulness to know that at the present time many of our people are being moved to pray for the Jews, and that a profound interest is manifested toward Jewish missions. We trust this will become general over the whole Church. In this connection, we would direct the attention of the members of the Church throughout Canada to the fact that the last General Assembly has given "Jewish missions" a place among our Schemes, and our "Foreign Mission Committee" has been instructed to select the channels for the disbursement of all contributions sent for the evangelization of the Jews. Let each one ask: "Lord, what wilt thou have me to do?" Let each one see to it that he is not only a "professing" but a "possessing" Christian. "He that hath the Son hath life." Then seek to make Jesus known "to the Jews first." Then may we, with confidence, expect a much fuller blessing as a Church than we now enjoy.

#### CHURCH UNION.

MR. EDITOR,—As a result of a recent sermon of the Bishop of Algoma, the question of Church Union is again to the front. Nowhere, as in this Province of Quebec, where we are surrounded by Roman Catholics, are the evils of division among Protestants so apparent. Again and again has it been said to me by Papists, "If we leave our own Church, how are we to know which Protestant Church we should join?" It is very strange that though no one body is louder in its cry for union than the Church of England, yet no one body is less inclined to submit to such changes as would promote union. Union with that body means that all other bodies should conform in doctrine and practice with the Church of England. Moreover, no one Church is doing more to promote division than is the Church of England to-day. Here is an example in point. Maniwaki (or River Desert) is a strong Papist community. All the Protestant families of the place are about one dozen Presbyterians. The first ministers of the Gospel to visit and labour among them were Presbyterians. That was at the time when the place was little more than a Hudson Bay Co.'s post, and the roads almost impassable. For many years a Presbyterian student was sent to them, at the expense of the Presbyterian Church, to labour among them during the summer months. At length it was connected with neighbouring stations and placed under the care of an ordained missionary, who made, and still makes, his headquarters at Aylwin. A few years ago a Church of England divine visited the place, and was well received by these warm-hearted Presbyterians. On Sabbath most of them turned out to hear him, and he discovered two Church of England families. One resided seven miles away, the other five. He reported his visit to the Bishop of Montreal, and a Church of

England minister was immediately sent to Maniwaki. Since his arrival he has laboured most incessantly among the few Presbyterian families of the place, specially the young people. Before he came there was peace and union, since he came there is nothing but discord and division. He is supported almost entirely from the Home Mission Fund of the Church of England, and is at present getting money from the shantymen to put up an English church. What an object lesson for Papists! What inducement for them to come from under Popish tyranny to Protestant liberty! One Church for hundreds of Papists, two Churches for a dozen Protestants! W. S.

Aylwin, Que., Sept. 21, 1886.

#### MISCONCEPTION.

MR. EDITOR, Since the publication of "J. M.'s" letter under the above heading, Mr. Howie was appointed to supply Ballinafad and Caledon, and on the 14th of September, at the regular meeting of the Presbytery of Orangeville, within whose bounds Ballinafad is, Mr. Howie reported that he had been in Ballinafad five Sabbaths; that he had visited nearly all the Presbyterian families, as well as many others, within the bounds of the two congregations; that he never left the house without reading the Scriptures and prayer; that he preached twice and taught three Bible classes, and travelled fourteen miles every Sabbath. Moreover, the congregations had requested the Rev. W. A. Hunter to continue Mr. Howie's appointment, and Mr. Howie is still at Ballinafad.

Though I do not know who Mr. "X." is, yet since he is a Presbyterian minister he will be as pleased to read the above as any. He will be glad to know also that Mr. Howie is conducting every week-evening prayer meeting in various parts of the charge. D. D. W.

Seaforth, October 1, 1886.

#### THE NEW THEOLOGY AND ITS SOURCES.

BY PROFESSOR M'LAREN, D.D.

A new theology has of late years been urging itself through the pulpit and the press on public attention. It differs widely from the accepted views of the Church on the Atonement of Christ, the position due to the Holy Scriptures, the question of future probation, and on many other topics of deep theological and practical interest. It has made its appearance on both sides of the Atlantic, and is seemingly taking root in New England, whose soil is prolific in new theologies; and a review recently established there is understood to be designed specially for its defence and propagation.

Much attention has been directed to this new departure by the appearance of an article in the *Andover Review* of October last, which in substance called upon the American Board to reverse the policy on which it has acted from the first, and to accept for service in the foreign field missionaries who teach that probation is not confined to the present life. This and kindred utterances which have more recently appeared in the periodical press, while they have been well met by the powerful protest of Joseph Cook, have awakened much interest, as indicating that the new theology does not design to confine itself to the region of mere speculation. It raises important practical issues, which may reappear wherever it finds an entrance, which will compel men to do what we attempt to-day, viz.: To examine it on its merits, so that they can deal with it according to its intrinsic character.

When a new departure in theology presents itself to us, we can neither reject it with blind conservatism, nor can we accept its novelty as sufficient credentials of its truth. The duty of canvassing its claims is incident to our position as Protestants. Maintaining the fallibility of the Church and the unsearchable wealth of inspired revelation, we recognize the possibility of error in existing creeds and of new light breaking in upon us from the Word. But believing, on the other hand, that the living Church, the fellowship of the faithful, are under the teaching of the Holy Spirit, and the discipline of an all-wise Providence, we cannot but regard it as exceedingly unlikely that they have erred seriously in reference to the fundamental verities of the Gospel. The Spirit, by whose presence and indwelling believers are constituted members of Christ's body, leads them into all essential truth and duty. They have an unction from the Holy One, and, to the extent indicated, they know all things. This consideration, however, does not preclude the duty of

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but it demands that the examination should be full and searching. Our maxim must be, "Prove all things: hold fast that which is good."

Mr. Munger, who presents himself as an exponent of the new departure, introduces his volume on "The Freedom of Faith," with an essay on "The New Theology." He disclaims, indeed, the strict propriety of the title, but nevertheless he employs it with considerable complacency. He intimates that his essay is designed "to indicate the lines on which it is moving, to express something of its spirit, and to give it so much of definite form, that it shall no longer suffer from the charge of vagueness," p. 1. He enumerates Erskine, Campbell, McLeod, Maurice, Stanley, Robertson, the Haro brothers and Bushnell as among the writers whom the adherents of this school consult most frequently, as setting forth a worthy theology. Mr. Munger professes only to speak for himself, and it would be unfair to hold all who have a general affinity for his views responsible for the entire details of his sentiments. But as he

attempts, with evident intelligence and sympathy, to set forth the salient features of the new theology, he may be safely accepted as, in the main, its fair exponent.

I. What then are some of the distinguishing tenets of the new theology?

Those who are familiar with the writings of Rev. F. D. Maurice will recognize the new theology as something with which they are unfamiliar. It has become more fully allied with the doctrine of evolution, but in other respects it is largely the theology which pervades his writings. Evolution had not in his day come to the front as a ruling idea among men of science, as it has since; but although his theological views are not cast in the same mould as those of Newman Smyth and Mr. Munger, their affinity is easily recognized. It is the misfortune of those who embrace the new departure that they seldom convey their peculiar ideas with precision. Their conceptions seem to be afflicted with a congenital obscurity. They denounce vigorously the accepted views of theology, but they retain frequently the old terminology, without defining clearly the extent to which its meaning varies in their hands. Mr. Munger intimates the laudable purpose of giving to the new theology "so much definite form that it shall no longer suffer from the charge of vagueness," but it must be confessed that his success is not conspicuous. He writes with clearness and vigour, and yet an indefiniteness attaches to his conceptions as a whole which is somewhat perplexing. And when the intelligent reader has gone carefully through the author's essay, he need not be surprised if he finds it much easier to say what he rejects than to affirm definitely what he believes.

But while we are not insensible to the danger of mistake to which this peculiarity exposes us, we run no risk in signaling certain points on which the new theology which he expounds diverges widely from the old. (1) It rejects the plenary inspiration of the Scriptures. The word inspiration is not discarded, but the idea which Christians ordinarily attach to it is set aside. It is easy to ascribe to the holy men who wrote the sacred books an inspiration to give to the world religious and moral truth, similar in kind to that which is ascribed to poets and men of genius in other departments, and yet deny to them any such inspiration as would clothe their productions with infallible truth and divine authority. Mr. Munger says the new theology "refuses to regard the writers as automatic organs of the Spirit—'moved,' indeed, but not carried outside of themselves nor separated from their own ways and conceptions," p. 16. This style of representation proceeds upon the assumption that if the Scriptures are human they must cease to be divine. It never seems to have dawned upon those who speak in this fashion that the Written, like the Incarnate, Word may be both divine and human. When this author scorns the notion that the Bible writers were "automatic organs of the Spirit," he is merely indulging in

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of which intelligent men should be ashamed. Plenary inspiration does not reduce the sacred writers to the level of mere machines who had no real part in the authorship of the books which they wrote. But in denying what no thoughtful man affirms, Munger evidently designed to reject what the Christian Church has held from the beginning, the inerrancy of the Holy Scriptures. And when he informs us that the writers were "not carried outside of themselves nor separated from their own ways and conceptions," he evidently intends to leave room in the sacred books for as much error as he may find it convenient to admit. To err is human, but we have yet to learn that it is impossible for a man under divine guidance to speak unerring truth, without for the time being ceasing to be human.

The view which the new theology holds of the nature of inspiration, of course, affects profoundly the style of interpretation which it feels itself at liberty to apply to the Holy Scriptures.

(2) It rejects the Catholic doctrine of the Atonement. The sufferings of Christ are not regarded as penal and vicarious. They have no necessary connection with the demands of law and justice in view of human sin. Maurice and Newman Smyth regard self-denial and self-surrender as the idea of sacrifice in general, and of the sacrifice of Christ in particular: and they hold that His work saves men not by expiating their sins, but by exerting a moral influence over them which leads them to manifest the same self-denying spirit. Others hold that Christ so identified Himself with men in sympathy, that He fully entered into their miseries and sins and made them His own, so that He exhibited a sorrow on account of them which had in it many of the elements of a true contrition. Some, again, represent the sufferings of Christ as the necessary result of the position in which He voluntarily placed Himself, of conflict and collision with the evil that is in the world. But all these phases of the new theology are at one in rejecting the idea that Christ satisfied the justice of God for human sins, or indeed, that there is any such attribute as justice in God which needs to be satisfied. Each in its own fashion seeks to show how the sufferings and death of Christ are fitted to exert a moral influence over men, which will lead them to a new life. Mr. Munger says the new theology holds "to the Atonement as a divine act and process of ethical and practical import—not a mystery of the distant heavens and isolated from the struggle of the world, but a comprehensible force in the actual redemption of the world from its evil," p. 9. This is his way of saying that Christ's atoning work did not satisfy divine justice and reconcile us to God, but that it exerts a moral influence over men to lead them to exhibit a right character and life.

Justification necessarily undergoes a transformation corresponding to that wrought in our conceptions of the Atonement. If Christ did not satisfy the law and justice of God and obey in our stead, our justification cannot be based on His finished work. Mr. Munger accordingly informs us that he "accepts justification by faith in the sense of a faith that by its law induces an actual righteousness—a simple rational process realized in human experience," p. 9. This is justification by character and works. In the days of the Apostle Paul this simple rational process had not been discovered. He did not suppose that a man is justified by an actual righteousness which he had attained, but freely by grace through the redemption which is in Christ Jesus. But then he did not understand the new theology.

(3) It need not surprise us to discover that while the new theology acknowledges the Trinity, it speaks in a somewhat halting fashion in reference to it. When the peculiar work assigned in Scripture to each person in the Godhead is denied or ignored, it is not likely that the doctrine of the Trinity will long continue to hold its place. Our exponent of the new theology assures us that it "holds to the Trinity, though indifferent to the Word, but not a formal or psychologically impossible Trinity." We presume that "a formal

and psychologically impossible Trinity" is the way in which the new theology describes the doctrine that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory. And when Mr. Munger can persuade himself to give more definite form to his sentiments, and free them from the

#### VAGUENESS WHICH SEEMS SO EASILY TO BESET THEM,

it will probably be found that his Trinity has more affinity for the model Trinity of Sabellianism than for the personal Trinity of the Christian Church.

(4) Not the least distinctive feature of the new theology is its doctrine of future probation. It is scarcely pretended that this is gathered from the Scriptures, but a few isolated or obscure texts are laid hold of, and put upon the rack, and compelled to render a reluctant testimony in its favour. What they most appeal to is man's ethical nature, or Christian consciousness. This has been gradually developed or trained up to its present high standard under God's providential dealings and varied revelations. It is now, however, the regulative principle by which we are to be guided in judging both of the character of God and His administration of human affairs. It is assumed that His administration must in all things be such as meets our ethical approval. The fall of man and human sinfulness are not denied, but so far as the divine administration is concerned they are very much ignored. It is held that the proper way is to look upon men, not as fallen, lost and condemned already, but as children of the Heavenly Father undergoing a formative process, designed to make the best of them of which they are capable. This process never stops until character becomes fixed, either in this world or in the next. But as human free will is regarded by some of the adherents of the new theology as beyond even divine control, they appear to consider it uncertain whether character ever becomes fixed and probation ended. Munger assures us that "Probation will not be determined by the world-age, but by its own laws. It ends when character is fixed—if, indeed, we have any right to use a word so out of keeping with moral freedom—and it is not possible to attach any other bound or limit to it." "And character is fixed in evil, when all the possibilities of the universe are exhausted that would alter character," p. 43.

#### UNIVERSAL SALVATION.

is not affirmed, but it is held that no human being is given up to perish until all the resources of the universe and of God Himself have been exhausted for his salvation. It is usually held by those who embrace this theory that it is essential to a moral trial, or to the full probation of man, that the historical Christ should, at some time, be presented distinctly to the soul, either in this life or in that to come; and that probation cannot end until Christ has been consciously rejected. The Epistle to the Hebrews teaches that to neglect the great salvation is sufficient to render escape impossible, but the new theology has decided that until Christ has been consciously rejected the way of escape shall remain forever open. And as no one is likely to believe that either he or his friends have so rejected the Saviour, it is difficult to perceive wherein the practical influence of this doctrine differs from that of vulgar Universalism.

It is important to examine the sources from which the new theology is drawn. We should ascertain whether they are such as can inspire confidence in its peculiar teachings. We venture to think that it will be discovered that they are not. Were such a theology derived from the same rule of faith as the old theology, and were it ascertained that the rule had been interpreted according to the same general principles, it might almost lead us to despair of gaining any sure knowledge from such an ambiguous source of instruction. There is no occasion for such uneasiness. It is not the same fountain which sends forth sweet water and bitter. The new theology differs so widely from the old, both as to the rule of faith and as to the manner in which the Scriptures are to be interpreted, that it is almost useless for any one to discuss with the friends of the new departure any particular article of faith, such as the Atonement or Future Probation, for a common standard of appeal seems wanting. When we encounter those who adopt another rule of faith than that to which we appeal, or who insist on principles of Biblical interpretation so diverse in their character as to make the Scriptures practically a different book, these are differences so far-reaching and fundamental that we must deal with them before we attempt to handle others. This is precisely the position in which we find ourselves placed. Our essayist informs us that, while the new theology "believes in the harmony of doctrines, it regards with suspicion what have been known as systems of doctrine, on the ground that it rejects the methods by which they are constructed," p. 8. This is candid. It is not systems to which it takes exception, but systems which differ from itself. This is probably what most intelligent persons suspected, but it is well to have it stated definitely by one who can speak with authority.

What, then, is the method to which Mr. Munger objects? How have evangelical Christians, who embrace the old theology, been accustomed to construct their systems of doctrine? They all profess to apply the inductive method to the study of Scripture. They endeavour to make a fair induction of what the Bible teaches; and when they have gathered the facts and the teachings of Scripture and arranged them according to their natural order and real connection, they have constructed their system of doctrine. The method followed is that pursued with such success in modern times by the students of physical science. The scientist goes to nature and gathers his facts from it, and Protestants, at least, have been accustomed to hold that the divine should not

#### EXCOGITATE A SYSTEM

out of his own mind, but go to the Word of God to learn the system which is there revealed. This method presupposes a careful exegesis of the Scriptures. It does not recognize the propriety of building upon isolated texts whose words happen to jingle in with some preconceived notion. It requires the texts to be studied in their setting in the context, and to be read in the light shed upon them by other portions of the Word. This method, which all evangelical Protestants profess to follow, and which in reality they do follow, more or less successfully, is what the new theology rejects.

There are two points on which the new theology differs from the old in reference to the sources of Christian doctrine and duty. (1) The new theology refuses to the Holy Scriptures the position of the sole rule of faith and practice. Mr. Munger, indeed, speaks as if it followed the method of induction, but the induction is made from a very different field. The Bible is not regarded either as infallible or, as the sole

informant in matters of religion. It is only one of many useful but imperfect sources of information. Mr. Munger says of the system for which he pleads: "It regards theology as an induction from the revelations of God—in the Bible, in history, in the nation, in the family, in the material creation, and in the whole length and breadth of human life," p. 8. He thus co-ordinates with the Bible, as equally authoritative sources of information, the revelations of God made "in history, in the nation, in the family, in the material creation, and in the whole length and breadth of human life." To him the Bible is not the rule of Faith and Practice, but one of many lights, all equally revelations of God, of which his reason must make the best use it can.

How, then, does the new theology come to assign to the Bible a position which, at least among Christians, is so novel?

It is largely due to the view which it takes of the relation of God to the universe. It asserts the immanence of God in the universe, and links it with the doctrine of evolution. "It admits," says Munger, "that science has anticipated theology in formulating the method of creation known as evolution, that it has corrected modern theology by suggesting a closer and more vital relation between God and creation, and so has helped it to throw off a mechanical theory and regain its forgotten theory of the divine immanence in creation," p. 26. "The divine immanence in creation" is a phrase sufficiently vague to mean very much what we construe it to signify. The force of the word merely indicates that God abides or remains within creation. If we wish to avoid the charge of vagueness and escape confusion of thought, we must elucidate the matter a little more.

There are substantially three views of the relation of God to the universe which are radically distinct. These are Pantheism, Dualism and Theism.

Pantheism holds that there is only one substance in the universe, and it is eternal, necessary and self-existent. "Substantia una et unica." This one substance reveals itself in all the phenomena vulgarly known as mind and matter. It evolves itself, by necessity, in all the successive stages of the universe, and in history, civil and ecclesiastical. All therefore that exists is God. This eternal substance which Pantheists call God is destitute of moral attributes, impersonal and comes to consciousness only in man. Sin, except as

#### A PHENOMENON OF HUMAN CONSCIOUSNESS,

is unreal, as there is no personal God against whom it can be committed. Creation, in the strict sense, miracles and the supernatural in every form are ruled out as impossible. "Pantheism," says Van Oosterzee, "is that mode of thinking which emphatically recognizes God's immanence in the world, but denies His transcendence above it." Christian Dogmatics, p. 247.

Dualism assumes that there are two eternal necessary substances. By some they are viewed as persons opposed to each other from eternity, as the principles of good and evil; and by others these eternal substances are conceived of as related to each other as mind and matter, or as the active and passive principles.

Theism holds with Pantheism that there is only one eternal necessary substance, and, with Dualism, it distinguishes God from the universe. It asserts at once the eternal existence of God, and the distinct but dependent existence of the universe in time. It maintains that where once nothing was, there, by the will of God, the universe came to be. The Theistic conception of the relation of God to the universe assumes two forms. Deists hold that when at first God created all things He endowed His creatures with certain powers and capacities, giving to matter its properties and to rational beings free agency, and left them to themselves to work out their destiny, under the laws which he had impressed upon them. They regard the universe as a machine so perfectly constructed that it will run forever, if it is left alone. And the relation which the Most High now sustains to the universe is that of a spectator who looks on and observes how perfectly the machinery works. Deism holds God's transcendence above the world, but denies His immanence in it.

The Christian theistic conception of God's relation to the universe involves two things, viz.: (a) that when God willed the universe into being He endowed His creatures with certain properties which have a true efficiency of their own, on account of which certain things can be predicated of them which cannot be predicated of God, e.g., He can predicate extension and weight of iron, and sin and error of man. God is therefore distinct from the universe, and transcendent in relation to it. (b) God continues in existence, by the constant exercise of His power, all His creatures and all their properties. "By Him all things consist." "In Him we live, and move, and have our being." He is therefore immanent in the universe which He created. He is present not merely as a spectator, but "upholding all things by the word of His power." His constant presence and power sustains it in being, and controls and guides all its movements. The Christian doctrine has always embraced the two ideas of the transcendence and the immanence of God in reference to the universe. What, then, does Mr. Munger mean when he speaks of the immanence of God as a forgotten theory which the new theology is bringing once more to remembrance? The doctrine of the divine immanence has never been forgotten in the Church of God. It is distinctly recognized in all standard systems of theology. Living Christians have, in all ages, shown by their constant sense of dependence on God that it was a felt reality to them. It has been proclaimed all down the centuries with unbroken continuity in the hymns and prayers of God's people. It is in no sense a forgotten theory. It is evidently not this commonplace of the old theology which the essayist introduces as such an important factor in the new departure. We have seen that when he asserts the human element in the Scriptures he regards it as a denial that they are, in any supernatural sense, divine, and we have observed that to affirm

#### THE PLENARY INSPIRATION

of the Bible is, in his view, to shut out the human element, and make the writers mere "automatic organs of the Holy Spirit." For him to show that the death of Christ is "of ethical and practical import," or that it exerts a moral influence over men, is equivalent to a denial of the mystery of the Cross. It is true an intelligent child might have taught him that in none of these cases does the one exclude the other. But this seems to be a peculiarity of the thought and language of the new theology. Here by asserting the immanence of God, Mr. Munger evidently means to deny His transcendence, and to affirm that God acts only through the laws of nature. He never acts upon nature or apart from its laws.

The miraculous and the supernatural in the strict sense are ruled out. Apparent miracles must be referred to occult or higher laws, but are still to be viewed as brought to pass through agencies which form part of the system through whose laws alone God works.

He speaks of science "anticipating theology in formulating the method of creation known as evolution," p. 26; but as evolution is bringing one thing out of another, creation by evolution is a contradiction in terms. Newman Smyth, another of the same school, distinguishes his position on this point from that of "the old supernaturalist with his creation out of nothing." Old Faiths, etc., p. 73. He speaks of the spiritual origin of physical phenomena—but not the spiritual origin of matter. He tells us that "matter in its present form is not eternal." Creation in his hands becomes a mere change in the form of pre-existing matter. He speculates in reference to the matter of the visible universe being derived from an unseen universe. But if there is any difficulty in accepting the creation of the visible universe out of nothing, this does not remove it; for our author does not inform us how the stuff out of which this unseen universe was made came into existence. It is said that the Hindu cosmogony places the earth upon an elephant, the elephant upon a tortoise and the tortoise upon a cloud. Newman Smyth has improved on this arrangement. His visible universe rests on an unseen elephant, and the elephant, without even an intervening tortoise, rests on pure ether. The same author informs us that he accepts the scientific principle of continuity. This principle has a wide sweep. It means that every physical effect has a physical antecedent. It excludes creation out of nothing, as implying a physical effect for which, in the nature of the case, there could be no physical antecedent. It forbids the recognition in the entire course of history of any display of the miraculous or the supernatural. God has seen fit to imprison Himself in nature through whose laws alone He works. By these laws

LIFE IS EVOLVED

from dead matter, and man from the lower animals. The new theology seems, in the main, to accept the reality of those occurrences which are ordinarily regarded as supernatural, but it accounts for them by the supposition of occult or higher laws. To imagine that God has ever deviated from His ordinary mode of working by law, and put forth His power directly, is, it seems, to lapse into "a mechanical theory of the world." We are permitted to see, in the creation of the world, the incarnation of Christ, the resurrection of the dead, and in the entire range of Bible miracles, the working only of natural laws. Some of these laws, indeed, are higher than others; some so high that what is accomplished through them is spoken of as supernatural, but this is only in accommodation to popular modes of speech. This is a conception of evolution which far outstrips the views of the majority of those who avow themselves evolutionists. They do not deny creation ex nihilo. Darwin himself supposes "that all organic beings which have ever lived on the earth have descended from some one primordial form into which life was at first breathed." His evolution starts from life, but does not attempt to account for its production. And the evolution which admits the absolute creation of matter, life and man by God, which many excellent Christian men favour, at least, as a working hypothesis by which they seek to trace more successfully the order of God's working, is a very different thing from the evolution which seems to underlie much of the new theology.

We have seen that the position which the new theology assigns to the Bible rises naturally out of the view which it takes of the relation of God to the universe. This is the basis on which the whole superstructure rests. And the peculiarities of the new departure can have no greater certainty than this basis is able to impart to them.

It is evident to us (1) that the basis itself is insecure and worthless. For it is clear that in reference to the relation of God to the universe the new theology is not consistent with itself or with any theory on that topic which has been fully thought out.

It asserts theism and teaches distinctly the personality of God; but then, out of deference to its doctrine of evolution and the principle of continuity, it admits the eternity of matter and lapses into dualism, subverting the theism so cordially avowed. Again, it teaches that God is immanent in the universe, and works only through its laws; but if matter is as self-existent as God Himself, and its laws were not impressed upon it by God, then His immanence in it becomes inconceivable and absurd, except upon the theory of Pantheism. But while Pantheism probably harmonizes with more points in the new theology than either Theism or Dualism, even it fails to meet its requirements. According to the Pantheism of Spinoza, the eternal necessary substance called God manifests or reveals itself in a twofold series of existences distinct from each other, but developed in parallel lines. These are corporeal and intellectual beings which correspond to the two infinite and essential attributes of the one eternal substance, viz.: extension and thought, and they are supposed to partake of their nature. It is easy to see how upon this theory, when physical phenomena are, in obedience to the doctrine of continuity traced back through their successive antecedents, they reach at last their first physical antecedent in the eternal necessary substance called God. Then of course God is necessarily

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which consists merely of phenomena of which He is the only underlying substance. The miraculous and the supernatural necessarily disappear as fully as the new theology can desire; and then with Mr. Munger, we can affirm that there is not revelation from God, but there are revelations of God; and we can with this exponent of the new movement point to "revelations of God in the Bible, in history, in the nation, in the family, in the material creation and in the whole length and breadth of human life." But still the harmony with Pantheism is not complete; for the new theology accepts the personality of God and the free agency of man, notions which are entirely foreign to that system. It is, however, to be remembered that Mr. Munger tells us that he only indicates "the lines on which the new theology is moving." The word is well chosen. It is moving, and no one can predict where precisely it will be found when the movement is ended. These writers evidently have not thought themselves out. They have presented to us a curious mixture of incongruous theological elements, which no ingenuity can build into a self-consistent system. We may conclude with great confidence that when these gentlemen undertook to give to the world a new theology, they engaged in work for which they had no special vocation. And not only is the basis on which the whole superstructure rests insecure and worthless, but we remark (2) that

were it reliable, the revelations to which the new theology points us are quite insufficient as a rule of faith and life. The new theology reduces the Bible to the rank of a mere product of nature, and then it adds to it all the revelations of God which are given in other portions of nature. By the view which it gives of the relation of God to the universe, it shuts out the possibility of a supernatural revelation, and sends us for guidance to the light of nature, which Deists have been wont to extol so highly. They no doubt try to make the natural swell itself out into the proportions of the supernatural; but the common sense of mankind will not be imposed upon by such a specious attempt to conceal the inherent weakness of the theory. The light which comes to us through the operations of the laws of nature is only the light of nature, and presents no element of truth to which an intelligent Deist will object.

But it must be evident that the field over which these revelations of God are scattered is so extensive as to render them quite unsuitable for the guidance of mankind. A rule which is to be of practical service must be accessible and within reasonable compass. These revelations are not presented to us in articulate language, but are to be reasoned out by every man for himself; and the data from which he must reason are scattered over the entire universe from the most distant fixed star to the dust on which we tread. The data from these revelations are gathered covers the entire extent of the animal, vegetable and mineral kingdoms. They range over the history of our globe down through all

THE CYCLES OF GEOLOGY

and all the subsequent stages of evolution, which have brought it to the state in which we now find it. God has been working everywhere through law, and thus everywhere revealing Himself to His intelligent creatures. He has revealed Himself specially in man, the highest of all His works. Here we come to the sphere of intelligence, morality and religion. To get the benefit of these revelations, we must study the data supplied by all human history and literature. We must give special attention to the data found in the history of the Jewish people, as made known to us in their literature, and particularly in their sacred books, which have been preserved for our instruction by some law of the survival of the fittest. And this, let it be remembered, is not the field from which philosophers with well trained minds are to gather what they need to know of God and duty, but from which the ignorant peasant and the untutored savage are to acquire all the religious knowledge which they need!

But the mixed character of the highest revelations which this theology allows us to possess shows how unfit they are to guide us satisfactorily. Mr. Munger says of the Bible, "It is a history of the highest form in which God is manifesting Himself in the world, but it is not the manifestation itself; it is not a revelation, but is a history of a revelation," p. 18. It is, in other words, the history of the revelations of God, made through the workings of human nature and God's dealings with man in and by natural law.

Let it be noted here that the new theology accepts Theism and human freedom, and with these the possibility and the fact of sin. It recognizes also that the richest revelations of God are made through the workings of man's nature and in the course of human history. The highest and the most important of the processes of revelations appear in the history of God's ancient people recorded in the Holy Scriptures.

But in this stream waters from two fountains mingle. There are those which flow from the normal and natural workings of human nature, and there are those which proceed from the fountain of human depravity and alienation from God. By what purely natural process shall we separate the one element from the other? The old theology teaches that not only has a supernatural revelation been given by God through men to the human race, but that He has aided these holy men to whom His message came in recording it, so that they were preserved from all the errors and imperfections incident to merely human writings, and the result was a book clothed with infallible truth and divine authority, and yet true throughout in its form and spirit to the normal workings of human nature. All this is foolishness to the new theology. "The conception that revelation is grounded on miracle" is, Mr. Munger assures us, one of the points on which the new theology parts company with the old, p. 16. It is careful to intimate that wherever we have a human record we must needs have more or less of human error and infirmity. Not only are we who study the record compassed about with infirmity, which is equally true of those who study supernatural revelation, but in the record the two elements are inseparably blended. When we study the revelations of God given in the lower departments of nature no error mingles in the instruction. We may misread the lesson, but the lesson will never lead us astray. It teaches only truth. But when we turn to the higher department of which we have the history in the Bible, where we expect to learn of morality, religion and God, there the new theology teaches us to expect that we shall find mingled with the lesson itself the elements of human prejudice, error and sinfulness. When the new theology professes to be based on such sources of information, need we wonder at its character?

But even this does not account fully for all the peculiarities of the new theology. There is another point bearing upon its sources which requires to be noticed, viz.:—(2) That it recognizes a style of Scripture interpretation which goes far to deprive the Bible of any value which the naturalistic view of its composition allows to it. It is a mode of interpretation which makes the sacred volume largely a new book, and very much the kind of book which the interpreter desires. We are informed that the new departure "claims for itself a somewhat larger and broader use of the reason than has been accorded to theology." We are told especially that "it makes much of the intuitions—the universal and spontaneous verdicts of the soul." All the lights which come to us from history, the Bible, modern science, etc., are to be limited and interpreted by the intuitions, and

WHATEVER WILL NOT HARMONIZE

with these must be set aside. We would be the last to question any legitimate appeal to reason or to the intuitions, but when we find an appeal made to intuitions in matters with which intuition has nothing to do, then we must, in the name both of philosophy and theology, protest against the abuse of terms. The intuitions of the mind have certain criteria by which they can be distinguished. Dr. McCosh, who has written so carefully on this subject, gives three marks by which intuitive truths can be recognized, viz., self-evidence, necessity and catholicity or universality. But surely when intuitive truth, whose criteria are self-evidence, necessity and universality is invoked to lead us to reject from our creed, or eliminate from our Bibles, ideas of God, of depravity, atonement and retribution which have been accepted by

nine-tenths of God's people as truth, it can be regarded as little short of a reductio ad absurdum. It is this loose and deceptive use of language which gives to a confused

MEDLEY OF INTELLECTUAL BLUNDERS

and moral sentiment the name of intuition, which allows the new theology to interpret Scripture so freely, and even to sit in judgment on its contents. When men come to dignify with the name of intuitions their prejudices and feelings or the sentiments of the coterie in which they live, it is hard to tell what they may come to believe, and it is not of much importance.

But we must do no injustice to the new theology. Mr. Munger claims for it marked superiority in the department of interpretation. He writes: "It holds that Scriptures were written by living men, whose life entered into their writings; it finds the colour and the temper of the writer's mind in his work; it finds also the temper and habit of the age; it penetrates the forms of Oriental speech; it seeks to read out of the mind and conception and custom of the writer, instead of reading present conceptions into his mind," p. 16. This is really admirable. The words, taken at their current value, seem to describe the attitude, spirit and aim of the model interpreter of Scripture. They set forth what all profess at least to attempt. They all certainly recognize that the sacred books were written by living men, and that their life entered into their writings, and even that the colour and temper of the writer's mind can be seen in this work. They trace there also the temper and habit of the age, and they have not the least doubt but that an interpreter should penetrate the forms of Oriental speech, and, in one word, read out of these human writings the very ideas which the Spirit of God put in them. But when all these excellent things are complacently ascribed to the new theology and are by innuendo denied to the old, we are insensibly reminded of the advertisement of a patent medicine, where all conceivable good qualities are ascribed to the new nostrum, and all disparaging things are insinuated of established remedies. The promise is glowing, but what of the performance? If Mr. Alunger has shown any zeal or aptitude for the work of Bible interpretation, we have not heard it, and his works which we have seen betray no trace of such characteristics. It is moreover a remarkable fact that not one of the authors enumerated as leaders in the new departure has indicated any special interest in the interpretation of Scripture. If any of them has written commentaries, or accomplished any important exegetical work, it must have fallen rapidly into oblivion. And why should those who embrace the new departure spend their strength in the exposition of books where human errors mingle so freely with revelations of God? And why should they not "make much of their intuitions," and take the mixed and plastic mass and mould it at once into such a shape as will meet their ethical approval? When Mr. Munger is not eulogizing the exegetical skill of the new departure, he forgets himself, and speaks with scorn of the careful and painstaking exegesis which springs from a belief in the inspiration of the Bible. With him it is a reproach that "the old theology reads the Scriptures with a lexicon, and weighs words as iron is weighed." We accept this witness. The old theology reads the Scriptures, when necessary, with a lexicon; for it assumes its language has a meaning which it is important to ascertain. It weighs words, not exactly as iron, but weighs them carefully in order to ascertain their precise force and the meaning which the Divine Spirit designed them in their particular setting to bear. But the new theology, it seems, can dispense with such laborious methods of interpretation. It leaves the lexicon on the shelf. It does not weigh words. It scents the meaning from afar, and by the swift glance of its intuitions it penetrates the substance of things, and leaves the words to the old theology.

We have called your attention to some of the salient features of the new theology, and have pointed out the sources from which it is avowedly derived. We have seen that, guided by a false view of the relation of God to the universe, which excludes the possibility of the supernatural, it reduces the Bible to the level of a mere product of natural law, and co-ordinates with the Scriptures as of equal authority the revelations of God

IN NATURE AND HISTORY.

We have also seen that not only does this theology relegate us to the dim and uncertain light of nature for our guidance, but it applies to the Scriptures a mode of interpretation which destroys any little value which can attach to them as the mere product of natural law. The sources of the new theology do not beget confidence in its peculiar teachings.

It is not our office to express any opinion of the men who lead this new departure. For the most part they appear to be devout men who do not regard themselves as subverting Christianity. This, however, cannot modify our judgment of the essential features of the system. When a generation has been trained under

ITS DEADENING INFLUENCES

its real character will be apparent. In good men, the aberrations of the head are often qualified and kept in check by early training and divine grace, so that time is required to bring out the blighting power of the error in the Church.

We have spoken of this theology as new, but in many respects it is old. In its rejection of plenary inspiration, in its denial of the punitive justice of God, in its moral influence theory of the Atonement, in its opposition to the eternity of future punishments, and in its purely rationalistic spirit, it is a simple reproduction of what has long been common in Unitarian circles.

The feature which is at present attracting most attention in the United States is the theory of a probation in the future life. But, after all, this is only one symptom of a disease which, if allowed to spread unchecked, will destroy the life of Christianity. That which is new in this theology is the philosophy which underlies it, and is shaping its character. It is new for Christian men to admit that God can act only through the laws of nature, and to feel themselves compelled to refer all the miracles of the Bible to the mere operation of natural law. We cannot conceal from ourselves the gravity of this far-reaching departure from the Faith. It is not that it involves the rejection of this or that doctrine: it is not that it weakens the evidences of Christianity, and impairs the accuracy of the revelation we possess, but it changes the very substance of Christianity.

If Christianity is anything, it is not merely a supernatural revelation from God, but a supernatural revelation that a supernatural work has been accomplished by a supernatural person for man's salvation, and is applied by a supernatural agency to the human heart. To reject, therefore, the supernatural is to change the very substance and texture of the Gospel system, and give to us "another Gospel which is not another."



**THE CANADA PRESBYTERIAN,**  
— PUBLISHED BY THE —  
**Presbyterian Printing and Publishing Company**  
(C. BLACKETT ROBINSON),  
**AT 5 JORDAN STREET, - TORONTO.**

TERMS: \$2 per annum, in advance

ADVERTISING TERMS—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

**EASTERN GENERAL AGENT.**

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, OCTOBER 13, 1886.

**TRIAL TRIP.**

In a few weeks THE CANADA PRESBYTERIAN will enter on its SIXTEENTH YEAR of publication. Since its first appearance it has been a welcome visitor to thousands of homes, and in order that its merits as a Church and family paper may become known to a still wider circle of readers, THE PRESBYTERIAN for the remainder of this year will be sent to any one sending us Fifteen Cents in stamps.

THERE is a vast amount of human nature in the following, which we clip from the "Just for Fun" column of the *Christian-at-Work*.

"Yes," said a Kentuckian, who had been in the far west, "Indians are powerful fond of whiskey. Let 'em see get the taste of whiskey, an' they give up everything for it. An old chief out in Western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whiskey I had with me." "And you wouldn't give it him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whiskey."

That Kentuckian forcibly reminds one of some of the people who cry out against party in politics, but never hesitate a moment to form a party in church matters or business when it suits their purpose so to do. It was very wrong of the Indian to be so fond of whiskey that he would give his horse, saddle, bridle and blanket for a pint; but it was not at all wrong for the Kentuckian to be so fond of the pint that he would not exchange it for so much property. It is a dreadful thing for politicians to form a party, but if a few clergymen form a ring, and perhaps adopt measures that any party politician of average cleanliness would despise, it is all right.

THE *Interior* makes the following wise and timely observation:

It will always be found that the farther a denomination drifts from everything pertaining to the name Christian, the more tenaciously it clings to the name, and the madder it gets if any one disputes its right to the name.

True, and this is the exact reason why some of the little organizations—composed mainly of cranky or peculiar people—that are found here and there through the country always insist on being called Christians. They usually deny that they are a denomination. They malign what they call the "sects." They refuse to be named after their leader—a circumstance sometimes not at all wonderful. They simply wish to be called *Christians*. The less they have of the Spirit of Christ the more fiercely do they contend for the name. The other week one of these people sent an anonymous letter to Dr. Cochrane, minister of Zion Church, Brantford, which breathed the very atmosphere of the pit. No doubt the writer aimed the set to which he belongs would feel hurt if they were called Methodists, Episcopalians or Presbyterians. The slanderer posed as a Christian far above the sects, and then basely libelled one of the most intelligent, liberal and vigorous congregations in the country. 'Twas ever thus. The less a man has of the Spirit of Christ, the more he abuses others and the more he clings to the name.

BAD singing introduced the organ into more congregations than any other cause. If we ever have

the liturgy in our Presbyterian Church, that some of our people would welcome now, extempore prayers of a certain kind will have a good deal to do with bringing it in. The people seldom call very loudly for an organ where there is congregational singing of a high order, they never call loudly for a liturgy under a pastor who is gifted with prayer. Criticism of the manner in which a pastor addresses his Maker is a duty that should in the main be left to the professor of homiletics. Whatever may be said of sermons, one does not like to say much that is unfavourable about prayers. The topic is almost too solemn for newspaper comment. And yet who does not feel that some public prayers are unsuitable. Indeed, unsuitable is too weak a word to describe them. Even when the matter is good, the manner is sometimes not such as to inspire devotional feeling. The Almighty is frequently addressed in tones that no gentleman would use in addressing his neighbour. One of the Yale lecturers says that the culture and spirituality of a minister may be learned with more accuracy from the manner in which he reads the Scriptures and the hymns, and prays, than from his sermons. That we believe is a fact. The more intelligent people in all our congregations are beginning to expect that more attention be given to the service. Prayer is certainly as important as preaching and a generation of ministers gifted in prayer will keep out a liturgy without trying.

THERE is some doubt as to which grows the faster—Toronto or Minneapolis. One of them, most likely Toronto, grows faster than any city on the continent. Whatever may be said about these rival cities during the year, Toronto takes the palm in October. Neither Minneapolis nor any other American city we know of has such an influx of student population in October as the capital of Ontario. We have seen the number put at 3,000, though that is probably a little above the mark. Counting law students, medical students, Normal School students, theological students, students at the Pharmacy College and other public institutions, along with the hundreds at University College, the number certainly is large. It is safe to say that during October the student population runs up somewhere between two and three thousand. Toronto should treat these young men well. Taken as a whole, they will compare favourably with the young men of any country in the world. Many of them will be back here in a few years as the leading professional men, members of the Legislature and in other influential positions. No small number of the present Local Parliament were students in this city a few years ago. The money the students of Ontario now spend in this city every winter should entitle them to some consideration, even if there were no higher reasons. Kindness bestowed upon any body is rarely lost; kindness bestowed upon the young men who are to govern this Province in a few years can never be lost to the capital. Toronto is fast becoming known for many good things. Let us add one more to the list, and make this city famous over the continent for its kindness and hospitality to our student population.

THE Southern Evangelists, popularly known as Sam Jones and Sam Small, have begun a three weeks' campaign in Toronto under the auspices of the Methodist congregations of the city. Four thousand were present at the opening meeting, and many failed to obtain admittance. In our opinion the proper attitude toward this movement is one of hope and expectancy. The Methodist congregations bring these noted men here mainly to reach people that the churches cannot, or at least do not, reach. Mr. Jones says he comes to do as much good as he can and as little evil as he can. Condemning him in advance does not strike us as being worthy conduct for a professing Christian. If any one does not like Mr. Jones or his methods, he need not attend the meetings. The usual criticism of Mr. Jones' English we must of course expect as long as there is a pedant in the city who is allowed to write for a newspaper. We have seen adverse comments on Mr. Jones' style couched in the most clumsy and unreadable English, and surrounded by matter in which grammatical errors abounded. Mr. Jones is accused of bad taste. Perhaps it is not the best taste imaginable for a minister who cannot keep a small church full even by scolding and the aid of a newspaper to criticize adversely the style of men

who draw thousands every evening. Mr. Jones' taste is his own affair. If it is not good, so much the worse for him. If by speaking as he does he can save souls, by all means let him speak as he pleases. The number of unsaved men in Toronto is not so small that good men can afford to despise any reasonable agency that brings sinners to Christ or even within the sound of the Gospel. All nibbling criticism about a man's style, if he is really saving souls, indicates that the critic has not yet learned the first lessons of the Gospel.

FOR some time back the most violent and, we believe, most untruthful, assaults have been made in a certain quarter on the editors of party journals. As a sample of these assaults we give this one: "The editor of a party paper, as every sensible reader knows, makes his bread and butter by lying when writing of politics." The persons morally responsible for these assaults are, for the most part, ministers or elders of the Church, those immediately responsible being members of the Presbytery of Toronto. The Rev. Wm. Inglis, formerly editor of this journal, and now on the *Globe* staff, has challenged his accusers to arraign him at the bar of the Toronto Presbytery, and prove their statements. Mr. Inglis is a minister of the Presbyterian Church, is of course a member in full communion, takes an active part in the affairs of one of the Toronto congregations, and not unfrequently officiates in Presbyterian pulpits, certainly with more ability and acceptance than some of his assailants. If guilty of the offences laid to his charge, he should be at once deposed from the ministry and expelled from the membership of the Church. The cowardly attempt to shirk responsibility by saying Mr. Inglis was not meant, as it was not known that he writes political articles, adds to the moral culpability of the assault. Some of those responsible for the attack did know, and have known for many years just as well as they know now. They had good reason to know. Some of them would not deny that they knew, though they may allow another to deny for them. Mr. Inglis' style is too well known to be concealed even if he wished to conceal it. But Mr. Inglis is not the only person assailed. Many of the editors and publishers of party papers are members in full communion of the Presbyterian Church. Some of them are elders, and sit in the Church courts. Others teach in our Sabbath schools, manage the financial affairs of our congregations, and are among the best workers and most liberal supporters in the Presbyterian body. Some of them give very substantial aid by their journals to their pastors. Some of the men directly responsible for these assaults have never been slow to ask the assistance of those they describe as making their bread and butter by lying. This matter cannot be allowed to remain in its present position. The persons through whose instrumentality such reckless charges are made about members and office-bearers of our Church should make good their charges at the bar of the Toronto Presbytery, or stand convicted before the world of conduct which, for the present, we forbear to characterize.

**THE NEW THEOLOGY.**

THOUGH what is termed the New Theology concerns itself mainly with matters of speculation, it is becoming a factor in practical religious affairs. It has its representatives in the pulpit, the press, in the college, on mission and other boards. It is likely to become more aggressive than it has been in the past. The nature, scope and tendency of the New Theology ought to be carefully considered and fully understood. It will probably exercise a powerful influence on religious life and thought for years to come. The New Theology afforded a fitting theme for Professor McLaren's lecture at the opening of Knox College Session. It is reproduced in our pages, and deserves to be carefully read.

While decidedly opposed to the New Theology, Dr. McLaren stated his reasons with unmistakable clearness and decision, yet he dealt fairly and calmly with its best known representatives. The method of treatment was worthy the occasion and worthy of the subject. Mere declamation and a plentiful piling up of epithet may rouse prejudice but it generally fails to convince the understanding. The lecture was wholly free from these not uncommon blemishes. It may be that sympathizers with the New Theology would not accept all the conclusions reached by Pro-

fessor McLaren, or admit all his interpretations as correct, but no one can object to the spirit in which the subject is presented, nor will the ability displayed in its treatment be for a moment questioned.

One reason why there is so much disputing over the New Theology is its inherent vagueness. It dislikes creeds, and attacks formula. Many of its definitions are elusive. It has no uniform standard to which it can appeal. Its teachings may be often misunderstood, and wrong constructions put upon them when there is no intention of misrepresentation. Dr. McLaren certainly did not lay himself open to the charge of dealing unfairly with the exponents of the New Theology. He spoke of them as devout men, while he pointed out clearly the direction in which the new theological departure was inevitably tending.

The inaugural lecture makes it clear that it is with the fundamental verities of the Christian faith that the New Theology chiefly concerns itself. Its theory of inspiration is shadowy, and the authoritative character of Revelation is lowered. There are exponents of the New Theology who decline to accept the sacred Scriptures as the only rule of faith and practice. Many of them hold that probation does not end with this life, while others come wonderfully near to Universalism. The greatest divergence from orthodoxy lies in the opinion generally held on the Atonement of Christ. The substitutionary character of Christ's death is denied. Most sympathizers with the new view maintain that it was in no sense a satisfying of divine justice, but only a grand manifestation of self-surrender by Jesus for the good of mankind. This theory strikes at all that is distinctly evangelical in the system of Christian doctrine. If this be so, it is obvious that Dr. McLaren was far from exaggerating the results which would be almost certain to follow in the wake of the New Theology.

THE PRESBYTERIAN up till 1st January next for 15 cents—a trial trip at a nominal price. We invite our readers to make known this offer as widely as possible.

## Books and Magazines.

**THE COTTAGE HEARTH.** (Boston: Cottage Hearth Co.)—This is a monthly magazine, admirably adapted for the class of readers for whom it is designed. It is healthy and pure in tone, varied in its contents, well printed and gives some fine illustrations.

**THE OLD TESTAMENT STUDENT.** (Chicago: The American Publication Society of Hebrew.)—The latest issue of this magazine, specially devoted to Old Testament study, contains a number of very interesting papers, nearly all of them written by learned professors.

**ROBERT MARTIN'S LESSON.** By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)—This gifted authoress continues to write as charmingly as ever. The rich vein she has been working shows no signs of exhaustion. This new story is simple, natural, interesting, and therefore most effective.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: Canada Educational Monthly Publishing Co.)—The *Monthly* for October contains much that will attract thoughtful perusal by those interested in educational progress. A fine feature of the *Monthly* is its Scripture Lessons for School and Home.

**A DOOR OF HOPE.** By Jane T. Stoddart. (Edinburgh: Oliphant, Anderson & Ferrier.)—In the true sense of the word this is a popular little work, forming one of the "Popular Shilling Series," recently commenced by the enterprising Edinburgh firm of publishers. It is a good, quiet Presbyterian story, true to life.

**THE BROOKLYN MAGAZINE.** (New York: 7 Murray Street.)—The October number begins the fifth volume of this excellent monthly. A number of eminent *litterateurs* are to be found among its contributors. The articles are short, varied and interesting. The sermons of Henry Ward Beecher and T. De Witt Talmage, D.D., appear regularly in the *Brooklyn Magazine*.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—Without the artist's and engraver's aid the *Atlantic Monthly* continues to give rare satisfaction to its many readers by the strength, variety and ability of its superior literary attractions.

It has solid papers, not open to the imputation of dulness. There are also graceful and airy contributions free from frivolity and flippancy. Several of the foremost writers of fiction make it the vehicle of giving their best to the world. The October number is in nothing behind the best of its predecessors.

**SHORT STORIES FROM THE DICTIONARY.** By Arthur Gilman, M.A. (Chicago: The Interstate Publishing Co.)—Although this little work was prepared for young readers, there are very few who will not find in it much that is of genuine profit. To the reader of the old English classics it will furnish a series of hints for study and research. Bible readers will find a key to many difficult passages, and children can turn what seems to them like dry study into a very agreeable pastime by taking, as Mr. Gilman does, words at random from the dictionary, and tracing their various changes in form and meaning down to the present day.

**IS THE SPIRIT OF THE LORD STRAITENED?** By Wm. Crosby, M.A., LL.B. (Toronto: S. R. Briggs, Willard Tract Depository.)—This is a series of practical sermons upon different aspects of the Holy Spirit's work. The author, being deeply impressed with the fact that "the supreme want of these times is a deeper baptism of the life of God," preached these sermons on five successive Sabbath evenings, holding at the close of each service a largely attended and deeply interesting prayer meeting. The work is thus seasonable. At this time of the year all the churches are preparing for the winter campaign. If in all congregations, the need of the Spirit's presence were thus emphasized, and His presence implored, the effect would be greatly increased power and fruitfulness.

**THE HOMILETIC REVIEW.** (New York: Funk and Wagnalls; Toronto: William Briggs.)—The *Homiletic Review* for October is a little late in appearing. The leading paper is by Prof. Valentine, of Gettysburg, Pa., on the "New Theology," closing the discussion on that subject, which has been able, fair and as thorough as the vagueness of the subject would admit. President John Bascom has a ringing article on "Ought Prohibition to be made a Political Question?" Prof. Cuthbertson gives a very excellent article, entitled "A Physiological View of Faith Cures." There is a good deal of good sense in his views. Dr. Pierson continues his valuable contributions, "Seed Thoughts for Sermons," and "The Missionary Field." In the sermon section there are four full sermons and six outlines. The Prayer-Meeting Service shows the usual freshness and pith and practical interest. The departments of Homiletics, Pastoral Theology, and Study Table show no falling off. Miscellaneous and the Editorial sections are crammed as usual with matter condensed and varied and helpful to interest and aid pastors in their work.

**RECEIVED:—MIND IN NATURE** (Chicago: The Cosmic Publishing Co.), **THE RAILWAY SIGNAL**, Devoted to the Best Interests of Railway Men (Toronto: W. E. Burford), **THE SIDEREAL MESSENGER**, Monthly Review of Astronomy (Northfield, Minn.: William W. Payne), **THE CONVERTED CATHOLIC** (New York: James A. O'Connor), **VICK'S ILLUSTRATED MONTHLY MAGAZINE** (Rochester, N. Y.: James Vick).

**REGRET** was expressed at the Old Catholic Synod, held at Vienna, that Dr. Dollinger and a few others alone followed up their protest at the Vatican Council against the Papal Infallibility dogma by secession from the Roman Church. The hope was expressed that the British and Foreign Bible Society would help in introducing and distributing Bibles in Old Catholic families, so that every child might possess a copy of the Scriptures.

The overcrowding of the German universities and of the professions was one of the warning lessons of Dr. Conrad's book on the Universities, about two years ago. His words are being re-echoed in the professions themselves. At the recent National Convention of German Physicians, fears concerning the "proletariate of learning" found decided expression, and the conclusion was reached to use all endeavours to dissuade young men from entering upon the study of medicine. In Berlin, the medical students in 1876 numbered 281, now they are 1,279, and the increase at the other schools is almost correspondingly great.

## THE MISSIONARY WORLD

### WHY I AM A MISSIONARY.

While many are discussing the questions, "Why I am a Unitarian," "Why I am a Presbyterian," etc.; I wish to tell you "Why I am a Missionary."

I. I am inspired by the encouragements presented. The Christian world is earnestly engaged in the work of Foreign Missions. It has become an established part of Church work.

The latest statistics tell us that the following sums are contributed annually for this great work:

32 American societies contributed.....	\$3,011,027
28 British " " " " .....	5,027,385
27 Continental " " " " .....	1,083,170
<hr/>	
87 Societies contributed.....	\$9,311,582

By this means,

American societies are employing 986 men, 1,081 women	
British " " " " 1,811 " 745 "	
Continental " " " " 777 " 447 "	

Total..... 3,561 men, 2,274 women

These societies have the following visible results as the fruits of their labours:

Members pertaining to American societies....	242,733
" " " British " .....	340,242
" " " Continental " .....	117,532

Total membership in heathen lands.... 700,507

Foreign Missions have not only gained this large number of converts from heathenism; they also have the following educational work to report:

American societies have in school....	124,813 children
British " " " " 434,774 "	
Continental " " " " 67,154 "	

In addition to this, missionary ships, freighted with the "Word of Life," sail on many seas and steam on the lakes of Central Africa. Hundreds of papers in almost as many languages "drop their leaves for the healing of the nations." Moreover, modern missions are yet in their infancy. The oldest American society, the American Board, was born in 1810, and of the British and Continental societies, all but six were established within the last eighty years.

II. There is grand inspiration in the history of this cause. Missions have always been important factors in the providence of God in giving to the world the civilization it now enjoys.

III. There is goodly fellowship in the work. Missions have given to the world the lives of such men as Robert Moffat, or South Africa, Dr. Livingstone, of all Africa, Robert Morrison, of China, Henry Martyn, of Persia, Adoniram Judson and his wives, of Burmah, Schwartz, of India, Egede, of Greenland, and a host of others as worthy of canonization as any saint in the Roman calendar.

IV. Because missions, under the providence of God, can and do regenerate nations. They have reduced scores of languages to writing, and have given a literature to many lands. In Japan, where twenty-five years ago there was not a single paper in circulation, there are now 2,000. Better even than literature and civilization is the opening and publication of the Word of God to all nations in their own languages.

V. I am a missionary, because, while our Saviour taught us to pray "Thy kingdom come," He also said, "Go ye into all the world, and preach the Gospel to every creature."

Praying and working must go together. That Church is not truly evangelical (evangelizing) which proclaims the Gospel in only one language.—Rev. M. E. Beall, Lerdo, Mexico.

THERE has been, it is stated, great awakening among the Boers (Dutch settlers) of Natal, South Africa. They have been so busy with prayer meetings that the worldly have complained that they have spoiled the annual races. The leader among the converts is a Mr. Nel, who says that he can count over 200 in his sparsely settled district who have experienced a change of heart. The work was a very quiet one, beginning without the agency of evangelistic meetings. Those awakened showed great anxiety for the heathen Kaffirs, and many natives have been converted.

THE CANADA PRESBYTERIAN and *The Rural Canadian* will be forwarded to any one not in arrears for either paper till 1st January, 1888, on receipt of \$2.

## Choice Literature.

## UNDER THE SNOW.

## CHAPTER I.

Beside a lovely little lake in Switzerland there is a small village of scattered vine-clad chalets, and just beyond these the land curves round from a projecting point and forms a bay. On the side of the point nearest the chalets is a shallow creek, and from this goes up a long flight of steps; these are plainly not much used, grass grows between the stones, and on each side, among the dusky silver of the thistle-down, are blackberry bushes laden with fruit. No one has been there to take this. And, indeed, when the end of the steps is reached, one only gets a view of the opposite shore about two miles away, and of the grand mountain range that ends the view on the left. The outlook on the right is blocked by the garden wall which ends the point; on the left are some tumble-down sheds filled with faggots, and what may possibly be the rubbish of generations.

An artist would stand wrapt in admiration of the light and shade concentrated on the strange medley within the sheds—but of the roof had been blown away, and although the gloom is too great to distinguish anything, there is a sombre colour within, and a mysterious suggestiveness in the forms that here and there stand out of the chaos.

There is the trimmest strip of ground between the sheds and the lake, and from this gourd and vines have climbed up and over the ruin. On this strip of ground, shading her eyes with her lean, brown hand, Andre's mother has been standing this half-hour, watching the opposite shore. There is nothing special about her at first sight; she is like a score or so of the women of her canton. She wears a black, full skirt, more than half covered by a gray woollen apron; over this is a short, loose, black jacket, no cap or collar, only some white linen shows round her brown neck. Her gray hair is smoothly gathered into a knot behind, and is almost covered by a tanned straw hat bent down over her square face; her nose is long and thin. The rest of her face looks like a shrivelled leaf, but the eyes are strangely young and bright, with a look in them that at once arrests attention.

Andre's mother may be in other respects like her neighbours, but no such woman in the little village has such a weird story written in her eyes. As a rule, eyes that are expressive can tell many stories, sometimes revealing quite an unexpected chapter of events, but it rarely happens to one person in a lifetime to read the shocked horror that is fixed in the eyes of Andre's mother, or to see in one face so strange a mingling of age and youth. Strangely, too, this weird expression is out of place in the sweet, pathetic face; the loving lips seem ready to protest against the terror which has got, as it were, embroidered on what may have once been a face of beaming joy.

There are times when this terror lurks out of sight, but any sudden emotion recalls it; and now voices sounding close beside her make the woman look up, with the weird horror fully shown.

Two gentlemen were standing smoking in the terraced garden at the top of the wall. One of them, the elder, nods, in a friendly way, and says, "Good-evening, Madame Ergemann."

His friend stands half hidden under a long, vine-covered pergola, which reaches from the charming house yonder to this point. He is a stranger, and is absorbed in admiring the hills on the opposite side of the lake, and the grand snow mountains rising above them; but at the sound of a strange voice he turns, and starts back as he meets the ghost-haunted eyes of Andre's mother.

"You are expecting Andre?" says Monsieur Weissenbourg. "I suppose this is the last outing he gets before he comes down for the winter, eh?"

"Yes, sir, it is the last, till he comes in October."

The joy in her voicespreads over her face, and for a moment even her eyes smile. Then she turns away again and looks across the lake.

The two men walk under the pergola, where the leaves glint gold and green in the sunshine, and the grapes hang in purple clusters; the wind is rising, and the long vine-sprays are blown out toward the stately blue lilies that border the terrace.

"Whoever is that woman?" says the young man, when they had passed out of hearing. "Is she old or young? She looks spirit-haunted."

Monsieur Weissenbourg smiles.

"Well, then, the spirits are all good ones. She is usually called Andre's mother, but her name is Elisa Engemann."

"But why does she look so scared?"

"Ah, well, poor soul! she has cause. She was married fourteen years ago to a good husband, and they were very happy. She was a pretty young girl, and he was a fine handsome fellow, and had the reputation of being one of the best guides at Grindelwald; and he had saved money enough to buy a chalet here and to furnish it; and then, before Andre was born, he took his last journey—he was buried in a snow-fall."

"And the shock of his death gave her that look?"

"It was more than that. He had left her, promising to be home before the baby was born. Three days after, between night and morning, she roused from sleep and heard her husband's voice outside calling to her. She said the voice was loud at first, but it grew feebler, and at last died away. She rose up and opened the door, but she could not see any one; she came on to my house, and begged to see me. I believe I was rough to her, for I felt provoked to be roused out of my sleep for what seemed to me an idle dream; but next day came the news that Engemann and the traveller he was with were missing. Of course my first thought was for Elisa, and then I learned that she had started the day before, when she left me, for the place where her husband was to make the ascent. You may be sure I followed her at once; when I found her she

lay in bed in a little mountain chalet with her baby beside her—her hair had changed to gray, and that awful look of horror was in her eyes."

There was a pause. Monsieur Weissenbourg's young visitor had come to the Oberland to make the most difficult ascent he could find. Elisa's story seemed to him a troublesome episode; he wished he had not heard it. . . .

When the two men passed out of sight the stillness came back to the lake—the grand silence that is in harmony with the giant mountains beyond the clear, blue-green water. In this evening light the snowy tops are shadowed by delicate grays, and the lower hills are a rich purple; the long range on the other side that follows the course of the lake to the right and goes on behind the river that flows into it, and the little town of Dort, grows darker and darker, and so does the great pyramid of rock just opposite to the place where Elisa stands gazing. High up on the side of this huge pyramid are chalets, tiny specks from this distance; a village lies beneath at its foot, hidden by a low ridge of green hills, and this is the point which seems to magnetize the woman's gaze. She is as still as the mountains; her head turned slightly over one shoulder, so that her ear may receive the first sound of the expected steamer. The sound has reached her. She turns with a look of sudden happiness that fills even her eyes to the exclusion of the dread that lives in them; and then she comes briskly up the steps. At the top she waves one hand to the two gentlemen, who are coming this way again, as they smoke their cigars under the vine-wreathed pergola.

"Andre is coming," she calls out; "there is the boat." And as Andre's mother crosses the dusty road to a bit of garden ablaze with a group of gorgeous sunflowers, the two gentlemen see the steamer shoot swiftly to the landing-place on the other side of the lake.

"The boy Andre takes the boat over there," Monsieur Weissenbourg explains, "and he will be here soon. He has had to make a long journey before reaching the boat."

The ragged-looking chalet over the way, just now aflame with those huge flowers that try to stare the sun out of countenance, is not Elisa's own dwelling-place. She has spied her friend the carpenter, who is also the godfather of Andre, smoking his pipe in the wooden balcony that goes round the house, and she pauses a moment outside the sunflower plot to call out.—

"Here is the boat, Hans Christen; Andre is coming." Then with her head bent forward, she hurries down the road.

Hans Christen, a big-headed fellow, and much too broad for his height, takes the pipe out of his mouth and looks down the road after her.

"Poor soul!" he says. "Poor, loving soul!"

## CHAPTER II.

Some little way beyond the village and the landing place, a chalet stands beside the road, screened from the lake by a row of trees. In itself it is not very different from the other cottages. It is large, however, has two rows of green-shuttered windows, and has balconies with slender carved rails on each story, made of the same brown wood as the rest of the house; the roof, of course has very deep projecting eaves, and in front these would make a high-pitched gable if the top had not been flattened; along the edge of this gable are carved barge boards; a flight of wooden steps leads up to the lowest balcony.

There is more than one such chalet beside the lake, but not over every one does the grape vine and the American creeper cling such luxuriant shoots. These climbers reach the ridge of the roof, they cling lovingly to the topmost balcony, and then fling themselves down in cascades of green and gold, flame-colour and crimson, that would seem enough of themselves to satisfy a lover of colour, without the orange and scarlet of gladiolus and nasturtiums that gleam through them from the window-ledges. One side of the roof stretches out and forms an open shed; here are freshly-chopped logs for burning, and brushwood crusted with lichens and glowing with shrivelled brown leaves, gathered in the skirts of the lofty pine forest that clothes the steep hill behind the chalet. Near is a bundle of chopped broom, on which a handsome black goat is browsing, while a few chickens are picking about, with an anxious mother hen—that emblem of domestic worry—at their heels. In front of the house a cock and a few brown hens are keenly watched by a small gray cat with a bushy tail. The tinkle of the goat's bell chimes in merrily with the cock-crowing and the cluck-cluck of the hens.

This is the chalet which Andre's father, Joseph Engemann, built with his perilously earned gains. So much sympathy had been felt in the little town of Dort and at Grindelwald when he perished on the mountain, that the widow had been able to keep possession of the chalet, and by the sale of her eggs and fruit she had managed to supply her wants. When Andre left school, at the end of last winter, he wanted to live at home to help his mother; he said he felt sure that he could make the garden yield twice as much as she did, and he could save her all hard work. Elisa's heart yearned to have her boy with her, but he was delicate, and every one told her that if she sent him up to the mountain he would grow strong and hearty; and when the lad found that he could earn wages there he was eager to go.

He had come home once for a couple of days, so brown and healthy-looking that his mother had cried for joy when she saw his rosy cheeks and how much he had grown and strengthened. In October he would come home for the winter, for when once snow covered the mountain-top it was no longer a safe abiding-place for either sheep or shepherds.

During the winter there would be plenty for Andre to do, and in the evenings she thought he would have time to read his father's books, for Joseph Engemann had been very fond of reading. She was not afraid that Andre would take up with idle ways. One fear she had, but of this she had never spoken. What if he grew to love the mountains as his father had loved them, and became a guide to travellers? When this thought came to her, Elisa's heart seemed to

stand still as if an icy hand pressed upon it, and the strange look of horror filled her eyes.

Then she would tell herself this was an idle dream and a selfish one, and she tried to chase it by giving her house an extra cleaning, though no one else could see that any cleaning was needed; or she would make a little extra soup for some poorer neighbours, by way of sending the phantom to the right-about.

The lower balcony went round the house, and on one side a gourd kept fast hold of the carved rails with its tendrils; on the ground below, showing among the light and shade of the huge leaves, were globes of golden, rosy fruit, and one of these had been cut for soup in honour of Andre's arrival. From the open door on this side of the house came a murmur of happy voices, then a peal of merry laughter, in perfect harmony with the soft evening sunshine and the bright beauty of the flowers. If the grand tranquillity of the lake and the giant mountains had wanted a gem to brighten them, this chalet would assuredly have fulfilled the part.

Inside the bare, spotless room Andre and his mother sat side by side on a bench. The boy's arm was round her neck and his face was hidden on her shoulder, while he pointed to a heap of stockings in his mother's lap.

It was plainly the sight of the stockings that had caused this burst of laughter; he lay nestling his face in her black stuff jacket while his shoulders still shook with merriment. She too was smiling.

"Fie, then, saucy boy!"—she patted his smooth, fair head with her brown veined hand—"why does he laugh so at his poor old mother?"

"She is not old; she is, on the contrary, quite young." He got up, and while he kissed her he tenderly stroked the gray hair which matched so ill with her eyes; then he took up the stockings one by one and examined them. He was only thirteen, and though he was well grown he had still the charming oval face, clear skin and limpid dark eyes which one sees in Swiss children, and which so completely deserts them as they grow older. The only fault that could have been found with Andre was that his neck was short, so that his head came a little too near his broad shoulders; but he was so active and light in his movements that this was scarcely noticed.

"Dear little mother!" he stood looking at the stockings; "did she make you all, and had the conscience to think that Andre could wear you all? You would do for six Andres. Naughty little mother, to sit knitting all day long, when a walk in the pine wood would do you good."

"All day long! Bless him, does he really think I spend so much time on him? Go along then; the goat and the chicks would not let me, even if it were in me to sit still all day."

"You have not, then, time to feel lonely, mother?"

He spoke carelessly, but the look in his sweet, dark eyes made his mother's heart throb. She had never talked to him about his father's death. Up on the mountains he had learned the sad story from his brother shepherds, and it often came back to him when he was alone. He thought the remembrance of it must be very terrible to his mother; and she had so many lonely hours.

But a new idea had been growing in Andre's mind; probably it had been latent there, and had only needed the solitude and silence of his mountain life to develop.

For although the shepherds called to one another in their pleasant Swiss fashion, and travellers sometimes talked to Andre as they climbed the mountain, there were many solitary hours to be lived through on the green pasture. The pyramid-shaped mountain was not more than 8,000 feet high, and did not therefore offer great attractions to climbers; only a few travellers passed across it during the summer. It was, as Andre's mother often reminded herself, a safe, out-of-the-way sheep pasture.

And yet the fear born with her child never deserted her, and now something in his words gave it new power.

She returned his earnest gaze, and answered the thought she shrank from, rather than the question he had put to her.

Brooding over her sorrow had increased her natural quickness of perception, for it had alienated the outward distractions which might have confused this perception by giving her less time for thought.

"You are lonely, then, my child; you want a more stirring—what do I say?—a more active life. Well," she went on, quickly, as she saw that he was trying to speak, "at the chateau up yonder, they want a good shepherd to manage the beasts they keep down here. Old Michael is dying, and, besides, he is much too old for work. If they would not think you too young, the place might suit you—eh, my boy?"

Andre got up from the bench; then he stood some minutes at the open door, looking out, seemingly at the gourd-vine.

His mother waited till he turned round; a sickening fear clung about her heart, but she would not yield to it, though it made her very pale.

"I had better go back to the mountains," Andre said; "the air down here feels close and heavy. It is nice to be with you, mother, but I could not work so well down here."

He avoided meeting her eyes, but when she spoke the strange hoarseness in her voice drew his attention, and he started when he saw the wild terror in her face.

"Mother," he cried, "are you ill?"

She put out her hand.

"Tell me," she said, "I had best know it, Andre, what kind of life can you have up on the mountains that is not quiet and lonely?"

The boy hesitated; he was vexed with himself and with his mother; it had been easy to keep thoughts to himself up there among his fellows. At the mountain chalet where he slept he was considered only a merry, light-hearted boy; he kept his confidences for the snow mountains, and though these were so far above him, he used to talk to them, and tell them his longings to approach them more nearly.

Andre had not counted that the warm glow of his home coming would have the same effect on the reserve he habit-

ually maintained as the sunshine had on mountain snow, and yet that look in his mother's eyes made the secret hope seem a crime. He stood hanging his head; all the light had gone out of his face.

"You are tired of being on the same pasture," she said, trying to catch at a fragment of hope, as one seeks for a glimpse of blue in a threatening sky; "well, then, you must exchange on to the other side of the Simmenthal; you will there find an altogether different country."

"No, no," he said, "it is not the sameness I feel, sheep are not like cows, little mother; sheep do not stay in one spot till they have eaten up the grass; they stray here and there, and sometimes they lead me up to the very top. Ah, mother, it is a grand look out I have then; it makes me long to know what more I could see from those high snow peaks above. Surely, if one climbed the white mountain herself, one would see to the end of the world!"

His mother's yearning gaze noted the glow in his face, and her lips moved as if she were echoing his words. She got up and turned away, pressing her hard worked hands together nervously.

"I must call in the goats," she said; and she went out in truth, to her also the air had become choked and heavy; the look on her boy's face had been a reflection she so well recognized.

Just so had Joseph her husband looked before he started on one of his perilous journeys, even while his eyes glistened with the sorrow of bidding her farewell. She felt hopeless; to her the life of an Alpine guide meant only certain death. It seemed to her that Andre must share his father's fate. It was so ordained, and who was she to set herself up against it?

Andre had not followed her. He was so glad to have preserved his secret, that his heart grew light again; and when, after a severe wrestle with herself, his mother came back, she found him as bright and gay as he had been when he reached the chalet by the lake.

(To be continued.)

THE STORY OF AN ANCIENT EGYPTIAN CITY.

Upon some spot of rising ground above the level of the annual inundation a few mud huts cluster round a rude sanctuary. The hut-dwellers multiply; the village spreads; the sanctuary is enlarged or rebuilt. As time goes on, the village becomes a town; the town becomes a city; and the temple, enriched by successive generations of kings, governors and pious donors, becomes a vast historical aggregate of chapels, halls, courts, avenues, pylons and sacred enclosures. By and by, whether ravaged by foreign foes or shattered by some convulsion of nature, the splendid structure falls into a partial ruin. Hereupon the degenerate princes of a later age, careless of the past and eager to raise some memorial of their own unevenful rule, lay profane hands upon the monuments of their great predecessors, cut them up for building material, and use them in the construction of debased imitations of earlier schools. This process, in all probability, is again and again repeated. Not merely stones, but statues, sphinxes, obelisks, are appropriated and re-appropriated, worked and re-worked, till at last there comes a time of disruption and change, when the old religion is abolished, and the images of the gods are cast down, and the very language of the inscriptions is forgotten. After this, the sacred places become quarries for the builders of Coptic churches, Arab mosques and the palaces of Turkish governors. Meanwhile, the actual city, consisting of labyrinthine lanes of mud built dwellings, gradually disappears. The spacious houses of the rich, the hovels of the poor, crumble, collapse and resolve themselves into mounds of dust and poishers. Such is the local history of hundreds of ancient Egyptian sites, and such is the history of Tanis.

A hundred years ago, the grave of this dead city was yet inviolate. Then, as now, the great sand island was heaped high with desolate piles of reddish-brown rubbish. Then, as now, those mounds enclosed a low level area of large extent like the bed of a dry lake, or the crater of an extinct volcano. The traveler who—once, perchance, in a decade—scaled those crumbling slopes and looked down into that area, beheld at his feet an undulating waste enclosed by what at first sight looked like a quadrangular rampart of earthworks, but which proved, on closer inspection, to be the remains of an extraordinarily massive wall built of sun-dried bricks. The space thus bounded was strewn with ruins.

Such was the aspect of the place when surveyed in 1798 by the engineers of the great French expedition. Meanwhile there was war in Egypt, in India, in Europe, on land, on sea—universal war, followed, in 1815, by universal peace. The rich, the learned, the adventurous, the speculative, were once more free to travel, and the world was speedily overrun by tourists and traders. The picture market and the antiquity market, both long dormant, started into new and vigorous life. In Egypt the soil was strewn with treasures which it was not only profitable but praiseworthy to rescue from the destructive propensities of native fellahs and Turkish Pashas. A host of depredators laid hands accordingly upon every movable object within their reach, and the collections so amassed were sold for enormous sums to crowned heads and wealthy virtuosi. Thus were founded the great Egyptian galleries of our European museums.—*Amelia B. Edwards, in Harper's Magazine for October.*

HEINE.

Fickleness and changability mark everything Heine puts his hands to, and yet there is one quality in his work which never varies, one particular in which he never disappoints, and that is the incomparable power, beauty and originality of his style. It is so distinctively his own that, as we have said, a verse, a line, or even a sentence is often enough to betray the author; and yet his originality never degenerates (as is so frequently the case) into mannerism,

his phrases never become stereotyped, and his same unflagging freshness and charm linger over every line he wrote. He is a magician, an enchanter. His pen is now an artist's pencil, with which he portrays, in a few bold strokes, a word picture of surpassing power and beauty; now it is a conductor's baton, with which he directs a choir of invisible musicians. His poems are full of the fragrance of June roses, his songs melodious with the moonlight thrillings of the nightingale. They are the most exquisitely beautiful and musical expressions of emotional feeling in the language. They have the naive simplicity of childhood, combined with the intellectual insight and vigour of matured manhood. They exhibit the strangest example of tender and touching pathos, blended with the keenest and deadliest satire. Some of his songs have an Old World charm and glamour, alternating with Oriental richness of imagery and colouring, such as few other writers can show, and all are expressed in language which is the very essence of music and melody. "His songs are all music and feeling," says George Eliot. "They are like birds that not only enchant us with their delicious notes, but nestle against us with their soft breasts, and make us feel the agitated beating of their hearts. He indicates a whole sad history in a single quatrain. There is not an image in it, not a thought, but it is beautiful, simple and perfect as a 'big round tear'—it is a pure 'ling breathed in pure music.'" *The Gentleman's Magazine.*

RUE.

Dear, it is twilight time, the time of rest—  
Ah! cease that weary pacing to and fro;  
Sit down beside me in this cushioned nest,  
Warm with the brightness of our ingle-glow.  
Dear, thou art troubled. Let me share thy lot  
Of shadow, as I shared thy sunshine hours.  
I am no child, though childhood, half forgot,  
Lies close behind me, with its toys and flowers.  
I am a woman, waked by happy love  
To keep home's sacred altar-fire alight!  
Thou hast elected me to stand above  
All others in thine heart. I claim my right.  
Not wife alone, but mate and comrade true;  
I shared thy roses, let me share thy rue!

Bitter? I know it. God hath made it so,  
But from His hand shall we take good alone,  
And evil never? Let the world's wealth go,  
Life hath no loss which love cannot atone.  
Show me the new, hard path that we must tread,  
I shall not faint, nor falter by the way;  
And, be there cloud or sunshine overhead,  
I shall not fail thee to my dying day.  
But love me, love me, let our hearts and lips  
Cling closer in our sorrow than in joy;  
Let faith outline our fortunes in eclipse,  
And love deem wealth a lost and broken toy.  
Joy made us glad, let sorrow find us true;  
God blessed our roses, He will bless our rue!

—All the Year Round.

ULSTER PROVINCIALISMS.

A man after being exposed to the vicissitudes of weather becomes seriously ill without knowing what is the matter, and he expresses his condition by saying that he has got "a regular founder." "Head beetle" is used in the same vulgar sense as "head cook and bottle washer" in some localities. The beetle was a machine for producing figured fabrics by the pressure of a roller, and "head beetle" probably means the chief director of this class of work. A "heeler" is a cock which strikes out well with his heels. In Ulster the word is sometimes used for a bold, forward woman. When a child begins to nod and look sleepy he is told that "Johnny Nod is coming up his back," which is understood as a signal for going to bed. "Potatoes and point" is a curious phrase in which the poverty of the lower classes in Ireland finds unconscious expression. The idea is that the potatoes before being eaten are "pointed" at a herring, which is hung up to serve as an imaginary relish to the simple fare, but too precious to be freely consumed. "Dab at the stool" is another expression referring to eating customs; salt is placed upon a stool, and each individual, as the potatoes are taken out of the pot, takes one and "dabs" it on the stool to get a portion of the salt. "Pouce" and "poucey" mean dust and dusty, but by a common perversion of language "poucey" comes to mean a person in a flax mill who is exposed to the irritation of dusty particles and becomes in consequence short-winded and bronchitic. "Roughness," as in Scotland, means plenty. "Ruction" signifies a row, a disturbance; possibly it is a contraction of ruction, from the Latin verb *ructare*. "Skelly," to squint, is from the Scotch, and is found in Scott. The Danish is "skele." "Smitle" is also used in Scotland, and means infectious, and is connected with the verb to smite. "Think long" means to be home sick.—*Chambers' Journal.*

THE dispute in the North Church, Aberdeen, has come to a termination by the Session agreeing to supplement the preacher's salary to the extent of \$50 and appointing a harmoniumist. An application from an advocate to be allowed to speak in support of a memorial was refused, the Moderator ruling that it was held by the General Assembly to be illegal for an advocate to appear at a meeting of Kirk Session.

AN incident which seldom occurs in any Presbytery transpired recently in that of Dundee, when two of its members, Dr. Honey, of Inchtate, and Mr. Elder, of Tealing, were entertained to dinner on the attainment of their ministerial jubilee. Principal Cunningham, who replied for the Church of Scotland, spoke of the desirableness of the different sections of Presbyterians uniting and forming one great Church. He expressed his conviction that if the matter were left to the laity it would soon be accomplished.

British and Foreign.

THE sales of cut flowers in New York City in 1885 amounted to \$3,000,000.

THE Rev. J. C. Breakey, A.B., T.C.D., has accepted the call at Ballinasloe, Ireland.

THE Emperor of Russia has sent M. Pasteur the sum of \$20,000 for his hydrophobia hospital.

THERE are said to be 16,000 saloons within the horizon from the spire of Trinity Church, New York.

THE Comte de Paris has leased Sheen House, a fine country seat at East Sheen, eight or ten miles from London.

THE Rev. R. Ogston Young, for forty years minister of the parish church at Fortrose, has died in his eighty-fourth year.

A MOVEMENT has been begun at Saltcoats for the purpose of erecting a memorial to the late William Bryden, of the Mission Coast Home.

THE Psalmody Committee of Perth U. P. Presbytery proposed the appointment of a teacher of psalmody for the benefit of country congregations.

MISS WALDEGRAVE, daughter of Lord Radstock, gave an address at the opening of the winter series of evangelistic meetings in Fraserburgh, Scotland.

PHILADELPHIA is believed to be the only city in the United States in which the membership of the Sabbath schools is one-fifth of the entire population.

AN old arch, evidently one of the original entrances, has been discovered during the renovations of the western side of the south transept of St. John's Church, Perth.

THE Rev. William Binnie, D.D., Professor of Church History and Pastoral Theology in Free Church College, Aberdeen, died suddenly in Glasgow the other day.

PRINCIPAL RAINY and Dr. Adam preached to crowded congregations at the opening of White Memorial Church, Glasgow, of which Rev. Alexander Andrew is pastor.

THE Rev. Alex. R. Macewan, B.D., late of Moffat, has been inducted to the pastorate of the historic church in Anderson, Glasgow, vacant by the death of Dr. Logan Aikman.

MRS. GIRLING, the leader of the infatuated community of Shakers at Lymington, died lately, and the poor little company so long held together by the force of her indomitable will is now likely to be broken up.

THE Rev. A. C. Armstrong, Jun., a son of A. C. Armstrong, the publisher, has been elected Associate Professor of Church History in Princeton Theological Seminary. He is a graduate of the college and seminary, and has been studying in Germany.

THE new school in connection with First Ballymacarrett Church, Belfast, which opened on the 17th ult., will accommodate 600 scholars, and will cost \$4,000; of this \$3,300 was realized at the bazaar, and an effort is now being made to clear off the balance.

THE workmen engaged erecting a retaining wall at the site of Langside Church, Glasgow, have discovered among the roots of the old hedge south of the church a cannon ball which is regarded by experts as a genuine relic of the battle that sealed the fate of Mary Stuart.

IT is feared by some that the recent action of the Waldensians in refusing to give up their name, and adopt that of the "Evangelical Church of Italy," will postpone for many years, if not defeat entirely, the proposed union of the Waldensian and the Free Church of Italy.

W. H. MALLOCK has written another book, semi-philosophical, dealing with social and economic questions, including the present condition and future relations of the labouring and employing classes. "The Old Order Changes," is Mr. Mallock's striking title for his book.

AT a sale of work to liquidate the debt on Albion Street Church, Aberdeen, Rev. J. H. Wilson, of London, spoke of the foundation of the first Albion Street Chapel thirty-four years ago. The Queen gave \$100 to the building fund, and Albion Street Mission is now known over the world.

BISHOP KELLY, coadjutor to the late Bishop Eden, has been elected Bishop of Moray, and the consecration of Canon Dowden to the Bishopric of Edinburgh took place on the same day. The day for the election of Primus has not yet been fixed, but it is believed that that the Bishop of Brechin will be chosen.

MALIKI, the Emir of Nipe, a country lying on the Niger, in a letter to Bishop Crowther, says: Rum has ruined my country; it has made my people become mad. I have given a law that no one dares buy or sell it; and any one who is found selling it, his house is to be plundered; any one found drunk will be killed.

A RATHER novel missionary enterprise is projected by a wealthy lady, a member of the Society of Friends. She proposes at her own cost to leave Dublin, and to spend the winter in religious work amongst the coloured people in Tennessee, who have of late become Quakers. She has obtained official sanction for this work.

ONLY 5,000 copies of the newly-revised version of Luther's Bible have been printed. Of the English Revised Bible 3,000,000 copies were sold in a year. In Germany the people take no interest in the revision; it is a movement of theologians, and they are afraid to touch Luther's Bible, which is the only bond of union among German Protestants. It will soon undergo a final revision, to be completed in 1889.

THE Perth Conference, which is the oldest institution of the kind in Scotland, as that of Mildmay is in England, was held lately. It does not seem to fall off in any appreciable extent in interest or popularity. Lord Polwarth presided on the opening day, when the subject of "The Church" was dealt with in a remarkably interesting and suggestive manner by Prof. Martin, of Aberdeen, Dr. Bower, Mr. Webb-Peploe, of London, and others.

## Ministers and Churches.

QUEEN'S UNIVERSITY, Kingston, has commenced the work of the session with every indication that it will be a prosperous one.

MISSIS INNIS CORBETT and Annie Webster, of Florence Village, have collected \$5.40 for the Knox College Students' Missionary Society.

THE annual tea meeting and concert of St. Andrew's congregation, Chatham, under the pastorate of Rev. J. R. Battisby, M.A., which took place last Thursday, was a grand success.

THE session of Manitoba College has begun. There will be a larger attendance of students than ever before. This institution is now open to ladies who intend to pursue academic studies.

THE Presbyterian College, Montreal, has begun its season's work with most encouraging prospects. The opening lecture was delivered by Professor Campbell, on "The Phenomenal God."

At the meeting of Knox College Board, a committee, consisting of Principal Caven, Professor McLaren, Dr. Reid and Rev. John Thompson, Sarnia; Messrs. W. Mortimer Clark, James A. Mather, New Lowell, and George M. Roger, Peterboro', was appointed, to observe the progress of University Legislation.

THE congregation of Comber and West Tilbury has recently contributed the sum of \$29 in aid of Knox College Students' Missionary Society, Comber giving \$15.30 and West Tilbury \$13.70. Mrs. Hargrave, Misses Annie Allen, Rebecca Ainslie, Mary J. McAlister, Jane McDowell and Jessie Morris set to work with missionary zeal and collected the money.

A VIOLENT type of fever has been raging during the past summer among the members of "K" and "D" Divisions, North-West Mounted Police, who are stationed at Battleford. During their illness the men were attended by Mr. Gardiner, pastor of the Presbyterian Church. In recognition of his services the officers and troops presented him with an address, accompanied by a costly jewelled ring.

THE sacrament of the Lord's supper was dispensed recently in the vacant congregations of Melrose and Lonsdale, by the Rev. Mr. Smith, of Centreville. Both churches were filled, notwithstanding the unpropitious state of the weather. Mr. James Rattary, of Queen's, was the student missionary in charge this summer. He is beloved by the people, who marked their appreciation of his services by numberless acts of kindness.

At the opening of Knox College session, Principal Caven spoke of the encouraging position of the Endowment Fund. He stated that Rev. R. Y. Thomson had been appointed to lecture on Old Testament Introduction, and that a very large number of students were in attendance. The opening lecture on *The New Theology and its Sources*, by Professor McLaren, which was greatly appreciated, appears in this number of THE CANADA PRESBYTERIAN.

THE Presbytery of Rock Lake are anxious to engage three students or efficient catechists for three fields in that Presbytery, viz., Riverside, Killarney and Boussevain. Killarney and Boussevain are two most promising points on the railway. Riverside is a most promising field, though removed a short distance from the railway. An engagement for a year or six months will be entered into as preferred. Those desirous of engaging in this work can correspond with the Rev. James Robertson, Superintendent of Missions, Winnipeg.

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

A MEETING of the Alumni Association of Knox College was held on Tuesday, when the following office-bearers were elected for the ensuing year: Rev. W. Burns, president; Rev. Mr. MacQuarrie, Wingham, vice-president; Rev. G. E. Freeman, Deer Park, secretary and treasurer; Revs. A. Gilray, R. M. Craig, John Mackinlay, John Mutch and W. G. Wallace, committee. The advisability of a representation of the Alumni serving on the Senate Board of the college was favourably considered. A resolution expressing satisfaction with the missionary spirit of the *Monthly College Journal*, and with its general excellence, and pledging continued support, was passed. The question of appointing a missionary for the foreign field, to represent the Alumni and Students' Missionary Association, was discussed and referred to a committee. On Wednesday evening almost agreeable reunion was held, when addresses were delivered by Dr. Kellogg and others.

THE Canadian Auxiliary of the McAll Mission met in the parlour of the Metropolitan Church on Thursday afternoon, the President in the chair. The Treasurer reported \$11 on hand, having sent \$144 to the Mission in July. A lady who has been resident in France for some years gave a very interesting address, quoting Gustave Monod: "That it is hard just now to gauge with exactness the mind of France regarding religion. Rival forces are striving for the mastery, and for the time, at least, the greatest show of progress is on the side of the opponents of the Bible." Mr. McAll endorses this statement, and adds that the inroads of

worldliness and immorality keep pace with those of atheism. He recognizes, on the other hand, contrasted elements and tendencies, which, under God, may yet become a healthful and saving leaven to the nation. There is a section of the French people, both among the higher and lower orders, in whom the religious principle retains deep root, and it is amongst these that the evangelistic work of Mr. McAll finds access. Every new station that is opened gathers around it a band of thoughtful persons, who say: "This is what we have been waiting and longing for. Never before did we hear teachings like these. They meet our deepest needs! Among the instrumentalities used by Mr. McAll is the "Societe Fraternelle," which gathers together all those who profess to have been brought to a knowledge of the truth in Christ through attendance at the ordinary meetings, as well as those who have ceased to be infidels or indifferent to religion, and who, though not actually converted, desire to become Christians. In this "Societe Fraternelle" are combined a Sunday school, a Bible class and a catechism exercise for adults. The communication of knowledge, however, is not its sole object. It is intended to cultivate a devotional spirit, much of the time being spent in prayer and thanksgiving. As an evidence of the good effected by the ordinary meetings, it has been found that, on two-thirds, of the habitual hearers request to become members of this "Societe."

THE congregation of Division Street, Owen Sound, removed into their new church on the 19th September. The opening services were conducted by Dr. MacVicar on the 19th, and by Rev. J. K. Smith, of Galt, on the 20th. Nothing need be said of the opening services. Both ministers are known to all, and their very names are a suggestion both of spiritual and pulpit power. Although both days were wet, yet the church was filled to overflowing, especially at the evening services. Dr. MacVicar lectured on Monday evening, the 20th, to a large and appreciative audience. The collections nearly reached \$700. The church is a very massive stone building, with tower on the north-west corner, occupying a lot 210 x 210 feet on the corner of Murdoch and Division Streets. There are three main entrances, two from Murdoch, and one from Division Street. The building stands high, so that the grounds in front and on the sides are laid out in three ranges of terrace. The terraces are soddled, so that the surroundings are assuming a homelike appearance. The interior of the church is amphitheatric in form, and will seat comfortably 900. The ceiling is arched and grained, and the walls and ceiling are tinted a pale blue gray, the ribs and cornices being cream colour. The windows are of stained glass; the large triple one in the front is a very rich design in geometrical pattern. The wood work of the interior is of clear pine, with light stain and varnished. The pulpit is of unique design, to harmonize with the rest of the building, and finished in cherry and walnut with crimson plush panels. The pulpit chairs are finished in accord with it. The iron fretwork of the gallery front, and the iron columns which support the gallery and the roof are painted in two shades of green and bronzed. The church is upholstered throughout, and the aisles carpeted. The building is lighted with a large central gasolier of twenty-four lights, with brackets under the galleries, the fixtures throughout are polished brass. It is heated throughout with steam, with registers in the floor, and a pipe under every pew. The ventilation and acoustics, according to the testimony of both ministers who conducted the opening services, seem to be perfect. The ladies of the congregation worked nobly, and have fitted up the church and minister's vestry with every comfort and in excellent taste. They have raised nearly \$2,500. The whole cost is in the neighbourhood of \$18,000. The design was furnished by Gordon & Heilwell, of Toronto, and the work carried on under their superintendence. Mr. D. Chalmers, of Owen Sound, had the contract for the whole work, and the manner in which the building is finished certainly does him credit. The pastor, Mr. Somerville, and the congregation are to be congratulated on the successful completion of their labour, and now that the congregation has enlarged facilities, it is only to be expected that a larger measure of success will crown their work in the Master's cause.

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham on September 21. A call from the congregation of Walton to the Rev. F. Ballantyne was sustained and accepted, the induction to take place on October 5, at two o'clock, Mr. Ross to preside, Mr. Law to preach, Mr. Jones to address the minister, and Mr. McRae the people. Mr. Harrison reported regarding Kincardine Township congregations. Mr. Ross reported regarding aid receiving congregations. It was agreed to ask the same amounts as last year for their congregations. Mr. McRae reported regarding the holding of a Sabbath school convention. A letter was read from Dr. Middlemiss, regarding the state of the Aged and Infirm Ministers' Fund, asking for more liberal contributions from congregations. In accordance with the action of the General Assembly, the Clerk was instructed to notify all congregations to close their year with the calendar year. Each Session is instructed to make its own arrangements for holding missionary meetings. Messrs. McDonald, Leask and Gordon were appointed to visit South Kinloss congregation regarding arrears. The Presbytery adjourned, to meet in Knox Church, Ripley, on October 26, at two o'clock in the afternoon.—R. LEASK, Pres. Clerk.

PRESBYTERY OF ROCK LAKE.—This Presbytery is a "little sister" in the family of the Synod of the North-West. It is healthy, however, and growing. At the late meeting of the Presbytery on the report of the Superintendent of Missions, the whole mission field was considered and adjustments made. The construction of the railway has developed new centres, and the brighter outlook in farming operations has inspired confidence. In the reconstruction of its fields the Presbytery has selected promising centres on the railway as mission centres, and have associated with them the territory tributary to these centres. The fields will be eighteen miles wide, and between eighteen and twenty-four miles long. There is ample elbow room

and plenty of work. Cartwright and four other stations will constitute the first group west of Pilot Mound, Killarney, with four or five other stations, the second. Boussevain and Deloraine follow with an equal number. A slice comprising only 396 square miles was cut off the Deloraine field and made an independent group. With efficient supply Killarney, Boussevain, Cartwright and Deloraine ought to call ministers, and take their place as pastoral charges. On the recommendation of the Superintendent the Presbytery agreed to endeavour to unite Nelson and Clegg stations with Morden, and unite Mountain City with Darlingford. This will render Lintrathen compact, and enable it to call a minister, and will strengthen Darlingford and Morden. The Darlingford field have suffered through removals. Three active catechists or students are urgently required for this winter.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on September 21. There were eighteen ministers and six elders present. Mr. Donald Sutherland, of Warkworth, will occupy the Moderator's office for the next six months. It was reported by the Clerk that Mr. Howard had declined the call to Warsaw. Presbytery agreed to ask for a supplement of \$300 on behalf of this field, and in view of this Mr. Howard was requested to reconsider his declination. The reports from the several mission fields showed great progress. Many additions to the membership were reported as having been made during the year. Several of the fields are now able to ask for winter supply. Two stations have been organized into congregations, viz.: Apsley and Clydesdale. Messrs. Miller and McArthur were recommended as catechists, and leave was requested to employ them in the mission fields during the winter. Mr. Borsland was examined with a view to his entrance into Knox College, and was certified to the Senate. Three missionaries read discourses in open Presbytery, viz.: Messrs. Mowatt, McDonald and Haig. These discourses were highly approved of, and the students named certified to their respective colleges. Steps were taken to reunite Oakhill with Gaidenhill and Knoxville. The steps were taken through the kindness of Mr. Leslie, of Newtonville, who had been supplying the station for some time past. Mr. Leslie was thanked for his interest in the station, and asked to continue in the meantime the former supply as far as convenient. Messrs. Mitchell and McCrae, ministers, and Mr. Clark, elder, were appointed to visit the whole field, and confer with all the parties interested in proposed union. Next meeting of Presbytery was appointed to be held in the Mill Street Church, Port Hope, on the second Tuesday of January, at ten o'clock a.m.—WM. BENNETT, Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on September 21. The attendance of both ministers and elders was good. A new congregation at Richmond school house was organized in connection with Dover and Chalmers Church. Congregations were enjoined to make their year coincide with the calendar year. Ministers were enjoined to lay the claims of the Aged and Infirm Ministers' Fund before their congregations. The next regular meeting of this Presbytery was appointed to be held in First Church, Chatham, on Dec. 14. Messrs. Walker, Russell, Fleming and McRobbie, ministers, and Messrs. Urquhart and Bartlett, elders, were appointed as the Home Mission Committee of the Presbytery. Mr. Gray was appointed to take charge, within the bounds of the Presbytery, of the Foreign Mission Fund. Mr. Walker, of the Home Mission Fund; Mr. J. Currie, of the French Evangelization Fund, Mr. Becket, the Widow and the Aged and Infirm Ministers' Funds, and Mr. McRobbie, the Augmentation Fund. Mr. Tallach was appointed to prepare the report on Temperance, Mr. Fleming, the report on Sabbath Schools, and Mr. Becket, the report on the State of Religion. Mr. Paradis brought before the Presbytery the state of the French-speaking Roman Catholic population of the county of Essex, and particularly of Amherstburgh. It was agreed to ask the Board of French Evangelization to send a labourer into these parts. Mr. Tallach gave notice that at next regular meeting he would move that the Presbytery overture the General Assembly to take into consideration the subject of academic degrees, with a special reference to degrees conferred by institutions in the United States on certain ministers of our own Church. Mr. Becket gave notice that he would move an overture to the General Assembly to appoint or authorize the appointment of an agent to canvass for subscriptions to the Aged and Infirm Ministers' Fund. It was agreed to petition the Augmentation Committee for a grant to Leamington.—W. WALKER, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held in the usual place on the 5th inst. Rev. P. Nicol presided. It was stated by Rev. M. C. Cameron that the united congregations of Hornby and Omaha had recently agreed to offer a salary of \$750, together with the use of a rented house, and wished to obtain a suitable supply of candidates from whom they might choose a pastor. The Presbytery were gratified in hearing this; instructed their Home Mission Committee to send supply as so desired, and authorized Mr. Cameron to moderate in a call as soon as the congregations may be ready for the same. In connection with a circular from the General Assembly's Committee on Statistics, the Presbytery agreed to enjoin all the Sessions within the bounds to send in full returns at the proper time, and instructed them also to make their year of reporting to coincide with the calendar year, as recommended by the General Assembly. Pursuant to notice previously given, Mr. Wm. Adamson moved the appointment of a committee to look out for another place in which to hold the meetings of Presbytery, not so liable to noise from without, and named the lecture room of St. Andrew's Church. In amendment it was moved by Rev. W. Frizzell, That next ordinary meeting of Presbytery be held in the place just specified. The motion and the amendment being both seconded, they were severally put to the vote, when the amendment carried; and the Clerk was instructed to write to the trustees of St.

Andrew's Church for the purpose of learning whether the lecture room of said church would be made available for all other ordinary meetings. A committee was also appointed, consisting of Revs. A. Gilray, P. Macleod and R. P. Mackay, to prepare a minute expressive of the mind of the Presbytery on the fine feeling of the trustees of Knox Church in having so long afforded accommodation to the Presbytery. Messrs. James Argo, J. G. Shearer, R. M. Hamilton and Alfred Gandier, theological students, read discourses on subjects previously assigned to them; the discourses were cordially sustained, and the Clerk was instructed to attest the students to the senates of their respective colleges. Rev. J. Alexander, having considered the letter from Rev. Dr. Middlemiss (read at last meeting), on the Aged and Infirm Ministers' Fund, recommended the Presbytery to instruct its ministerial members to urge on their congregations the claims of the said fund, and to make inquiry in February or March as to whether such an instruction had been acted on. Said recommendations were both agreed to. A schedule was also submitted by Mr. Alexander, exhibiting the aid to said fund which might reasonably be expected from each congregation. The schedule was laid on the table in the meantime, and similar schedules were ordered to be prepared by the other overseers of the Schemes of the Church, said schedule to be submitted at next ordinary meeting, with a view to their being presented and distributed throughout the bounds. In place of Rev. D. Macintosh, who could not be present on the 14th inst., Rev. H. M. Parsons was appointed to deliver the charge to Rev. John Mackay, minister-elect for Knox Church, Scarborough. The next ordinary meeting was appointed to be held on the first Tuesday of November, at ten a.m., and (as noted already) in the lecture room of St. Andrew's Church, Toronto.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

THE Rev. W. J. Dey, M.A., was in Montreal this week on his way west from the Maritime Provinces, where he has spent the past three months. The students of the Presbyterian College here availed themselves of his presence in the city to present him with a handsome marble clock, accompanied by an address, expressive of their appreciation of his services as Dean of Residence in the College for the past four years. Mr. Dey goes west to Dunvegan, in the Presbytery of Glenarry, to assist the pastor there—the Rev. F. McLennan—in a series of evangelistic services.

THE opening lecture of the current session of the Presbyterian College here was delivered on Wednesday evening, in the David Morrice Hall, by the Rev. Professor Campbell, M.A., his subject being "The Phenomenal God." The large hall was filled with an appreciative audience. The Rev. Principal MacVicar presided, and was accompanied to the platform by the members of the faculty and the members of the college senate. The lecture was one of marked ability, and is hoped will be published in full. Its closing sentences were as follows: Lack of faith in the true God is an insult to humanity, for it presupposes lack of faith in man. One of the great miseries of infidelity is that the golden chain of trust among men is broken, the outgoings of mutual confidence are checked, and faith is centred in a wretched self. Yet the infidel is inconsistent. He will trust a passing stranger to direct him on his way, a tradesman to supply him regularly with an article of food, a newspaper to furnish him with facts which on its authority he unhesitatingly publishes abroad, or on which he trades and makes gain. But he will not trust the Israelite prophet, well known in Hebrew and Egyptian, Greek and Roman story; he will put no confidence in the aged exile of Patmos, or in his brethren, Paul and Peter, who sealed their testimony with their blood. Science is to blame, metaphysics is to blame, the Christian Church is to blame for this. They have endeavoured, by cutting the social cords with which God has bound us as brethren, to enable men to find the true God in their own consciousness, where He is not, save as a dim outline that you may fill up with any corrupt imagination. And all the time the knowledge of that true and living God has laid in our fellows witness as a phenomenal God, whom, in order to trust, we must first trust our brethren that have made this known. Science, philosophy, have landed in agnosticism, and rightly so, for they can go no further. They cannot find out God, and it would matter little if they did, for their God would not be our God. He who will know God must dismiss the conceptions of the mind, and turn his back upon the powers and objects of nature, to sit humbly at the feet of the Hebrew prophets, the publican, the apostolic scribe, the beloved physician, and the fisherman of Galilee, saying, "Brother, declare what thou hast seen and heard." At the close of the lecture, Principal MacVicar announced that the attendance at the theological classes this session would be larger than in any preceding year. He also announced the reception by the college of the library of the late Sir Charles Sieveight, Baron d'Everton, of Corfu. This library, which is most unique, and such as to be found nowhere else on the continent, consists of upwards of 400 volumes of Oriental, critical, historical and theological works. The Baron's brother, Mr. James Sieveight, of Gloucester, presented his share of the valuable collection to the college, and three Montreal gentlemen kindly furnished the means to purchase from the other heirs their interest in the library.

THE classical and mathematical classes in the literary department of the college are this session to be conducted respectively by Messrs. John Macdougall, B.A., and A. MacWilliams, B.A.

ON Tuesday last the regular quarterly meeting of the Montreal Presbytery was held in the David Morrice Hall. The attendance both of ministers and elders was large. Rev. J. Fleck was elected Moderator. Considerable time was spent in considering the reports of the Home, French and City Mission Committees. Deputies were appointed to visit the several augmented congregations, with instructions to confer with office-bearers and to take vigorous,

systematic action, with a view to the reduction of the grants from the Assembly's Augmentation Fund. It was also agreed to allocate among the congregations in the bounds the amount asked from the Presbytery by the Assembly's Augmentation Committee.

IN view of the increasingly large number of French Protestant children in the city, the Presbytery resolved to petition the Protestant Board of School Commissioners to open a school for these in the eastern part of Montreal. If this is done, it will relieve the Russell Hall Mission School of a large number of its pupils, and make room for Roman Catholic pupils who desire to attend. It is felt that the children of French Protestants have claims equally with those of English-speaking Protestants on the Protestant Board of School Commissioners. Although many of them attend the English Protestant schools, yet a very considerable number have no English, and therefore require to be taught in French.

THE British Society for the Propagation of the Gospel among the Jews recently appointed two ministers, Revs. Matthews and J. Dunlop, to visit Canada and the United States in the interest of the society. These gentlemen are to spend next Sabbath, 17th inst., in Montreal. The Rev. Mr. Matthews preaches in St. James Street Methodist Church in the morning and Crescent Street Church in the evening. Mr. Dunlop preaches in Erskine Church in the morning and in Knox Church in the evening.

THE Rev. W. A. Johnston, of Rockburn and Gore, recently resigned his charge, and the resignation has been accepted by the Presbytery. He preached his farewell sermon on Sabbath last. For fifteen years Mr. Johnston has laboured in this field, and has won the esteem and confidence of all his brethren who part from him with regret.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

Oct. 24, 1886. JESUS CRUCIFIED. John 19: 1-27. GOLDEN TEXT.—"It is Finished."—John xix. 30. INTRODUCTORY.

Let us try to realize the fact that all the suffering in the last two lessons was the experience of one night. Gethsemane, the five trials, with all the mocking, scourging and more painful injustice, were passed through in a few hours. "The waves and billows went over His head." Now, after such a night, in such an exhausted condition, He is led away to be crucified.

EXPLANATORY.

I. The Crucifixion. (Verses 17, 18)—He was led away by the soldiers, and made to bear the cross upon which He was to die. It was our cross He bore, that we might not die.

Simon.—He was so worn by the sufferings of the past night, that He began to sink under His burden. The soldiers, to hasten the procession seized a man who was coming the opposite way, named Simon, of Cyrene, in Africa, and forced him to carry the cross. Tradition says that Simon and his family were converted through the service rendered to the Lord, and that Rufus, of Rom. xvi. 13, was one of his two sons, whose names are given in Mark xv. 21. No service rendered to Christ shall fail of its reward.

The women.—Jesus on the way was surrounded by a crowd of spectators, many of whom jeered and exulted in His sufferings. But amongst them was heard the voice of sympathy. Some women filled the air with their lamentations. Jesus, who would not answer Herod a word, is touched with this sympathy and rewards them by His last preaching of repentance—His Passion sermon—on the way to His death. He stopped and looked around, and the whole multitude were constrained to silence. "Daughters of Jerusalem," said He, "weep not for Me, but for yourselves." True cause for weeping is not suffering but sin. I am on my way to glory, but Jerusalem is doomed. If your enemies, who have judged Me guiltless, so treat Me a green, living tree, deserving to live and be cherished, how will they treat Jerusalem, a dry, leafless, fruitless tree, ready to be burned? His heart would save them, even on the way and under the shadow of the cross.

Nailed to the tree.—Golgotha, so-called from the shape of the hill, was outside of the city (Heb. xiii. 12), on some highway (Luke xxiii. 26), but the exact place is not known.

The cross.—The terrible suffering of crucifixion is beyond description. Its intensity and duration made it the most horrible of deaths. How the hands and feet were nailed to the cross; how the cross was raised and dropped into its place, the shock of the fall often dislocating the joints; how every portion of the body throbbled with unspeakable anguish for hours, often for days, is too awful for contemplation. Such agony did our blessed Saviour suffer; but that was the least part of His burden. "He bore our sins in His own body on the tree."

It was probably whilst they were in the act of nailing Him to the cross, that He offered the prayer, "Father, forgive them, for they know not what they do." What wondrous love!

Two others with Him.—These two were crucified by Pilate probably for no other reason than to carry out the law. There may have been, however, the desire to mock the Jews by thus associating their King with condemned convicts.

II. The Title.—This title, declaring Him to be the King of the Jews, was hung about His neck, or carried before Him by a soldier. It was now nailed to the cross over His head. It was written in three languages, that all might read it, for at that least there were many foreigners in Jerusalem.

The chief priests were offended at the title, and asked Pilate to change it. He, however, incensed on account of all the trouble they gave him, dismissed them by saying, "What I have written, I have written."

III. His Garments Divided.—The four soldiers who were detailed to carry out the execution had, as their perquisites, the garments of the victim. They divided amongst themselves the outer garments, but the inner was woven as one piece, and would be destroyed if divided. Upon this they cast lots—and thus fulfilled another scripture (Psa. xxii. 18), "They parted My raiment," etc. How wonderfully God overrules the conduct of His enemies, so as to carry out His purposes!

IV. Woman, Behold Thy Son, etc. (Verses 25-27).—This is the third of our Lord's sayings upon the cross. The first was to impenitent sinners, who lay nearest His heart, that their sins might be forgiven. The second was to the penitent sinner, the thief on the cross, a word of absolution. The third was to her who stood nearest in human relationship.

Mary.—There stood by the cross four women—Mary, His mother, and her sister, the mother of John, Mary, the wife of Cleophas, and Mary of Magdala. John was last seen in the courtyard of Caiaphas. The other disciples did not again gather, but John followed and was nigh the cross, thus proving his fidelity and cheering his Master. It was probably John that informed Mary of her Son's doom, and he attached himself to her in order to support her as the sword pierced her soul.

Tradition describes her as falling on the ground in convulsions of despair. We prefer thinking of that endurance of motherly love and faith that could witness the heartrending scene.

On this word the following points may be noted: (1) In death it is right to think of the welfare of those who are left behind.

(2) He addresses her as He did at the marriage in Cana, Woman. He would not then allow the earthly relation to intrude into His office as the Sent of God. He now dissolves that earthly union, and tells Mary that John is henceforth to take his place as son, and she to accept him as such.

(3) Whilst to Mary this was a farewell, to John it was a gift—the honour of the position, and especially the communication of that filial love that fitted him to succeed, in such offices of sonship, the Saviour Himself. Thus John's heart was prepared afterward to impart to the Churches the sacred fire of the Saviour's heart.

(4) Mary had other sons besides Jesus, but it is to John she is entrusted, because they were not believers, and sonship is more a matter of heart than of external relation.

(5) He who cared for Mary in His death will care for all His children whilst here. He does so by inducing them to care for each other. Mary and John are a type of the flock of Christ.

(6) Jesus now dismissed Mary to spare her the sight of the deeper agony yet to come upon Him. John took her away from that hour to his own house. She thus did not hear the cry, "My God, My God, why hast Thou forsaken Me?" which was after the three hours of darkness.

V. I Thirst. (Verses 28, 29).—He who invited all to come unto Him and drink is Himself in agony of thirst. He neither ate nor drank since the last supper. During all the conflict in Gethsemane and after, this thirst was intensifying, but, on account of the greater soul conflict, was not felt until then. When the darkness began to pass away from the soul the body began to assert its claims; so in the great temptation in the wilderness, although he ate not, it was not until after Satan had gone that He felt the pangs of hunger. Soul suffering is more intense than bodily suffering.

With regard to this thirst note the following: (1) He thus fulfilled the last scriptural prophecy.

(2) He shows His persecutors His great condescension in asking a favour of them still, notwithstanding their treatment of Him. He does not in just anger and dignity decline to have more to do with them.

(3) The bodily thirst is an expression of soul thirst. In speaking to the woman at the well, His "Give Me to drink" really meant, Give Me thyself; so indirectly asking them for this refreshment. His soul longs and thirsts for their love and salvation, and, at the same time, He is longing for the Father's bosom (1st. xiii. 1, 2).

VI. It is Finished. (Verse 30).—Some of the soldiers took a sponge and, after dipping it in vinegar, put it on a reed and put it to His lips, and then, with a loud voice, He cried, "It is finished," and immediately after, "Father, into Thy hands I commend My spirit," and gave up the ghost. This "It is finished," is a shout of victory, for the utterance of which the Saviour gave Him strength. The thought was in His mind (verse 25), when he realized the Scriptures were all fulfilled.

This great word is spoken to God, to men and to Himself.

(1) To God it was a declaration that the work given Him to do was completed.

(2) To men it was a declaration that the righteousness of God was now secured for them. The way was opened up. "It" reaches back to eternity and forward to eternity.

(3) To Himself the suffering was all past, and the glory begun. He was now to enter upon His reward.

His work was finished before he gave up the ghost; so that the atoning death was not the bodily death, but the sufferings that were now past.

PRACTICAL SUGGESTIONS.

1. John's faithfulness secured the honour of caring for Mary.
2. He will refresh them in the dying hour who also abide near the cross.
3. He, whilst on earth, cared for His mother, and did not forget her in death. So should we.
4. Man may distrust as the disciples did, but He will finish His work.

**Sparkles.**

OSCAR WILDE says he writes his best poems on an empty stomach. The emptiness of his verses bears out his assertion.

**Mrs. Langtry, Sara Bernhardt, and Adeline Patti Bevilist Toronto.**

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

"PLENTY of milk in your cans this morning?" the customer asked the milkman the other day. And the milkman nodded gravely, as, without a wink in his eye, he made reply: "Chalk full."

**A SPEEDY CURE.**—As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

**OCHRE:** "I saw that picture of yours, Daubs, when I was in Chicago." Daubs: "What, that 'Italian Sunset' I sold to old Porkrib?" Ochre: "Yes; I guess that's the picture." But he called it 'The Great Chicago Conflagration.'

**DEAN GRAY, JUN.,** of Westfield, Mass., had a severe and distressing cough, followed by emaciation and night sweats. Many remedies were tried without avail, and his friends seriously doubted his recovery. He was completely cured by the use of two bottles of WISTAR'S BALSAM OF WILD CHERRY.

**THE SHAME OF A GREAT MERCHANT**

was that a skin disease made him look like a drinking man. Dr. Pierce's "Golden Medical Discovery" is a certain cure for all diseases of the blood and skin. It should be tried by all afflicted with tetter, salt-rheum, scald head, St. Anthony's fire, erysipelas, ring-worms, pimples, blotches, spots, eruptions, boils, carbuncles, sore eyes, rough skin, scrofulous sores, swellings, blood taints affecting the skin, throat and bones, ulcers of the liver, stomach, kidneys, lungs and uterus. Purify the blood, and health will return. By druggists.

**LANDLORD (to stranger):** The property is worth \$35,000. I wouldn't take less. **Stranger:** I don't want to buy. I am only the tax assessor. **Landlord:** Oh, I beg your pardon. I should consider myself a very fortunate man if I could get \$17,000 for that property.

**A MONTREAL CITIZEN EXPRESSES HIS OPINION!!!**—The St. Leon Mineral Water proving its virtues.—A Natural Remedy, giving relief when all others had failed.—Important certificate.

Montreal, Aug. 27, 1886.

The St. Leon Water Company, 4 Victoria Square:

**GENTLEMEN,**—Being a sufferer from Rheumatism and Dyspepsia for a number of years, I have found that the use of St. Leon Mineral Water has given me greater relief than any other remedy that I have used (and I can safely say that I have tried everything from Dan to Beersheba). I firmly believe that a constant use of the St. Leon Water will cure the worst case. I am yours truly, Harry J. Dean.

How to use the St. Leon Mineral Water.—As a purgative, take two or three warm glasses before breakfast. One or two glasses after meals will act very efficaciously against dyspepsia. Take this water, which is one of the best *alteratives*, drink it daily, one glass every two or three hours, in chronic diseases you will change and purify your blood. We recommend the use of St. Leon Water as a preservative against the diseases originated by strong liquors. Circulars containing *important certificates* sent free on application.

This invaluable Water is for sale by all leading druggists and grocers at only 25 cents per gallon, and wholesale and retail by St. Leon Water Company, 101 1/2 King Street West, Toronto. C. J. E. Coté, Manager.

**N. B.**—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation take it before breakfast.

"GOTTEN," says the *Graphic*, "is a fraud. Let it be gotten out of the way as soon as possible." Web ter gives it in brackets with "got," so there is some authority for its use, but it sounds affected and there are three superfluous letters in it, while the shorter form is so much more sinewy. "Gotten" ought to go.

**PURE GOLD MANUFACTURING COMPANY,**

31 Front St. East, Toronto,

HAVE RECEIVED

**BRONZE MEDALS**

AT TORONTO INDUSTRIAL EXHIBITION

FOR

Pure Gold Brands Spices,  
Pure Gold Brands Coffees,  
Pure Gold Blacking,  
And DIPLOMA for Pure Gold Flavouring Extracts.

Every article bearing the name "Pure Gold" is guaranteed genuine.



Guaranteed to give Perfect Satisfaction.

**James' Dome Black Lead**  
*The Best Stove Polish Manufactured*

*Beware of common Imitations.*

Use James' Extra French Square Blue.  
Use James' Royal Laundry Washing Blues.  
Use James' Prize Medal Rice Starch.  
MANUFACTURED:  
**Plymouth, England.**

**\$9.00.**

**GENUINE WALTHAM WATCH,**

Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre-paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

**KENT BROS.,**

WHOLESALE & RETAIL JEWELLERS,  
168 YONGE ST., TORONTO.

**CLINTON H. MENEELY BELL COMPANY,**  
TROY, N. Y.,

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

**McShane Bell Foundry.**

**Finest Grade of Bells,** Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **HY. McSHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
**VANDUZEN & TIFT, Cincinnati, O.**

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WEST TROY, N. Y., BELLS  
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

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Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD PLATED FREE—SEND STAMP.

LIST OF PRINCIPAL NOS.	CURES	PRICE.
1	Fever, Congestion, Inflammations...	.25
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6	Cholera Morbus, Vomiting...	.25
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10	Dyspepsia, Bilious Stomach...	.25
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20	General Debility, Physical Weakness...	.50
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Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO. 100 Fulton St. N. Y.

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WRITE  
**W. R. CALLAWAY, DIS. PASSENGER AGENT,**  
110 KING STREET WEST, TORONTO.

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

**Miscellaneous.**

DAVID HUME observed that all the devout persons he had ever met with were melancholy. On this Bishop Horne remarked, this might probably be; for in the first place it is most likely that he saw very few, his friends and acquaintances being of another sort; and, secondly, the sight of him would make a devout man look melancholy at any time.

**A CURE FOR DIPHTHERIA!**—Mrs. Ellen B. Mason, wife of Rev. Francis Mason, Tounghoo, Birmah, writes:—"My son was taken violently sick with diphtheria, cold chills, burning fever, and sore throat. I counted one morning ten little vesicles in his throat, very white, and his tongue, towards the root, just like a watermelon, full of seeds; the remainder coated as thick as a knife-blade. I tried the PAIN KILLER as a gargle and found it invariably cut off the vesicles, and he raised them up, often covered with blood. He was taken on Sunday; on Wednesday his throat was clear, and his tongue rapidly clearing off. I also used it as a liniment, with castor oil and hartshorn, for his neck. It seemed to me a wonderful cure, and I can but wish it could be known to the many poor mothers in our land who are losing so many children by this dreadful disease.

"THERE is something inexplicable about the mental make up of a woman," replied Fogg to a female acquaintance. "There's that Mrs. Smith, for example. She's utterly unable to handle a horse, and yet she drives her husband around as though he were a baby." "Ah, but you forget," replied the lady; "the horse, you know, is a very intelligent animal."

**Horsford's Acid Phosphate.**  
For Overworked Females.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

AN occasional want of animation may be excused in a clergyman, who reflects that he is only addressing lay figures.

**ARE YOU HAPPY?**

If you are not, go to

**JOLLIFFE'S**

and become so! They can show you the greatest variety of

**Bedroom & Parlour Suites,**  
**Kitchen Furniture,**

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**Oil Cloths, Sofas,**

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and every requisite to furnish a room or a house. Seven immense flats for you to choose from. Take a Queen Street Car and go through their mammoth showrooms at

467 TO 473 QUEEN STREET WEST.

**A BIG OFFER.** To introduce them, we will Give Away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. **The National Co., 23 Bay St., N. Y.**

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**The GREAT CHURCH LIGHT**  
FRANK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations. **J. P. FELLIN, 551 Pearl St., N. Y.**

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**MEMORIAL WINDOWS**  
**HOUSEHOLD GLASS**  
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**MOST ECONOMICAL MADE.**

Smallest size heats house with three tons of Coal. Large size heats church with less than three tons.

Try it and be convinced.

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Latest Designs in Mantels, Grates, Etc.

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# SPENCERIAN STEEL PENS

Are The Best

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, eight feet of which was removed by one bottle of Dr. Lee's Worm Syrup.

# HONOUR FOR CANADA.

# THE "KARN ORGAN."

MESSRS. D. W. KARN & CO., of Woodstock, Ont., have just closed a CONTRACT for

# 3,500

(Three Thousand Five Hundred) ORGANS at the COLONIAL EXHIBITION, London, England. This is unprecedented in the Trade, and evidences conclusively the superiority of the "KARN ORGAN." This makes two hundred and fifty-five car loads.

# Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use. Thousands of physicians and families testify to its great worth. Jas. E. Moling, Hilliard, Ohio, writes: "I have used Ayer's Cherry Pectoral in my family for twelve years, and have found that, as a remedy for Coughs, Colds, or Sore Throats, it

# Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Luray, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave. I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results." L. J. Addison, M. D., Chicago, Ill., writes: "I have never found, in thirty-five years of continuous study and practice in medicine, any preparation of so great value as Ayer's Cherry Pectoral, for treatment of diseases of the throat and lungs; and I constantly recommend it to my patients. It not only breaks up colds and cures severe coughs, but is effective in relieving the most serious bronchial and pulmonary affections."

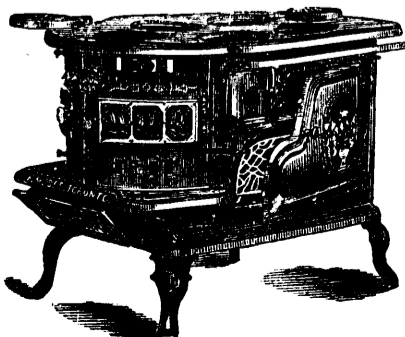
John J. Uhlman, Brooklyn, N.S., writes: "Twelve years ago, I was afflicted with a severe bronchial trouble, pronounced by a skillful physician to be very dangerous, and liable to terminate in Pneumonia. After using one bottle of Ayer's Cherry Pectoral, I found great relief, and an occasional use of it since that time has, I think, extended my life ten years at least." Mrs. V. M. Thebaud, Montreal, Canada, writes: "Last spring my daughter was attacked by membranous croup, or diphtheria. The doctor prescribed Ayer's Cherry Pectoral, which cured her of the diphtheria. Being still very weak and sick, she began taking Ayer's Sarsaparilla, which restored her to vigorous health."

# Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.



Cheaper than the Cheapest, Better than the Best. Moses' combination will put it to the test.

THOSE ABOUT TO MARRY OR RE-FURNISH should, before buying elsewhere, pay a visit to

F. MOSES'

HOUSE FURNISHING EMPORIUM,

301 Yonge Street,

and see his world-renowned

COMBINATION STOVE.

Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand. Hardware, House Furnishings, etc. N. B.—Note the address—301 Yonge St., Toronto.

**DR. E. C. WEST'S**

**FOR THE LIVER BLOOD STOMACH AND KIDNEYS**

**DANDELION**

Infallible Blood Purifier, Tonic, Diuretic. Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEST & Co., Toronto Ont.

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**WE will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot Cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 80 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.**

**DIED.**

How often do we see under this heading the name of some one near and dear to us. Many whose names are thus printed would to day be alive and well if they had put prejudice and poisonous drugs aside and accepted the honest offer we have been making them for years past. During the last nine years we have cured tens of thousands of patients suffering from chronic ailments after all other treatments had failed, by means of our wonderful Electric Medicated Appliances. We have so much faith in our goods that we send them on trial, and do not require payment unless they make a cure. Can you ask anything fairer than this? Different appliances to cure Rheumatism, Dyspepsia, Nervousness, Debility, Asthma, Diseases of the Liver, Kidneys and Lungs, &c. Illustrated book giving full particulars and testimonials from every State in the U. S., and blank for statement of your case sent free. Address Electric Med. Mfg. Co., 44 Flatbush Avenue, Brooklyn, N. Y. Write to day, remember we take the risk of the Appliance failing, the only risk you take is the risk of being cured.



**Publisher's Department.**

**ADVICE TO MOTHERS.**—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It coothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

**MEETINGS OF PRESBYTERY.**

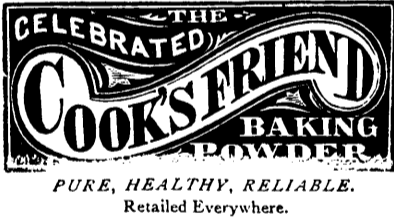
**WHITBY.**—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.  
**REGINA.**—At Moosomin, on Tuesday, Nov. 2.  
**COLUMBIA.**—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m.  
**HURON.**—At Clinton, on Tuesday, November 9, at eleven a.m.  
**LINDSAY.**—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.  
**BRUCE.**—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.  
**STRATFORD.**—In Knox Church, Stratford, on Tuesday, November 9, at half-past ten a.m.  
**PARIS.**—In First Church, Brantford, on November 9, at eleven a.m.  
**GUELPH.**—In Knox Church, Guelph, on Tuesday, November 16, at half past ten a.m.  
**MAITLAND.**—In Knox Church, Ripley, on Tuesday, Oct. 26, at two p.m.  
**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.  
**BROCKVILLE.**—In First Church, Brockville, on December 7, at half-past two p.m.  
**PETERBOROUGH.**—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.  
**CHATHAM.**—In First Church, Chatham, on Tuesday, December 14.  
**BARRIE.**—At Barrie, on Tuesday, November 30, at eleven a.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.  
**TORONTO.**—In the lecture room of St. Andrew's Church, on Tuesday, November 2, at ten a.m.

**BIRTHS, MARRIAGES, AND DEATHS.**

NOT EXCEEDING FOUR LINES, 25 CENTS.

**MARRIED.**

On the 7th inst., at the residence of the bride's father, Churchill, by the Rev. Wm. Thornley, assisted by the Rev. W. A. Duncan, John Todd, to Harriet Amelia, eldest daughter of Mr. John King.  
 At the residence of the bride's father, 714 Sherbrooke Street, Montreal, on Wednesday, 29th September, by Rev. L. H. Jordan, B.D., assisted by Rev. Prof. Scrimger, M.A., Dr. Wm. Dunwoodie Armstrong, of St. Paul's Church, Ottawa, to Jean Wotherspoon, eldest daughter of H. J. Johnston.  
**DIED.**  
 On the 10th October, at his residence, 32 Carlton Street, Alexander McGregor, in the forth-sixth year of his age.



**THE CELEBRATED COOK'S FRIEND BAKING POWDER**  
 PURE, HEALTHY, RELIABLE.  
 Retailed Everywhere.

**W. H. FERGUSON, CARPENTER,**

87 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

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Steamers UNITED EMPIRE and ONTARIO will sail from Sarnia via North Shore, calling at Southampton, Sault Ste. Marie, Port Arthur, and Duluth and intermediate ports.

Steamer WISCONSIN will sail from Sarnia via American Shore, calling at Sault Ste. Marie, Marquette, Ashland, Washburn, Bayfield and Duluth. Sailing from Sarnia every Tuesday and Friday nights at nine p.m.

Fare from Toronto and points West on Grand Trunk Railway:

- To Duluth and return.....\$28
- To Port Arthur and return..... 25
- To Sault Ste. Marie and return. 15

**Fare from Shore Ports:**

- To Duluth and return.....\$25
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- Including meals and berths. Good only during months of July and August.

For other information apply to Grand Trunk Railway Agents, or to

**JAS. H. BEATTY,**  
 General Manager, Sarnia.

**M. D. MURDOCK & Co.,**  
 General Freight and Passenger Agents,  
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**Fall Styles**  **Fall Styles.**

English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.

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**GENTLEMEN,—**

I beg to announce the opening of my magnificent Stock of Woollens and Furnishing Goods for Fall and Winter.

**R. J. HUNTER,**  
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**ALL FOR 24 CENTS.**

We must reduce our stock in the next three months, and for 60 DAYS offer all the following for only 24 cents: 10 Pieces Choice New and Popular Music, full size, finely printed, 200 Elegant Designs in Outlines for Stamping and Embroidery, 100 Late and Popular Songs, including all the gems from the "MIKADO" as well as "DREAM FACES," "LOVE, LOVE, LOVE," "SAILING," etc., etc., a large collection of New Riddles and Conundrums, over 250. Just the thing for picnic and social parties. 250 Motto Verses, just sidesplitters, 77 Tricks in Magic, 100 Puzzles, all kinds, 25 Popular Games, 2 Secret Alphabets, 200 Amusing, interesting and Mysterious Pictures, the Great Game of Fortunes Told, etc., etc. We will send all of the above in one package to any address, prepaid for 24 cts. in postage stamps; 4 packages 50 cts; 7 for \$1.00. **WORLD MFG. CO.,** Address all orders to 122 Nassau St., New York.

**TEA CONSUMERS! TEA CONSUMERS!**

As a special inducement to have you try a Caddie of our TEAS, we enclose in each five pound Caddie costing 50c. and upwards, **HALF DOZEN ELECTRO PLATED TEA SPOONS.** Retailers' price of these spoons \$3.50. Send us your order and not only get superior Tea, any kind,

**YOUNG HYSON, JAPAN, CONGOU, ETC.,**

at wholesale price, but also free of cost a beautiful silver plated Tea Spoons. Goods delivered at your nearest express office.

**THE ONTARIO TEA CORPORATION,** 125 BAY STREET, TORONTO.

A few good live AGENTS WANTED in unrepresented towns and villages. Write for terms and particulars.

**Knitting & Crochet.**

**Knitting and Crochet.—A guide to the use of the Needle and the Hook. Edited by Jenny June.**

In arranging this work the editor has taken special pains to systematize and classify its different departments, give the greatest variety of designs and stitches, and explain the technical details so clearly that one can easily follow the directions. There are a large variety of stitches and a great number of patterns fully illustrated and described, which have all been tested by an expert before insertion in this collection. The aim of the editor has been to supply women with an accurate and satisfactory guide to knitting and crochet work. This book is printed on fine paper, bound with a handsome cover, and contains over

**200 Illustrations.**

The knitting stitches illustrated and described are: To Cast On with One and Two Needles—To Narrow—To Widen—To Purl—To Cast Off—To Slip a Stitch—Round Knitting—To Join Together—Edge Stitch. PATTERNS.—Peacock's Tail—Vandyke—Looped Knitting—Cable Work—Leaf and Trellis—Triangular Knitted—Gothic—Coral—Knotted Stitch—Diamond—Wave—Cable Twist—Stripes, etc.  
**MACRAMÉ STITCHES.**—Solomon's Knot—Simple Chain—Spiral Cord—Waved Bar—Spherical Knot—Slanting Rib—Open Knitting—Pilot Heading—Crescent Knot—Fringe—Tassels, etc.  
**CROCHET STITCHES.**—Chain Stitch—Single Crochet—Double Crochet—Half Treble—Treble—Double Treble—Cross Treble—Slip Stitch—Triolet—Muscovite Triolet—Shell Pattern—Basket Pattern—Raised Spot Stitch—Ring Stitch—Half Pin Crochet—Crochet Lace, etc.  
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