

The Canada Presbyterian

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Notes of the Week.

A STRUGGLE is going on between the ministry and the Romish priesthood in Hungary. A piece of recent legislation bears that when priests baptize children of Protestants they must not baptize into their own Church, and must immediately notify the nearest Protestant pastor. The priests stubbornly decline to comply with the regulation, and the ministry are resolved, the sweeping majority which carried the law in the lower chamber having given them great courage, to confiscate the estates of the Church. These estates are said to be the most valuable ecclesiastical property in Europe.

A CONTEMPORARY says: One has heard too much about the pious peasants of Ober-Ammergau, and about the edifying nature of their performance—so much that it is gratifying to learn that the Prince Regent of Bavaria means to abolish the spectacle. The Passion Play is run, it seems, by a clique of Viennese Jews for their own advantage. Their conduct is precisely similar to that of their fellow-Israelites who hawk about the country cheap and nasty Roman Catholic pictures. The fashionable crowds who flock from the ends of the earth to gaze at a caricature of the tragedy of tragedies must be "edified" otherwise henceforth.

THE committee to which the United States Northern Presbyterian General Assembly committed the work of revising the Confession of Faith has just closed its session in Pittsburg. The deliberations of the committee are private. At least reporters are not admitted, and no extended account of the work done is given to the public in any form. It is understood that no extended publication of conclusions arrived at will be made previous to reporting to the General Assembly. Other meetings will be held in other cities, as may suit the time and convenience of the members.

THE Irish Presbyterian Churchman expresses a hope that the candidates for the chair left vacant by the death of Professor Bigger will either abandon the system of canvassing or conduct it on respectable lines. Canvassing, says our contemporary, is becoming the degradation of our Church. Canvassing for congregations is carried on even before they are vacant. Canvassing for professorships is carried on even before they are vacant. The same journal in congratulating the Rev. R. M. Edgar, of Dublin, on entering the twenty-fifth year of his ministry, expressed the hope that his great services will yet receive from the Irish Presbyterian Church a recognition worthy of the man and creditable to the Church.

ONE Sunday last month, says a correspondent of the *British Weekly*, Dr. John Hall, of New York, preached at Carlsbad in the little hall in the Kurhaus, in which the Presbyterian services are held. It was packed full, a hundred and forty-eight people being present, including a number of Episcopalians, who for once had deserted their beautiful church on the Schlossberg, and several Germans knowing English. The sermon was of the old-fashioned type, which alas, doubtless of necessity, is dying out, suggesting Robert Hall, and in some respects recalling John Cairns. The text was 1 John iii. 1-3, the heads being (1) The present position, (2) the future, and (3) the present duty of the children of God. There was no nineteenth-centuryism in the discourse; indeed it might have been preached, with scarce a sentence altered, by a minister of the apostolic church, or at any age of the Church's history, to any audience of professing Christians. The preacher's dignified presence, magnificent voice, perfect delivery and simple statement and enforcement of just the truths of his text compelled attention. One only needs to hear Dr. Hall preach, and be a little while with him, to understand how he has won the place which is his in the hearts of thousands of his countrymen of all denominations.

THE week beginning Sunday, November 9, has been set apart, as usual, by the International Convention and the World's Conference of Young Men's Christian Associations, as a season of prayer for the Associations and their efforts in behalf of young men. The American Associations have regularly observed this annual appointment since 1866, and each year abundant blessing has accompanied their efforts. It is hoped that the observance this year will be more general than ever before, and that it will be attended by an outpouring by the Holy Spirit upon the work and workers. The Associations have great cause for thankfulness to God in the marked prosperity that has attended the work during the past few years. With the enlarged opportunities for usefulness, that greater facilities afford, come increased responsibilities, and there is need of earnest prayer to God for His continued guidance and blessing, that the Associations may prove more than ever a helpful agency to young men. Though it may be impracticable for all the Associations to observe the entire week, none, it is hoped, will fail to observe at least the first day, Sunday, November 9.

THE Universal Scientific Alliance is about to open its quinquennial ballot in the five divisions of the world for the election of its president and of its first vice-president. It is known that this association, which numbers delegations in more than 400 localities, scientific consulates as it were, has for its end to furnish men of science, litterateurs and artists, who travel, at their arrival in each city, all the information they may require, and to bring them at once into relations with the most important persons of the place who addict themselves to the same studies. In case of sickness abroad, its members are cared for by the medical men connected with the institution. Among the persons nominated by the central committee for the presidency are cited: M. Leon de Rosny, retiring president, who has succeeded Messrs. Carnot, senator, and De Sartiges, former ambassador; Baron Al. Kraus, general delegate for Italy at Florence; M. Aug. Lesouef, commissary general for Roumania, and M. Celestin Lagache, former senator. For the vice-presidency, the Chevalier de St. Georges Armstrong, well known for his important works on International Law, and M. G. Eloffe, officer d'Academie, president of the Oceanic Society of France. For information address W. H. Vander Smissen, M.A., delegate of the Scientific Alliance at Toronto, or the Rev. Professor Campbell, LL.D., Presbyterian College, Montreal, general delegate for Canada.

TEMPORARY arrangements have been made for filling the chair of Church History in the United Presbyterian College, Edinburgh. Professor Calderwood and the Rev. R. W. Barbour, of Bonskeid, have been appointed. No arrangement, says the *Christian Leader*, could have been happier in view both of the interests of the students and its effect in demonstrating the substantial unity of the two Churches than that by which Rev. R. W. Barbour, M.A., of Bonskeid, is to be associated with Professor Calderwood in the conduct of the Church History class next session. Mr. Barbour is a distinguished scholar, who last winter during Professor Lindsay's visit to India conducted the Church History classes in the Free Church College in Glasgow with conspicuous ability and success. It will be remembered that he was nominated in several Presbyteries for the chair which Dr. Marcus Dods now occupies; and he would undoubtedly have been most influentially supported had he accepted that nomination. An interim arrangement is deemed necessary in the United Presbyterian hall in order that the Synod may be left with a perfectly free hand at its meeting next year; and in casting about for the temporary assistance required Dr. Andrew Thomson was approached by the committee, but that venerable father of the Church quite reasonably declined on the ground of his pastoral duties being sufficient to engross all his time and strength. Some unwise complaints have been made of the choice of a minister of another communion; but no more will be heard of these. Meanwhile our United Presbyterian friends will do

well to prepare for a wise selection from the ranks of their own ministry of a thoroughly competent successor to the late lamented Dr. Duff. There need be no difficulty in a Church which possesses scholars of the calibre of Dr. Mair, Dr. Oliver, Dr. Fergus Ferguson, Mr. Watson, of Dundee, Dr. Orr, of Hawick, and Dr. Whitelaw, of Kilmarnock. The *Leader* then proceeds to boom Mr. Watson for the permanent occupancy of the chair.

IT requires considerable courage for a prominent literary man to come to the defence of Tolstoi's "Kreutzer Sonata." Andrew Lang has undertaken the task in a paper which appears in the current number of *Longman's Magazine*. He expresses the opinion that it is hard on Count Tolstoi to hold him responsible for the ideas about love and marriage of his murderous hero in his latest work. Why, he asks, should the famous Russian romancer not be satirizing rather than sympathizing with the "nonsense" entertained by an extremely ill-conditioned, homicidal Muscovite maniac? He thinks we might as justly make Shakespeare responsible for the conduct of Iago. These, says the *Christian Leader*, are not the terms in which to speak of this vile production. The American Postmaster-General has rightly excluded the book from the privilege of the mails, and we are glad to see that even the secular press of America is unanimous in condemning the work as a malignant piece of diabolism. It attacks the institution on which all civilized life, social purity and domestic happiness rest. It is deeply to be regretted that a Gifford lecturer should even seem to be an apologist for a novel so coarse and brutal, and which is calculated to have a pestilential effect. Mr. Wanmaker is not a man of letters, but in this instance his practical criticism is much superior to that of the accomplished Borderer. Mr. Lang seems to have acquired at Oxford a breadth that is, in some important respects, the reverse of an improvement on what he doubtless regards as the narrow notions that were formerly universal, and which are still widely prevalent in the vicinity of Selkirk.

A SCOTTISH contemporary says: Principal Rainy, who has been spending his holidays at Kerrysdale House, was waited upon by Rev. John Baillie, of Gairloch, and a number of elders, who presented an address condemning the use of instrumental music and "the special pleading for license" for Drs. Dods and Bruce which characterized Dr. Rainy's speeches in the Assembly. The document further expressed strong indignation at the reception given both in Edinburgh Presbytery and the Assembly to those who offered to prosecute a libel against Dr. Dods. The address closed with the declaration that the subscribers have no sympathy with the cry for a truce; they will agitate in every constitutional form, and they hope Dr. Rainy may be the instrument of restoring the Church to her former moorings. In his reply, which he has since committed to writing, Dr. Rainy acknowledged, as regards the case before last Assembly, that they had awakened serious concern among many friends of the Church, and that he could not wonder at it. He did not undertake to discuss the cases because he could not assume that all who had signed the address had read the works necessary to be before those who judged the cases. But he took exception to the use of the word rationalism in reference to the two professors. Dr. Dods was well known to be a strenuous believing man, whose faith had been tried against the whole force of the learned unbelief of our time, and was unshaken, and who had been the means of confirming many. In the times in which we live panic and exaggeration are as likely to do harm to the cause of truth on one side as carelessness and latitudinarianism might on the other. Dr. Rainy pressed upon the Highland elders that they would best acquire weight for their views and exert influence in connection with them by filling their place in the Church and doing its work. He closed with the assurance that he regarded the step taken by the elders in coming openly to him with the expression of their feelings as a manly and Christian step, and also as a friendly one, though he regretted their disapproval of his conduct.

Our Contributors.

CONCERNING THE NOTORIETY OF BADNESS AND FOOLISHNESS.

BY KNOXONIAN.

The number of theological students in the Presbyterian Church in Canada is about three hundred. When the Divinity Halls are all opened and work has fairly begun, if these young men work hard and conduct themselves with propriety, little will be said about them outside of the colleges until next spring. If they are good young men the outside world will let them alone. Should one of them, however, exasperated by a dull lecture, throw an ink bottle at his professor and make a slight dint in the learned brow of that learned gentleman the world will be sure to hear about him. All the work that he could do during his college course, the best exercises that a student could write, the best examinations that a student could pass, would be as nothing in the way of bringing notoriety compared with the throwing of that ink bottle. A little badness would make that student better known among his fellow men than a life time of goodness. Why? Mainly for two reasons: The newspapers would tell all about the badness and a majority of the human family like better to read and speak about badness than to read and speak about goodness.

There are ninety odd members in the Legislature of Ontario. The proceedings are opened each day with prayer. How many of the Christian electors of Ontario know anything about these prayers? How many of the clergy of Ontario know whether the devotions are led by the speaker, or by the clerk, or by a Government and Opposition member in turn? If one member should so far forget himself as to curse audibly all Ontario would hear and speak about the profanity next day, but so long as members merely pray nobody takes much interest in the matter.

There are two or three unfortunate men in this Dominion under sentence of death. One of them occupied a larger place in the public mind a few days ago than the whole population of the Dominion. Two or three millions of decent men and women discharging their duties, bearing their burdens, fighting life's battle bravely and well, were nowhere compared with this scamp on trial for murder. People lay down their daily paper and say "there is a carnival of crime in Canada just now." There is nothing of the kind. There are a few criminals but the five millions of Canadians are for the most part respectable, well-behaved people. The carnival exists in the imagination of people who read and think and speak about the badness of a few and pay no attention to the goodness of the many.

If we remember rightly there are about one hundred thousand clergymen in Canada and the United States. The majority of them are honest, hard-working, God-fearing men—men who preach faithfully and do all in their power to make their fellow men happier and better. That young scapegrace in a western city, who was found making love to all the female members of his choir the other day, bulked more largely in the public mind than any hundred of the hundred thousand. He was bigger than a whole Presbytery. He was better known than some of the American colleges are. Foolishness brings in more notoriety in a day than Methuselah got during the whole of his life. Next to being absolutely wicked the most notorious thing is to be a fool. The surest of all ways to become known is to shoot somebody who is well known already. The next best way is to set up as a rival to George Francis Train.

Phillips Brooks told the students of Yale about "those despairing moments which come to the extemporaneous speaker, when a wretched piece of folly escapes him, which he would give anything to recall but cannot, and he sees the raven-like reporters catch the silly morsel as it drops." Raven-like reporters are not by any means the only people who catch the silly morsel that cannot be recalled. Perhaps Brooks had in his mind's eye the Boston reporter who described a certain prayer as the best ever addressed to a Boston audience. Reputable Canadian reporters often eliminate the silly morsel as well as straighten up and mend the broken-backed sentences. It is a merciful thing for many a speaker that they do. But some good—at least professedly good—Christian people often pick up the silly morsel and feast on it. Sometimes it is the only thing they remember. Preach a fairly good sermon with no lack of properly arranged matter, but in an unguarded moment say some silly or rather broad thing and you will be surprised at the number of people who remember only the thing that would have been better unsaid. There may have been enough of Gospel in the sermon to save the world but the only thing caught by some of the hearers was the silly morsel.

Deliver a rattling good speech on some important question to an average audience. Make it fairly bristle with good points, strong arguments, apt illustrations and powerful appeals, but say in an evil moment just one silly thing, that next morning you would give much to recall, and you need not be surprised if the silly thing is the only part of your speech some of your hearers remember.

One of the undoubted evils from which modern society suffers is the prominence given to badness, to foolishness, to oddity—to anything out of the usual run of ordinary events. On the part of many there is a constant craving for some-

thing startling. To satisfy this morbid craving, notoriety hunters are ready to do anything from shooting a man down to wearing a shirt collar that saws the ears. One of Birchall's chief characteristics in his early days was a consuming love of notoriety. He has more now than he bargained for. Why should sensible people pay more attention to the odd, the foolish, the wicked, than to the ordinary that is really good?

The craving for the odd—the sensational—is just as manifest in the Church as in what is called the world and the attempts to satisfy it are becoming far too common. But this branch of the subject will keep for another time.

THE BI-CENTENARY OF "THE GLORIOUS RETURN" OF THE WALDENSES IN 1650.

VIII.

V—THE FESTIVAL AT TORRE PELLICE.

(a) *The Inauguration of the Waldensian House.—Continued.*

Immediately after the services, the prefect visited the Waldensian museum and the halls of the new building. As soon as he had left the public was admitted into the hall which takes the eye at the very first by the decorations of the ceiling, and the elegant glass cases arranged along the walls, above which are hung trophies of ancient arms, and of objects brought from Basutoland. In the glass case in the middle are the beautiful flag given by the Duke of Wurtemberg to Arnaud, the scarf which the latter received from Victor Amadeus II., the cup, snuff-box and seal of the pastor-colonel, belonging to the Peyrot family of the Fort, a copy of the flag given in 1848 by the Waldenses to Charles Albert, presented by the parish of Turin to the Waldensian Church on the occasion of the Bi-centenary, a copy of Olivetan's Bible,* swords, fire-arms, the key of the old church of Serre, Captain Jahier's cooking-pot, beidanes,† cannon-balls from Balsille, etc. Above the elegant marble mantelpiece, on which is a small copy of the monument at Prangins, is the tablet dedicated to the memory of the historian, A. Muston, bearing the following inscription: "To the revered memory of Chev. Alexis Muston, pastor, and Doctor of Theology, author of 'The Israel of the Alps.' Born at Torre Pellice, February 11, 1810. Died at Bourdeaux (Drôme), April 6, 1888. The Waldensian Historical Society."

Their mountains do not contain monuments like those of other countries. No poet has made this asylum illustrious. But its rocks are poems. And the barest history of the Waldenses is a temple which neither men nor time can destroy.—Preface to the History, page vi.

In one of the side glass cases is contained the magnificent Herbarium of the flora of the Cottian Alps, collected by Dr. E. Rostan, of St. Germain. Above the central glass case is a trophy of the culverins of Janavel, Tron-Poulat, and Bonjour, of Subiase. Behind the portrait of the sub-prefect, Geymet, the east wall is decked with a trophy of the flags which have, at different festivals, represented the Churches of the Valleys, those in mission fields, and the Waldensian ones in foreign countries.

Immediately after the inauguration, a banquet was given at Fort Ste. Marie, to which the Peyrot-Arnaud family kindly invited, besides statesmen and ecclesiastical and administrative authorities, the members of the Festivals Committee, the Waldensian Historical Society, etc. The gathering was a kind of family one, still it is not unlawfully divulging secrets to give an outline of the addresses delivered at it.

Deputy Peyrot began with one to the following effect: "Gentlemen,—With deep emotion I rise to thank in the name of my family and of my grateful fellow-religionists, as well as in my own, the distinguished person who has condescended to come here to represent the greatest and most revered of monarchs, the first defender of Italian liberty and glory, King Humbert I. The name of the king, repeated with veneration during these festivals of the bi-centenary, proclaimed with emulation in these beautiful valleys, is the noblest, the most precious consecration that we could desire of Waldensian traditions. A word of warm thankfulness to you also, honoured gentlemen, who have been pleased to grace with your presence this memorable solemnity, which is and shall remain in the heart of all those who have taken part in it, the true festival of liberty of conscience. The echo of our dales and the rugged sides of our mountains speak to us still of the giant struggles of our ancestors to acquire that liberty which is the most precious of all. Their history is written in letters of gold in our families, and their indelible memorials move every fibre of our being, and send a thrill through all hearts born and brought up in these valleys. I shall not again go over that stirring tale of struggles and of unknown sufferings, of sacrifices and of heroism which are now matters of tradition. Just allow me to remind you, with the noble pride of a true Italian, of the period when the raising up again of Italy began; when a king of the House of Savoy, the most generous of monarchs at that time on the throne, decreed the political and religious emancipation of the Waldenses. This highly magnanimous act, while it delivered a whole people

*Olivetan's Bible, which is in French, was published by the Waldensian Church. I have seen the above-mentioned copy—one of the first edition. It is a curious specimen of old French. The binding is new, on account of the original one having become, by time and use, very much "dilapidated." Very few copies are known to be in existence.

†The original gives this word in Italics to show that it is either an old or a foreign one. I must try to find out its meaning when I next write to Signor Pons, of Torre Pellice. The only word like it in French is "bedon," which means a drum. The dictionaries mark it as not good French. "Beidane" may be the form of it in the Waldensian *patois*. But this theory of mine may not be correct.

from the bondage even of memorials, made sure to the holy cause of the country, the certain, unlimited, unconditional and loyal help of all the children of these valleys who asked, and do ask, nothing more than to consecrate their life to the good of the king and of the country.

"And I am happy to be able to affirm it in a special manner to-day, when the illustrious Count Lovera di Maria, the representative of our well-beloved sovereign, is pleased not only to honour with his presence the abode of our forefathers, but also to show how much the desires for liberty which we have had for ages and our highly patriotic aspirations are esteemed. I therefore, gentlemen, with liveliest gratitude, propose the health of such a worthy representative of this great monarch, for whom we all cherish an unbounded veneration. This is an anniversary of two centuries which is celebrated to-day by hundreds and by thousands of emancipated families. Well, in the name of these families, and making myself the mouthpiece of all these hearts devoted henceforth to the liberty and the greatness of the same country, I invite you to accompany me in saying: 'Long live King Humbert! Long live the prefect! Long live united Italy with intangible Rome!'"

After a salutation from the Moderator to the chief of the "old and always young in heart" province of Turin, Senator-General Cl. Corte proposed the health of the Waldensian people, "small in number, but great by their history and their virtues." He called them the most beautiful example of a truly democratic society. But when he thought on the exploits and deeds of those heroes, which they remembered with emotion, his thoughts turned also to their female companions in danger and martyrdom. For their husbands there was at least some glory in resistance and sacrifice. For them on the contrary there was only self-denial, anguish and secret tears. The victories won by the Waldensian warriors were greatly owing to those women who encouraged and strengthened them in the struggle, suffering them to die only for the ideal of their life, the preservation of their faith. He hoped that the Waldensian women of to-day would inspire a like courage in the new generation, and personifying them in the person of the amiable mistress of the house, he proposed their health.

Deputy Geymet, supported by Advocate Poetti, of Pignerol, proposed the health of her Majesty the Queen, after which Deputy Alla, ex-Minister of Grace and Justice, now Vice-President of the Chamber, spoke. He said: "I utter the feelings of every one when I return the Peyrot family our warmest thanks for having invited us to take part on an occasion which has deeply affected us. I have heard great orators, but I have never been so much impressed as in seeing all heads bowed down as if to answer, silently but fully, the thought and the word of the pastor. I understood then that I had before me a people which had a lively sense of religion, and I said to myself: 'Here, now, one can pray to God without betraying his country. One can have a religion without failing in respect to established laws. Here are the people who have known how to unite the feeling which binds them to their God to that which binds them to their country.' That is a very great merit, especially in our day, when scepticism invades us, and we have to fight in our own bosom these self-styled religious men who make a matter of doubt the duties which we have to perform to our native land."

Deputy Pasquali was also deeply moved when he saw how one can unite these two great ideas, God and country.

Following him, Deputy Luzzatti said: "These last two days I have been meditating on the spectacle of a people overflowing with faith and patriotism. Yesterday, when I heard your pastor express in prayer sentiments of the truest patriotism, I said to myself: The struggle between God and the king is over. This separation has never existed in your valley, but it exists elsewhere. May it soon have completely disappeared over all our dear country!"

Deputy Plebano thanked those who had enabled him to be present at this festival of patriotism, and of liberty of conscience which is the foundation of all civil progress. He, too, now understood how religion and patriotism can be united. He hoped that this alliance may become a reality in every Italian heart. If it were so our country would quickly attain that true greatness which in vain she is going to seek on African shores.

Deputy Faldella was touched with the readiness with which, for the sake of our guests, the mistress of the house had made the sacrifice of staying away from the beautiful festivals which had so deeply affected them. If they have been precious to those who cultivate liberty of conscience, how much more should not they have been so to the heart of women who nourish always the religious feeling. He could, therefore, not do better than drink to the health of the hospitable family under whose roof they were assembled, especially to hers who was the centre and ornament of it.

Dr. Prociat made a feeling reply to these gentlemen. He said: "When I was in the presence of his Majesty to present to him the homage of our Church on a happy occasion, and reminded him of the words of his august ancestor, 'We have hitherto been enemies, henceforth we shall be friends, and while I have a loaf of bread I will share it with you,' he answered: 'We form but one family.' Was not our sovereign a thousand times right? I would ask of those who have Waldensian blood in their veins. And to those gentlemen who are come from so many different parts of our country to bring us a word of warm sympathy and affection, I say in proposing their health: 'We are all brethren.'"

Dr. Lantaret who fully endorsed the opinions so thoroughly liberal which had been expressed, proved that there is no true liberty but in the truth.* If the Waldenses are something they owe it to the truth which they profess. It is not enough to proclaim liberal doctrines; the principles of the Gospel must be made to penetrate into families, and into the people. And those who have a great influence are the more bound to labour for that end. He closed by exhorting each one not to lessen what pertained to his share of responsibility in this respect.

After other toasts from Advocate J. Vola to the memory of Charles Albert and to the 17th of February, 1848; from Inspector Rolando to the Waldensian schools; from the Syndic of Rora to the Prince of Naples; and from M. Ernest Turin to the Waldensian pastors; the prefect arose and said: "It is not in order for me, in my present capacity, to make a speech, but I cannot refrain from assuring you that I am an attentive witness, and that I shall not fail to give utterance in the proper quarter, to the feelings which I now have, and to tell what a warm expression of devotion to the king and the country I have heard in these valleys."

The prefect's report was so favourable that four days after he made it his Majesty, to give the Waldenses another proof of his kindness and satisfaction, named, of his own free will, Chev. Arthur Peyrot, of the Fort, Officer of the Order of the Crown of Italy, and Messrs. Boer, syndic of Torre Pellice, and Meille, pastor in Turin, chevaliers of the same.

In my next paper I shall give an account of the closing festival, which was of a nature altogether different from that of any of the others.

T. F.

Elder's Mills, Ont.

POINTE-AUX-TREMBLES AGAIN.

"By faith Joseph gave commandment concerning his bones."

Joseph lived in an age and in a country that had a very decided fashion as to what was the proper thing to do with the bones of its great men. Never in any other country has the rage for magnificent monuments developed to such heights and breadths as in Egypt in those its days of power and wealth. The pyramids have always been counted among the world's wonders, and these were Egypt's monuments for her dead. But the commandment that the dying Joseph gave concerning his bones paid no respect at all to this magnificent fashion of his day. He did not tell them to build a pyramid for their reception that should be second only to that of Pharaoh. The commandment he gave paid respect to God's promises and purposes, and robbed any proposed pyramid of all its glory by enlisting even his bones into the ranks of a pilgrim people. Who would build an everlasting pyramid for bones that within a generation or two were to be snatched away and buried in a distant land? "By faith" Joseph did it. Not only did this commandment run clean in opposition to the monumental fashion of his day, but it actually enrolled the honoured bones themselves into the ranks of believers among the people of Israel. Whether God's people kept true to God's places and purposes for them or not, Joseph's bones should keep true. Pilgrim's bones, waiting and ready for marching orders, Joseph planned it so that he, "being dead," might still "speak" for God—might still actively engage in the real service of God. Was it not a beautiful thought? So beautiful that God's own finger has written it out in letters of light in the 11th chapter of Hebrews.

Now, the Lord's work is a need. The girls' building put up this summer must be furnished if it is to be used. The furnishing requires close upon \$2,500, for very little has yet come in. The Lord's cause may be able to get credit in the stores, but would it not be so much better that those who buy for Him should be enabled to pay cash? So strongly do I feel that this should be the case that I have decided to appeal to Christian "bones" to help. Are there any "bones" that will enlist in this service for the Master's cause and honour? Are there any dear disciples who, like Joseph, are nearing the river, or at least thinking over the river, who can think of the earthward side of it as well as the glory side of it? Who can bear to think of the beautiful headstone or towering monument that sorrowing friends will surely put up in their memory? How many of these can tread in Joseph's steps, and say joyfully: "My bones too shall enlist in the service of Christ, and they shall lie and listen for the Master's voice marked by no towering, glittering monument; and the gold that would be spent on that I shall send with my own hand to Christ's work at Pointe-aux-Trembles." And so the very bones, precious already to the Master's sight, by self-denial and continuing service, shall be reckoned among "those that help Me."

The fashion of the day now is the same as that of Egypt in Joseph's time—a straining after monumental magnificence. We cannot build pyramids, but each in his measure seems to seek to outdo his neighbour in putting up for a dear departed one a costly headstone or a beautiful monument. And when this is the fashion it is difficult and painful to begin to vary from it, unless the dear departed one shall do as Joseph did, and, dying, "give commandment concerning his bones." What a revenue for Christ's work would be gained if even one-half of the Christians dying in Canada alone were to say to those about them: "Put up no monument for me. Plant a fir-tree at the head of my grave, and give what you would

spend on my tombstone to the Lord's work." A simple and inexpensive stone to mark the spot might be put up when friends decidedly wished it, or "a boulder from the field," as mentioned in Mr. Cameron's will, but the writer very much likes the idea of a fir-tree. There may, perhaps, be practical difficulties; but the fir, with its upward-pointing fingers and its drooping, spreading branches and evergreen leaf, seems richly suggestive. Then that one clause in Isaiah: "Instead of the thorn shall come up the fir-tree," makes it more appropriate still.

At the 1889 annual gathering of the Woman's Foreign Missionary Society an expression of Mary Lyon's was quoted which lingers in memory something in this shape: "If Christ's work is to be carried on effectively, we must be brought to give up our luxuries for His sake. Then we shall soon come to laying many of our comforts at His feet. And before the good news shall have been faithfully delivered to every creature under heaven, Christians shall be brought, for His sake, joyfully to deny themselves many of the things that we now count necessities." Dear fellow-Christians, are not magnificent monuments "luxuries"? Can we give them up for His sake who, for our sakes, suffered the reality of death that we might never know more than its shadow? And then let us look around and see what other luxuries shall go next. To us "it is given" in the behalf of Christ not only to believe on Him, but also "to deny ourselves for His sake." Precious honour given to us! Shall we not prize it? ANNA ROSS.

Brucefield, Ont., September 30, 1890.

THE EVOLUTION IN THE MANIFESTATION OF THE SUPERNATURAL.

(Continued.)

The necessity of beholding in nature the embodiment of a plan originating in divine wisdom has been recognized by some who at the same time have contended that this conception is simply a hypothesis, necessary for our understanding of nature, but not objectively real in it. But the very fact that we trace this adaptation, not in every detail, but in some things rather than others, shows that it has a ground in the nature of things, and is not purely inward. Besides, a hypothesis which corresponds to observed facts and furnishes a real explanation of them, as is the case with this, justifies its claim to validity. It has been further recognized that in nature as a whole, and in its parts, there is really an adaptation and a movement towards definite ends, but with the recognition of this it has been contended that this is simply nature seeking to realize its own essential character, uniting cause, means and end in the one principle; and attaining self-realization without going outside itself. According to this, nature first exists as an idea, which gradually externalizes itself. This very conception expresses a distinction between the operative idea and the externalized result. Moreover, an idea can exist only in a mind. Hence this existence as an idea must have been in the mind of Him who planned it. The attempt has also been made to evade the reference to supernatural wisdom by likening the realization of ends in nature to the instinctive actions of the lower animals. It is claimed that in many of these there is action towards a definite end where there can be no consciousness of the end on the part of the animal. The same unconscious movement, it is urged, may characterize nature. This is to explain nature by a fact in it, which itself needs explanation. To assert action towards an end, without any consciousness of the end, is a contradiction. But the consciousness does not necessarily inhere in the immediate agent. The first cause may readily control the agent to certain ends otherwise than by a consciousness of these; and our reason demands this conscious control in the instinctive actions of animals, just as much as in the general course of nature. Thus in addition to the manifestations of power and intelligence the voice of nature is heard proclaiming, and increasing in emphasis with the dawn of life, God exists, a God of wisdom. While external nature may give faint indications of further divine features, these are the ones most prominently revealed.

In the next period, that of the appearance of man, the creative process reaches a higher stage. All that has already emerged of the supernatural now stands out with greater distinctness. Man is endowed with these divine attributes in such a manner that when human energy and intellect and wisdom are brought into contact with the divine manifestations embodied in nature, they take on a character, different from what they presented to the mere observer, and lend themselves to the production of effects, which unaided nature had never achieved. Every product of art declares a power and a wisdom that has been imparted to nature, but needed human contact to call it forth. Harnessing the energies of nature to mechanism, man causes them to give forth new exercises of power subservient to his wishes. Moreover, the very existence of the human mind is a manifestation of a divine intellect. Every exercise of thought is valid, only on a supposition that there is an absolute Reason, whose nature is the criterion of certitude in all human reason. The fact that we suppose, and must suppose, reason everywhere to be the same, the judgment that its necessary truths are absolutely universal, finds its only solution in the existence of Him, in whom are hid all the treasures of wisdom and knowledge. Moreover, the existence of such attributes as power, intelligence and wisdom in the unity of a human personality furnishes a revelation concerning the manner of their subsistence in God. The author of human personality can-

not be impersonal. Personality with Him may mean much more than it does with men. It cannot mean less.

But through man additional divine attributes merge into view. Possessed of a bodily life similar to that of the lower animals in nature, he is possessed also of a spiritual life all his own. To this belongs his moral nature. He possesses a principle within him, which on the occasion of appropriate experience discloses to him the fact of rightness, and in that disclosure places him under obligation to do what is right. The consciousness of obligation is just another phase of the knowledge of right. The right is that which man ought to do. This consciousness is not derived from any intimation of outward authority, nor from any training which associates pleasure and pain with certain classes of actions. It is not generated from considerations of individual or general well-being. It is not evolved out of a gradual, long-continued process of adaptation to social environment. These might, perhaps, explain a conditional imperative, an inward voice saying, do this if you wish such and such results. But they have no explanation to give of the categorical imperative with which conscience speaks. They furnish no ground for asserting, I ought to do right. The idea of right carrying in itself the obligation to do it is ultimate, inexplicable, irreducible. It may be called forth, where it lies dormant, but cannot be imparted to an absolutely non-moral being. Whence came it? Clearly from the Author of our being, who accordingly must Himself possess a knowledge of moral distinctions. The Creator of man cannot be non-moral. Moreover, the sense of responsibility declares that God is a moral governor. Obligation to duty cannot be shifted at will. Man may disregard the voice of conscience. By repeated refusals to obey, he may obscure the sense of it. But he cannot alter the imperativeness of its utterance. It constrains him to acknowledge a moral supremacy that cannot be shaken off. His will is powerless to free him from the consciousness of responsibility. Is this not saying in other words: that the Supreme Being is one to whom we are responsible, whose will we are under obligation to obey, who is our moral governor, and has implanted within us the recognition of His authority? But, further, this sense of responsibility is not the obligation to obey an unknown or arbitrary will, not the recognition that we ought to fulfil commands from a certain source irrespective of their character. It is the feeling of obligation to do right actions. It is not necessary to enquire here, how the moral qualities of actions are determined. Conscience, in saying, You ought to do right, declares that righteousness belongs to Him, under whose moral government we are. This sense of obligation to right conduct, in which He makes known His will within us, cannot but be an expression of His own character. Besides, the issues of obedience to, or disregard of, the voice of conscience, in the moral experience of mankind, while mixed in character, yet on the whole bear witness that God is a moral governor, who loves righteousness and hates iniquity. This testimony is not contradicted by the fact that sin exists and is so prevalent. There is mystery here, before which we have to confess our ignorance. That the permission of sin sometimes becomes the condition of worthy ends may be a partial explanation. For the rest, our moral natures assure us that He, whose purpose is expressed in our consciousness of responsibility to act aright, cannot be the author of moral evil. Thus in advance of the manifestations of the supernatural in external nature, the spirit with the breath of man proclaims: God reigns, a God of righteousness.

But, through his moral nature, man recognizes not only a law of duty defining conduct, but a thought of good inspiring it. This is a psychological fact equally with the idea of right. These two ideas are distinct from one another, yet inseparable. The conception of right action is not simply that of striving to attain what is good, neither is the good purely identical with doing right. The one implies a standard, by which actions are tested, the other an ideal, towards which the person tends. Yet a true standard will be associated with the highest good, and a worthy ideal will be reached through right action alone. What is right is to be done for its own sake regardless of consequences; but in determining the moral quality of actions, their tendency to promote the highest good cannot be left out of view. With the thought of the good we are again in contact with an ultimate, irreducible idea. It may be possible to specify elements entering into the realization of it, but it is something more than the sum of these elements. It is not identical with happiness, but in realizing it happiness cannot be altogether lost sight of. It is not a purely personal end, without regard to our fellow-beings, but not an end from which all personal considerations are shut out. It presents itself to the mind as worthy to be striven after, and satisfactory when attained. The possession of this unrealized, yet approachable ideal, testifies to a capacity for moral progress. Like the instinct of the lower animals, this impulse after good is an indication of the proper destiny of man. Unlike instinct, however, it includes an intelligent appreciation of the end, and its attainment must be freely sought, if sought at all. The fact that man possesses the idea of the highest excellence, and the impulse towards it, implies that the Author of His being has implanted this ideal within him, and has designed that he should realize his true nature in attaining it. Such ideal and design can spring only from a God, who Himself is good. Moreover, as man seeks to do right for its own sake, he attains a measure of the good. As duty is realized in character, and the conception of right filled with content, there is continual approach towards ideal excellence. This intimates that God in His righteousness has purposed, that man should realize such excellence, and in that purpose has given a revelation of His own character. The prevalence of suffering has been urged as inconsistent with divine goodness. So far as suffering is connected with sin, it calls for no separate explanation. Besides, since good is not identical with mere enjoyment, suffering is not necessarily antagonistic to it. Moreover, if there be a highest good of all creation, towards which the ages are progressing, involving in itself the subordinate end of every creature, suffering may be a means towards it. As a matter of fact, both in outward nature and in man pain often works out wise and benevolent results. In all these there is nothing to contradict that ideal of excellence within us, which urges towards its own realization, and discloses Him, in whom it is fulfilled. Thus the spirit within man, which attested the righteousness of God, is heard also declaring: God reigns a God of goodness.

* He is the freeman whom the truth makes free, And all are slaves besides.—*Conper.*

Pastor and People.

DO NOT WEEP.

Pale mother do not weep,
Because thy little child
Has passed the rocky steep
Of life all undefiled,
And gained the holy home
Beyond the tangled wild.

Her tender, loving soul
Shall never feel the sting,
Or wander from the fold
Where God's bright angels sing,
And faith and hope and love
Around her spirit cling.

No aching heart is there :
No cruel, weary pain ;
No heavy load of care
For those who surely gain
The sunny land of life,
Where peace and gladness reign.

Oh, do not weep, but let
A Father's holy love
Banish the wild regret,
And He will surely prove
To thee, that it was best
To take thy child above.

And when thy night of life
Ends in eternal morn,
After the weary strife,
After the chilling storm
Are passed, then thou shalt meet
The little angel form.

—Mrs. M. A. Holt.

SAM. HADLEY.

At St. Paul's Church, Hamilton, on a recent Sunday evening, preaching from the text: "Where is your faith?" Luke viii. 25, the Rev. Dr. Laidlaw related the remarkable story of the conversion of a remarkable man, Samuel Hopkins Hadley, who has been for the past four years superintendent of the old McAuley Mission, No. 316 Water Street, New York. Dr. Laidlaw made Mr. Hadley's acquaintance at Northfield, Mass., in August last, where he heard him tell the thrilling story of his life. He also received a letter from Mr. Hadley last week which led to his (Dr. L.) using the story of his life by way of illustration in the pulpit. S. H. Hadley was the son of pious New England parents, and was reared in the midst of the purest influences. At the age of eighteen he learned to drink. Shortly afterwards his parents died, and within one year he became a confirmed drunkard. He took a situation as traveler, became a professional gambler, and for fifteen years rarely went to bed sober. In 1870 he accepted a position with a New York firm, at a salary of \$300 per month, with a liberal allowance for expenses. The failure of the establishment threw him out of employment and he was cast upon the world a hopeless inebriate, often on the brink of self-destruction. On Tuesday evening, April 18th, 1882, he sat in a saloon in Harlem, a homeless, friendless, dying drunkard. He had pawned or sold everything that would bring a drink. He had nothing for days, and for four nights preceding he had suffered with delirium tremens. While in this condition in that saloon a strange influence suddenly came over him, which led him to resolve and declare aloud that he would never take another drink if he died on the street. He made his way to the nearest station and had himself locked up. Though demons seemed to fill his cell the strange presence that had come to him in the saloon was still with him and impelled him to pray. In two or three days he was released and found his way to the house of a brother, where he received the care he needed. On the following Sabbath he went to Jerry McAuley's mission, No. 316 Water Street, and after hearing Jerry's testimony as to the way the Lord had saved him, and the testimony of twenty or thirty others, he was told by Jerry to pray aloud, which, after much hesitation and trembling, he did in the simple words: "Dear Jesus, can you help me?" Here Dr. Laidlaw read in Hadley's own words his remarkable account of what followed: "Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with all His brightness and power had come into my life; that indeed old things had passed away and all things had become new. From that moment until now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if He would take away the appetite for strong drink I would work for Him all my life. He has done His part and I have been trying to do mine. Nor did I ever, even by accident, swear an oath though before I could not speak ten consecutive words without an oath. I began the next day to work for Christ by inviting a tramp to come to the meetings. He came and went up for prayers. A few weeks afterward the Lord showed me that I was leaning on tobacco, and I had better lean entirely on Him. I threw my plug of tobacco away one night down the aisle in the mission and the desire was removed. In fact my tobacco was the only sacrifice I ever made for Jesus, as I would gladly have paid money to be rid of rum if I could have been relieved that way. Four years afterwards (now four years ago) I was called by the trustees of the old McAuley Water Street Mission to take charge of the work where Jerry first began over fifteen years ago. Almost every night God is display-

ing His wondrous power here in saving the drunkard, the thief and the outcast. Pray for us."

Dr. Laidlaw advised any of his hearers who might be at New York before long to call some evening at No. 316 Water Street, and see Sam. Hadley and learn more about his life and work.

OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered:—

"The right side of eighty."

"I thought you were more than eighty," said the enquirer.

"Yes, I am beyond it," he replied; "and that is the right side, for I am nearer my eternal rest."

A man once said to Dr. Rees: "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which comes up through the snow and frost; but we are glad to see the snow-drop, because it proclaims that winter is over and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frosts of the earth, and that my summer—my eternal summer—is at hand."

To an humble Christian it was remarked: "I fear you are near another world."

"Fear it, sir!" he replied; "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say: "I know whom I have believed, and that He is able to keep that which I have committed to Him against that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness, discomfort, and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore, in the one which contains blessings—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be blessing if it did.—*The Quiver.*

HOLINESS WITHOUT CHRIST.

Many, believing in their own resources of will and endeavour, think they are able, unaided, to meet the requirements of God. They resent any limitation of their moral power. Paul for a time thought himself as touching the law blameless. His idea of righteousness then was, however, very different from his idea of righteousness after he came to know Jesus Christ. Holiness would be attainable by our own sufficiency were it a matter of outward correctness. One may with success regulate the outward conduct, but the regulation of the life within is too much for even the most self-possessed. Our power over our inward selves is of a very partial character. The masterly control of thoughts, imaginations, desires, is beyond us. David felt his helplessness in his inward sphere when he prayed: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. li. 10). The will of man is weakest where, if righteousness is to be self-made, it would need be strongest. To say we have need of nothing, and yet aspire after eternal good, is to play with the problem of human character. To propose renewal from without is to ignore the teaching of experience—which is the teaching of Christ—that radical renewal is from within. The most perfect outward rectitude leaves us defective in those matters which are of greatest weight in the sight of God. The mistake of all Phariseism is that it regards the outer, but disregards the inner state. The artificial flower may be a good imitation of the natural flower, but it can never have its fragrance; and the moral man may be a good imitation of the Christian, but he can never have the aroma of the heart in which there is the life and love of Christ.—*Rev. John Baird.*

WATCH THE GATE OF YOUR HEART.

The gate of your heart is a very busy gate. It keeps opening and shutting every minute. There is a constant troop going in and out all the time—or would, if you did not watch the gate and shut it when a thief comes along. For some of those who want to get in or out are thieves, who are only trying to steal away what belong to your absent Master. These are bad words, actions, thoughts, companions, habits. Whenever you see any of the bad company coming, you must shut the gate right away, and not let them in if they are out, nor let them out if they are in. But many of this great crowd going in and out of your heart are friends and messengers of your absent Master. These are good words, actions, thoughts, companions, habits. Whenever you see any of these coming you must open the gate right away and bid them Godspeed—yea, and you ought to take off your hat to them, too—like a good old man I have heard of, who always took off his hat whenever he heard the name of God, wherever he was and however it was said.—*Kind Words.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 2.
1890.

JESUS ACCUSED.

1 Luke 22:
54-71.

GOLDEN TEXT.—He was wounded for our transgressions, He was bruised for our iniquities.—Isaiah liii. 5.

INTRODUCTORY.

The quiet and impressive services in the upper-room at Jerusalem and the intense soul agony of Gethsemane were succeeded by the rude seizure by the officers under the direction of the religious authorities of Jerusalem. Having been betrayed by Judas Iscariot, Jesus was led back captive to the city and the incidents of to-day's lesson took place in the house of the high priest and in the hall where the Council was accustomed to meet.

I. **Jesus a Prisoner.**—Jesus was taken by the Roman soldiers and others who accompanied them to the palace of Caiaphas, the high priest. On the way Peter, deeply interested, is nevertheless afraid. He "followed afar off." Annas, the father-in-law of Caiaphas, had been high priest but was deprived of his office by the Romans. The Jewish authorities did not however cease to respect Annas and before him Jesus was first taken for examination. Soon after, Annas sent Jesus to Caiaphas for further examination, while they were waiting for the council to assemble. All through His trial Jesus was subjected to cruel indignities. He was charged with blasphemy. Of this even His accusers had no evidence. The charge itself was false and the testimony by which it was sought to be established was false. All that was alleged was the distortion of some of Christ's sayings, giving them a meaning entirely different from what they were intended to convey.

II. **Peter's Denial.**—In the confusion that occurred when the crowd entered Gethsemane the disciples were panic-stricken. At first Peter was courageous. He drew his sword in defence of his Master, but soon his courage left him. It is said of the disciples who were with Jesus in the garden that "they all forsook Him and fled." Then Peter and John rallied, for here it is said that Peter "followed afar off." He was afraid to be seen and recognized, yet he is deeply interested. In the chill night air it was found necessary to kindle a fire, around which several gathered and Peter among them. A certain maid, one of the servants in the house of the high priest, gazed intently on Peter as the gleams of the flickering firelight were reflected on his face and had no difficulty in recognizing him. She says "this man was also with Him." To this saying, Peter answered with a direct falsehood. He had boasted of his courage and fidelity, and now when they are put to the test he utterly breaks down. "Woman," he says, "I know Him not." For a little while the danger seems past, but again after he had left the fire another person recognizes him and says, "thou art also of them." If not consistent with the truth, Peter seeks to be consistent in lying for again he answers: "Man, I am not," and this denial was accompanied by an oath. An hour now intervenes, and then a relative of the man whose ear Peter cut off in the Garden of Gethsemane is positive that Peter is one of the disciples, for he "confidently affirmed, saying, of a truth this fellow also was with Him; for he is a Galilean." Each district has its own peculiar dialect and the Galilean pronunciation was quite distinct and easily recognized. Peter's tongue betrayed him and now he appears more confused than before, for he says: "Man, I know not what thou sayest," and adds to his guilt by oaths and curses. "Immediately while he spake the cock crew." This brought to his mind the words Jesus had said when he boasted of his devotion to Him. The cock crew fulfilled the Saviour's words, and brought home to him a vivid sense of his guilt. This was made still more effective by what followed: the Lord turned and looked upon Peter. That look searched his soul. It is probable that in that look "were mingled sorrow, admonition, yearning love, beseeching appeal." It produced an immediate effect. The look recalled instantly to Peter's mind what Jesus had said. He was completely overcome by the recollection. His sin in all its magnitude and with all its aggravations confronted him. He had done wrong in everything, and now he sees clearly how weak and how base he was. He went out and wept bitterly. Repentance, true and unfeigned, followed close on his conviction of sin. The first step towards restoration is repentance. From that time onward Peter was a different man. He was never afterwards so presumptuous, head-strong and self-confident as he had been in the past. It is told of him by tradition that when he died as a martyr at Rome, he preferred to be crucified with head downwards, giving as his reason that he was unworthy to die otherwise since he had denied his Lord and Master.

III. **Jesus Condemned by His Enemies.**—During the time that elapsed between the examination by the high priest and the assembling of the Council, those who waited seem to have employed themselves in heaping indignities on the meek and inoffensive Jesus. They mocked and struck Him and indulged in blasphemous taunts. These the innocent Sufferer bore with unexampled patience and in silence. A meeting of the Council during the night could not act legally, so, soon after sunrise, it was assembled and proceeded to a formal trial. Jesus was brought before the Sanhedrim. They question Him concerning His claims to the Messiahship. To this He does not answer directly, but in such a manner that unmistakably implies His Messianic character. In calm majesty, contrasting strongly with the eager haste of His accusers and judges, He says: "If I tell you ye will not believe. And if I ask you, ye will not answer Me nor let Me go," and He adds: "Hereafter shall the Son of Man sit on the right hand of the power of God." This prompts the direct question in which they all joined: "Art Thou the Son of God?" His reply is: "Ye say that I am." This answer sets all doubts concerning His claims to be divine at rest. So His questioners understood Him. They profess to be satisfied with the proof of the charge of blasphemy which His own words supplied. The high priest rent his clothes, a custom that preceded the passing of a formal sentence of condemnation. By the Jewish law one convicted as guilty of blasphemy was sentenced to death, and the condemned man was executed by stoning. At the time when Jesus was tried it is generally understood that the Jewish rulers had not authority to inflict the death sentence, so they pass Him over to the Roman power, and ensure His condemnation by the Procurator. They make a different charge against Him, that of treason.

PRACTICAL SUGGESTIONS.

Cowardice makes many follow Jesus afar off.

The Bible tells the faults as well as the virtues of Christ's followers. It conceals nothing. It tells Peter's denial as well as Judas' betrayal.

Sins are not singular; one leads on to others. Peter's cowardice induced him to lie, and then to uphold his lie he cursed and swore.

Peter did not persist in his sin. His denial was followed by sincere repentance.

Scolding and mockery of those in distress, because they are apparently helpless, is always unbecoming, but how odious it appears when in His hours of sorrow Jesus was made their victim.

What an awful perversion of human justice when in its name the Holy One of God was condemned!

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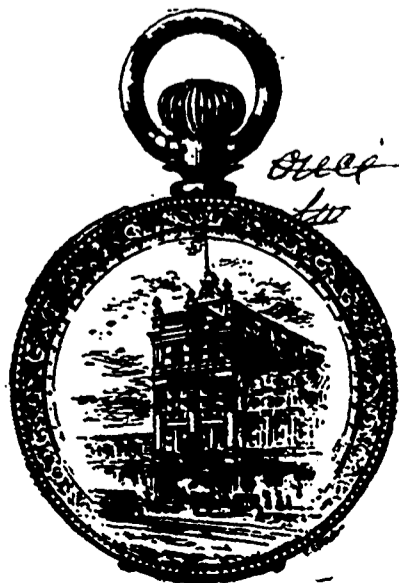
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HOME TESTIMONY: J. G. Coe

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."
"Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 12 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and I should be known and practised by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage."
"Yours truly, ROBERT LINN, 168 Parliament street."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 22nd, 1890.

PRESIDING at the meeting of the American Board of Foreign Missions the other day, Dr. Storrs laid down the principle that "discussion prevents division," and then allowed the members to say just what they wished and as much as they wished. The plan worked well so far as the results were concerned, but it made the meeting seem at times as if Old Adam was fairly well represented on the Board.

HIS LORDSHIP THE BISHOP OF BAL-LARAT, Victoria, is reported as saying that he wished to have no connection with the Young Men's Christian Association "if its effects were simply to create young females of the male sex. Though he liked to see the youths put off the old man, as the Scriptures said, he did not wish to see them put on the old woman." His Lordship should remember that the clergy of his own Church have been charged with effeminacy quite as frequently, and perhaps as truthfully, as the members of the Young Men's Christian Association.

A VERY sensible paragraph in the *Christian-at-Work*, on the conduct of a lady who said she "lost the wonderful sense of God's presence" because she declined addressing a Sabbath school, closes with the following remark:—

We believe very many Sunday school speeches are born of something else than the spirit of God.

That may be sadly true but speeches born of "something else than the spirit of God" are not by any means confined to Sabbath schools. Speeches born of egotism, self-conceit, and a love of display are found in every department of Christian effort. They abound in conferences, conventions, revival meetings, and other places of that kind and are not quite unknown even in Church courts.

OUR excellent neighbour, the *Guardian*, has this practical remark:—

However necessary it may be to examine and discuss questions of Church policy, and proposed reforms in methods of Church work, there can be scarcely any doubt that such discussions are not conducive to spiritual growth.

True. Such discussions are necessary but when they are made the main thing there is never much growth in either numbers or spirituality. The most useless of ministers are those whose minds never rise above ecclesiastical machinery, and whose conversation is always a flow of ecclesiastical small talk. Church gossip is not one whit more edifying or more spiritual than gossip of any other kind. One reason why Church courts are often a weariness to earnest men is because the business is mainly about machinery. It is neither possible nor desirable to avoid this but the power that drives the machinery if it is driven at all might often be given a more prominent place.

MR. MUNRO, of Embro, is said by a western paper to have advised his congregation to keep off the streets of Woodstock the day Birchall is hanged. The advice is sensible, and is perhaps needed in some other places more than in Embro. If there is anything in this world more utterly loathsome than the conduct of people who crowd around a gaol wall when a wretched human being is to be hanged, we know not what it is. It is said that when the wretched man Harvey was being hanged in Guelph the crowd outside heard his dying groans, and replied with shouts of laughter. We hope the report is not true. One can hardly believe that such things exist in a town like Guelph. We hope the good town of Woodstock will not furnish any such exhibition of brutality. It is but fair to say, however, that in all such cases the townspeople say the thugs come in from the country.

WE have on our table an open letter of forty-five pages on the separate school question written by Mr. James Fisher, barrister, of Winnipeg, to the electors of Russell, the constituency which he represents in the Manitoba Legislature. Mr. Fisher, as many of our Western readers are aware, is a stalwart Presbyterian and was some years ago a prominent and active office-bearer in Knox Church, Stratford. The letter is written in a calm judicial spirit and shows on every page that faculty which first-class lawyers usually have of looking at all sides of a question. The subject is treated historically and we have a bird's-eye view of the question as it crops up in New Brunswick, Quebec and Ontario and the experience of these provinces is made to throw a flood of light on the educational situation in Manitoba. Mr. Fisher is not in favour of the action taken by the Manitoba Legislature in abolishing separate schools. He prefers a medium course between the action of the Legislature and the system as it existed before that action was taken. Mr. Fisher's pamphlet will furnish excellent matter for the electors of Manitoba to read and think over while they wait for a decision from Ottawa in regard to their School Act. We should not be surprised if the Province yet came round to Mr. Fisher's views and effected what the brilliant Principal of Queen's would call a "good, practical compromise."

WE have often wondered that young ministers of zeal, energy, and ability, would rather labour in worn-out villages or townships with a constantly decreasing population, than go to such fields in Manitoba and the North-West as Dr. Robertson described in our issue of last week. The difficulties to be encountered in Manitoba are not to be compared with the difficulties faced by the pioneer ministers of Ontario. Most of the men who laid the foundations of Presbyterianism in this Province laboured for twenty or thirty years before they heard the snort of an iron horse. Some of them rode on old stage coaches to their fields, some went on horseback, some on emigrant waggon, and some walked. A glance at Dr. Robertson's letter shows that nearly every pastor he wants can ride to his location on a railway and several may have a choice of routes. The building-up work to be done in a new country is by far the most encouraging kind of work. It is a great thing to see what you are doing a glorious thing to feel that your cause is growing. It must be very disheartening to labour in an old township and watch your people slipping family by family out of your hands and going away to some new part of the country. There is only one kind of a field more disheartening and that is a finished village in which there are three or four ministers struggling for a foothold, fighting for every new family, in which every sorehead has to be coaxed and petted and every crank treated as a distinguished man. Who wouldn't rather be out on the broad prairie with ample material and plenty of room?

CANADIANS have met the McKinley Bill with splendid dignity and self-control. The self-control is all the more commendable because everybody knows the new tariff must seriously affect several lines of trade. Our knowledge of party politics has perhaps done a good deal in the way of helping us to accept the situation. The McKinley Act is neither more nor less than a desperate effort on the part of the Republican Party to obtain or retain the farmers' vote. The manufacturers' vote and the manufacturers' money the party now have, but there was a growing feeling in the rural districts against the highest tariff in the civilized world. To appease the farmer the Bill was passed. Canadians are not so unaccustomed to the ways of party politics as to go into hysterics over a party move of that kind. They have seen similar moves nearer home many a time. Some day soon it may suit some party or party leader to make another move that will be as much in our favour as the McKinley Tariff is against us. Changes come with such wonderful suddenness these days that there is no use in getting very glad or very sorry over any political movement. The theory that the American people desire to injure Canada is pure fiction. Their politicians work for party interests, just as ours do, just as all politicians do the world over. In fact nearly all men work more or less for their own interests. It so happens that in working for what they supposed to be their own interests the leaders of the Republican Party struck Canada. If increasing the trade with Canada had promised to bring them more votes at the coming elections the trade would have been increased. Canadians have no intention of going into hysterics over the McKinley or any other Bill.

PRINCIPAL GRANT AT THE NATIONAL CLUB.

IT is a trite thing to say that Principal Grant is one of the most versatile of our Canadian public men. Wherever he goes he finds himself at home and can without difficulty adapt himself to his immediate surroundings. If he traverses the North American continent with an exploring party he keeps his eyes wide open and sees whatever is worthy of observation, can hold high converse around the camp-fire, come back in due time to civilized life and tell what has impressed him most in his journey "From Ocean to Ocean." In the halls sacred to learning he maintains his honoured place and seeks with tireless energy to promote the important interests entrusted to his charge. Though he has not come out into the open of political strife, when occasion offered, and in his judgment demanded, he has not hesitated to speak plainly on questions on which political parties have differed.

At the National Club celebration in this city last week the learned Principal of Queen's University, in more than a conventional sense, was the orator of the evening. In his fervid and patriotic utterances he rose to a lofty height. Those who had the good fortune to listen to his address and those who read it will readily conclude that he has there given a strong impulse to the cultivation of an enlightened national sentiment, which is after all an important factor in moulding a people's destiny. With all his fervour Principal Grant never loses sight of the great underlying principles that should govern in public affairs, the more especially as these have an immediate bearing on the shaping of its future. He is loyal and patriotic, but never unreasoning. Touching on the future of Canada he concedes that it is reasonable and proper to discuss whatever plans are proposed. There are but three possible proposals: annexation to the United States, a separate and independent nationality, and some method of imperial federation. Each of these have their advocates, although a change in the direction of either of them is not immediately in sight. That there are Canadians who favour annexation there is no reason to doubt. Here and there even public men have expressed their belief that this is our manifest destiny. One or two newspapers have suggested the union of our fortunes with our Southern neighbours, but there is every reason to believe that the number of annexationists is small. It is sometimes said that popular feeling is so strongly opposed to the obliteration of Canadian national life that those in favour of annexation are afraid to show themselves. If this is so it is a proof that in Canada there is a decided aversion to merging our national existence in that of the United States. What the strength of the desire for an independent nationality may be it is equally difficult to determine. The issue has never been submitted to a popular test. Most Canadians it may be presumed would consider it preferable to an amalgamation with the Republic across the border. Imperial federation has its advocates. Most of them are men of some mark in the conduct of our public affairs. Principal Grant himself favours it. In his address before the National Club he did not discuss it, but claimed for all the right of free discussion of a matter that is of the utmost interest to the people of Canada, and one on which the future of the country largely depends.

One thing which Principal Grant rightly deems essential to our national welfare is the promotion of harmony between the different races that claim Canada as their country. The strained relations between the French and English are not conducive to harmonious action. On this point he said several weighty and just things which it is important to heed. In dealing with this part of his subject he did not evade the difficulties it necessarily presents. The aggressions of the Jesuits and the political conditions that favour them he does not like and says so clearly and above board. He does not look for anything else than that the Jesuits will continue to be in Canada as they have been everywhere else disturbers of the public tranquility. Their intrigues are likely to keep alive race and sectarian rancour. It cannot well be otherwise. While it would be foolish to give way to wild unreasoning panic, and worse than foolish to inflame religious and race antipathies for political ends, there will certainly be a determination to withstand all encroachments on our civil and religious freedom.

Another point in the address worthy of consideration is the portion that refers to the elevation and purification of our political life. The upright men in both political parties will cordially appreciate and approve of what Principal Grant said in this connection. The ablest, the fittest and the high-principled should be selected for the management of our

public affairs. He is of opinion, and he adduces several good reasons for it, that every citizen should be compelled to vote. This, he thinks, would give the electorate a realizing sense of their responsibility, and quicken the perception of their duties as citizens. On the trade issues now agitating the public mind he indicates that he is unfavourable to a restrictive policy, and suggests closer trade relations with the Mother Country.

What he says of the men and women who have made this country and of his hope that their descendants will continue to display the same indomitable endurance that enabled their fathers to hew out happy homes from the virgin forests of Canada will meet with general endorsement. The following are the concluding sentences of his eloquent and masterly address:—

Not by these things does a country live. A country lives and lives in history by what its people are. Very little thought did the men who made Canada give to tariff questions. They were men who lived simple lives, and no privations shook their hearts of oak. Everything we have we owe to them, and the more firmly we stand on their foundations and get back to their simpler manners, robust faith and sincere patriotism, the better for us. We are living in a critical period. We need strong and true men. These will be given us if we are worthy of them. Let us take our stand on what is right, without any fear of consequences. All sorts of bogeys will be used to frighten us, all sorts of temptations to allure us from the path of honour. Against all these stand fast. Remember how the spirits of our fathers shone out again and again like a pillar of fire when the night was darkest. Oh, yes, we come of good stock. Men emigrated to this New World who knew how to endure. They hoped to found in the forests of the west a state in which there would be justice for all, free scope for all, fair reward for labour, a new home for freedom, freedom from grinding poverty, freedom from the galling chain of ancient feuds, mutual confidence and righteousness between man and man, flowing from trust in God. They knew that there was no other sure foundation, no other permanent cohesion for the social fabric. These men yearned and prayed for the country. They were poor, yet they made rich all who came in contact with them. Some of them are still with us in the flesh, for Canada is only in its infancy. Let the knowledge that such men laid our foundations hallow our aims and give us faith in the country's future. I never despair.

THE WOMEN'S CONGRESS.

IN planetary systems two distinct forces are clearly recognized, the attractive and repellant. In social life there are two impulses that in a measure balance each other. There is a strong desire inherent in man's nature to retain things as they are and to oppose all change; there is also an instinctive desire to ameliorate the evils inseparable from existing conditions and to strive after the realization of higher ideals. Both have their proper place in the conduct of affairs, and both are occasionally apt to run to extremes. There is no such thing as absolute immobility and rest possible in this world. The course of events is not fixed but flowing. In efforts to retain what has been achieved there is often apparent a lack of discrimination. It is possible to conserve abuses and wrongs as well as to preserve what is worthy of perpetuation and extension. Again there are blind forces impelling men to rush forward to the untried and the unknown as if any change of whatever character would necessarily mark advancement. There is, however, a progress downward as well as upward, and in these days of varied speculation and unrest there are some who profess to be prepared to take desperate leaps into what many deem nothing short of the wildest anarchy.

Change is one of the conditions of progress. Within the last quarter of a century much has changed. Things may not appear to move rapidly but if a point a few years back be selected and the state of things then be compared with that now existing it will be found that progress is definitely marked. Last week a most interesting convention was held in this city—and by the way Toronto is being recognized as an excellent place for holding conventions of various kinds. The eighteenth annual congress of the Association for the Advancement of Women met here. Twenty years ago it would have been the fashion to poke fun at the gathering and the changes would doubtless have been rung on the strong minded ladies who were bent on making incursions beyond their proper sphere. The papers of that time would—to adapt Tom Hood—have “turned to mirth all things of earth as only” journals “can.” Instead of that the members of the Congress have been individually and collectively most cordially welcomed by a number of representative bodies in the city, and the press without exception has treated the Congress in a generous manner. In all this there is evident progress. There is a growing spirit of fairness. Whatever body of men or women espouse a cause for which they desire a hearing the opportunity will not now be denied them. They will not be met by unrea-

soning ridicule, even if some of their new-fangled proposals appear extremely ridiculous. Whoever has got anything to say to the public may count on an opportunity of saying it.

While this change in public sentiment regarding women's movements is perceptible, a great many remain unconvinced as to the desirableness of some of the things they advocate. Were the conviction more common than it is that what are usually denominated woman's rights ought to receive general approval, there is still much prejudice to be overcome. So strong is the power of custom that immediate and speedy changes in the direction sought by the leaders of the Women's movement cannot reasonably be looked for. They, however, are not of the kind to be easily discouraged. Evidently they have resolved to work steadily and earnestly on the lines they have laid down. The scope of the Association that met last week is sufficiently broad and comprehensive, affording room sufficient for the consideration of all questions in which they are interested and which have relation to the ends they have in view. For instance, possibly all the delegates to the Congress are avowedly in favour of the extension of the political franchise to women. Whatever may be said for or against that sweeping change, it is not now within measurable distance of adoption. In their advocacy of the proposal they are neither unreasonable nor precipitate. They do not follow the methods of some one-idea reformers that imperatively demand all or nothing. On the contrary, while omitting no fitting opportunity for the advocacy of their claim to the full rights of citizenship, they devote their attention to whatever in their judgment is best fitted to promote the elevation of woman in every sphere she occupies. The question of Woman's political enfranchisement will continue to be discussed, and it will occasion no great surprise if in time it should generally be conceded. After it has been enjoyed for a few years it may be found other and different in its results from what was anticipated. Its opponents will no doubt be disappointed. Conferring on women the right to vote will not cause a revolution, neither will it be likely to produce the dire evils that those opposed to the concession are accustomed to prognosticate. On the other hand the possession of the franchise may be disappointing in its results. No measure of reform yet adopted has turned out as enthusiastic promoters predicted. Making all allowance for a shrinkage in the glowing rhetoric to which those who sometimes try to rouse the popular conscience give unbridled rein, the woman vote may not be essentially different from what popular election is now while restricted to male hands. It is expected that women generally will be on the side of moral and social reform, but what may be the complications by an enlarged franchise cannot yet be predicted. It is not now manifest that women generally desire to possess the right to vote, neither is it evident that if they did they would generally use the privilege. Experiments on a limited scale have been tried but they are by no means decisive. It is, however, highly probable that in the future women will be politically enfranchised, and it is not likely, to say the least, that political life will fall below its by no means elevated present level. If it can be raised by the extension of the right of women to vote, by all means let the privilege be extended.

In the region of education and of practical philanthropy the Association for the Advancement of Women is doing admirable work. The papers read and the discussions they originated give ample evidence that on the great practical questions of the time these women think seriously, and are earnestly endeavouring to check the evils that hurry social life along the down-grade. The theories and suggestions of some may be impracticable, but the freedom with which they were discussed is an evidence that nothing calculated to throw light on social problems will be overlooked.

Woman's sphere is widening, and it is well to see that she is becoming more alive to larger responsibilities. And yet she has a sphere from which she cannot well retire. In the home with all her benign and tender influence she rules supreme. It is her kingdom by divine right. If the importance of the home is diminished it would be a loss for which other gains would scarcely compensate. The nation that is indifferent to the sacred claims of home life, and the moulding influences that it alone can supply will have within it a source of weakness impossible to remove by other means. Whatever good may be accomplished by woman in the world's wide field—and there are magnificent possibilities for her energies and devotion—the Christian home will still afford a fitting sphere for her holiest ministry, and from it will come the polished shafts, the pillars of the people's hope.

Books and Magazines.

JAMES CALVERT. *Of From Dark to Dawn in Fiji.* By R. Vernon. (Toronto: Archer G. Watson, Willard Tract Depository.)—Missionary Literature is constantly receiving new accessions. Of late many valuable works have appeared recording the triumphs of the Gospel, and pressing home on the Christian conscience the duty of extending Christ's kingdom in the regions beyond. “James Calvert” is a most interesting little work, and whoever reads it will be the better for the time spent over its pages. It is well written. It is a good piece of work conscientiously done.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The new volume, the seventh, of the *English Illustrated* begins with the October number. An engraving from another of the National Gallery portraits, a likeness of Leonardo Loredano, Venetian Doge, forms the frontispiece. Algernon Charles Swinburne contributes a lengthy poem, “An Autumn Vision,” marked by the characteristic power and beauty of his best work. The illustrated papers are “The New Trade Union Movement,” “The Vicar of Wakefield and its Illustrators,” “In New Guinea” and “Edinburgh,” by Mrs. Oliphant. The first two chapters of F. Marion Crawford's new serial, “The Witch of Prague,” and several poems complete an excellent number.

PERSIA: EASTERN MISSION. A Narrative of the Founding and Fortunes of the Eastern Persian Mission. With a Sketch of the Versions of the Bible and Christian Literature in the Persian and Persian-Turkish Languages. By the Rev. James Bassett, author of “Persia: Land of the Imams.” (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Attention has recently been drawn afresh to Persia by the Shah's visit to Europe. This prepares us to read with interest anything that throws light upon that country. Mr. Bassett is well qualified to write on the subject, having been a missionary in Persia for many years. The specific object of this volume is to give the principal facts in the founding and fortunes of the Presbyterian mission in Eastern Persia. The book is full of information concerning the work of this mission as well as regarding the religious condition of the people. It contains twenty five illustrations specially prepared from photographs which will aid the reader greatly in forming true conceptions.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The October number of the *Treasury* shows, in no department, any evidence of falling off. Dr. Mathews, of St. Louis, has the place of honour, his portrait forming the frontispiece, and his capital sermon on “The True Incentive” heading the Sermonic department. There is also a lively sketch of his life with a view of his Church. Dr. G. H. Smyth's sermon on “Queen Esther's Devotion to her People” is rich with fine thought and practical lessons. These are followed by three very helpful articles on “The Thanksgiving Service.” President Killen, of Belfast, Ireland, discusses in a historical, discriminating manner, “The Rise of Pre-lacy and its gradual Development.” “Diversities of Religious Experience,” by Rev. W. A. Dickson, is a thoughtful article that will be read with profit, and Professor Watts' Critique on Professor Drummond's “Greatest Thing in the World,” cannot fail to excite earnest thought and searchings of heart. No one should fail to read Dr. Wharton's article on “Organized Sunday School Work, a Solution of National Problems.” Other leading papers are on “The Money of the Bible,” by the Curator of the British Museum. “How to be a Pastor,” and “Fireside Religion,” by Dr. Cuyler. These with other valuable features make an unusually excellent number.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co.; Toronto: D. T. McAlinsh.)—The opening paper in this masterly quarterly is from the pen of Alfred H. Kellogg, D.D., of Bryn Mawr, Pa. It is an able discussion of “The Egypticity of the Pentateuch.” Christian Van der Veen, of Olivet, Mich., in a lengthy paper exhaustively treats of “Biblical Limits of the Presbyterian System of Government.” Dr. Jacobus writes on “Country Missions”; Professor McCloskie on “The Testimony of Nature,” and Professor Morris on “The Religious Consciousness.” “The Proposed New Chapter in the Form of Church Government” is discussed by Professor W. H. Roberts, Rev. R. M. Patterson and President Francis L. Patton. Professor C. W. Shields in “Historical and Critical Notes” has an elaborate paper on “The Doctrine of Calvin on Infant Salvation.” In the same department the Rev. Charles Leaman, of Nanking, writes on “The Conference of Missionaries to China,” and Dr. Worden, of Philadelphia, comments on “The Sixth International Sunday School Convention.” The Editorial Notes are: “The Rev. Ransom Bethune Welch, D.D., LL.D.” by Professor W. J. Beecher, D.D., LL.D.; “The General Synod of the Reformed Church in America,” by Rev. Talbot W. Chambers, D.D., LL.D., and “The General Assembly of the Presbyterian Church in Canada,” by Principal William Caven, D.D. Whatever is noteworthy in theological and general literature finds a place in the ample and admirably conducted department allotted to literature.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND. For readers on this side the Atlantic. By Rev. William Cleland. (Toronto: Hart & Co.)—This is a fresh contribution to ecclesiastical history, which deserves a cordial welcome. It narrates the rise and progress of Presbyterianism in Ireland, and shows that it has sent out vigorous offshoots to other and distant lands, and that it has had a marked influence on the moulding of Presbyterianism on this continent. Leading up to the special purpose of the book there are introductory chapters on the Civil and Ecclesiastical History of Ireland from the earliest times, and an account of the Reformation in Ireland. The vicissitudes of the Church are detailed with a care and fidelity highly commendable, and the narrative is brought down to the present time. Mr. Cleland has shown himself eminently qualified for the task he has undertaken. He is perfectly at home in his subject, and has made it his aim to be accurate. There is no undue expansion of the abundant material at his disposal. Instead he has studied brevity, and gives evidence that he understands the virtue of condensation. His style is clear and pellucid. The book is neat and tasteful in appearance, and is every way fitted for wide circulation; it deserves to have a large constituency, and is sure to make a good impression wherever it goes.

Choice Literature.

SIBYL'S ADVENTURE.

KATHARINE LEE BATES.

"Poor dear!" she said, "I'm always getting you into scrapes. It's too bad. But then, you know, I always pull you out again. Are you very hungry?"

"It's not that," answered Sibyl, winking away two microscopic tears, "but I don't like to have Madame Visette displeased with me. And what will Miss Gray and Miss Morris think?"

Joyce's lip curled; but she answered Sibyl with gentleness.

"Never you worry. I'll take the blame, and then we'll both take the breakfast. Scolding can't sour the milk or break the sugar-bowl. Look! there goes one of your friends, a yellow-bird. Now he has popped into his little green pavilion down in the lilac bush. And see, Sibyl! What is that coming up the avenue? As I live it's an Italian with a dancing bear."

"Oh, but Madame Visette always sends the Italians right off the grounds," exclaimed Sibyl, thrusting her golden-brown head out of the window. But Joyce drew her quickly back.

"Don't let the man see you. 'By the pricking of my thumbs something wicked this way comes.' Stand behind the blind here with me, and let's watch him and his bear. Then if he seems disposed to hang about, we'll go tell Madame Visette after prayers, and she'll be so much more interested in scolding him that she'll forget to scold us."

"Oh, Joyce, I love Madame Visette," remonstrated Sibyl, with a distressful little pucker of her wide eyebrows; "and I don't think she just exactly scolds."

But Joyce was intent upon the man and beast below. The Italian was not at first sight an ill-looking fellow. Dark, slender and alert, with bright eyes and a mobile face, he won a murmur of admiration from Sibyl, as he halted in front of the house and, gracefully lifting his cap from his black curls, sang in a clear, musical voice snatches of his native melodies.

But Joyce watched him narrowly. "Don't you suppose he has had his breakfast and so is better off than we are, or shall we drop him some coppers?" whispered Sibyl.

Joyce shook her head. "If he has, it was probably chestnuts and black broth, not a breakfast that you would envy; but don't drop him any coppers just yet," she responded, still keeping her intent gaze upon the singer.

Sibyl wondered what it was Joyce saw in him to distrust. He was dirty, of course, and shabbily clothed; but it was not like Joyce to care for that. An odour of garlic floated up to them at the window—disagreeable, certainly, but hardly criminal. Yet both Joyce and the bear seemed to regard the Italian with marked disfavour. While his master was singing, Bruin, a great, brown, clumsy creature, evidently but half-trained, a chain about his shaggy neck and his jaws well muzzled, rose on his hind legs and executed an awkward, measured gambol around the man, who held the loose end of the chain in one hand and in the other an ugly-looking club. Sibyl remembered the stories she had heard of the cruelties practised on bears in teaching them to dance, and her heart sickened. Yet she could not turn away, but found herself watching the pair with a growing intensity of interest.

Man and bear eyed each other constantly. There was something savage and yet pitiful about the look of the enslaved beast; and presently Sibyl discerned what Joyce had perceived from the first, the brutal suggestions of the man's jaw and chin, and a curious, clouded malignity in his glance.

After troling a song or two, the Italian stepped back a few paces and scrutinized the front of the house keenly; but he failed to detect the two pairs of eyes, the black and the blue, peeping down at him between the slats of the blind. The closing strains of the Portuguese hymn came with a muffled sound from the distant dining-room. A gleam of cunning purpose darted out from under the fellow's black lashes. He looked about, as if seeking some post or tree to which he might fasten Bruin, but apparently concluded that it was safer to keep the brute with him. Sibyl clutched Joyce's hand with a little gasp of dismay as the Italian began to move toward the house, with a slinking, sneak-thief tread.

"Here comes your adventure, sure enough," whispered Joyce, half laughing, but half startled.

The bear, who, at the close of his master's song, had dropped heavily down upon his haunches, was slow to respond to the tug of the chain, when the Italian crept forward. Turning back with a sudden, furious gesture, the man struck the animal violently across the snout with his heavy club. The bear growled deep and low and still resisted, whereupon his master, incensed at the delay, sprang upon him with a curse and redoubled his blows. The beast growled again, but followed sullenly, with bleeding snout and an evil, smouldering fire in his little red eyes.

"Joyce! Joyce!" whispered Sibyl excitedly; "we must run and call Hiram. That man's going to steal something."

"Hiram is at the present time absorbed in a vain endeavour to find Hosea in the New Testament," replied Joyce with unruffled composure; "and he would never dare to come out of prayers even if the house was on fire, unless Madame Visette bowed him her gracious consent. Don't fret. The man can't let go his bear, and he's not such a simpleton as to take that creature, with its great muddy paws, over our stained floors. The tracks would betray him. See! he's peeping in at the parlour windows. Put your head out. He won't notice you, and what if he does. There! don't you see him reaching in with his long arm? What's he after? There's nothing in the parlour he can steal, unless he takes the piano or the marble clock or the great cameo glass vase; but what has the rascal got?"

"Oh! oh!" cried Sibyl aloud, leaning far out over the sill and shaking her little white fist frantically in mid-air; "drop that right away, you bad, wicked man! Oh, Joyce, it's Miss Gray's own beautiful new opera-class that her lover gave her Christmas! She had it out looking for birds this morning, and she laid it down on the parlour table while she

went to get me the alcohol. Drop that, I say. It isn't yours. I'll fire a gun. I'll call the police. Drop it! drop it!"

The Italian, taken by surprise, had sprung back from the window, still clutching in his right hand, however, the jewel-set opera-class. But in his sudden leap the club, which he shifted for a moment to his left hand, that held the end of Bruin's chain, fell from his hold. The bear saw his opportunity. Rising on his hind legs, he threw himself upon his master, pinioning his arms in a fierce hug. The swarthy face of the fellow turned strangely livid, but seemingly more from rage than fear; for he called out hoarsely in broken English: "Hi! ye want t'wrestle, d' ye?" and made furious efforts to recover his bludgeon. But Bruin, who dreaded that cruel club more than all things else—was not his bruised snout even then smearing the Italian's cheek with blood? held his struggling, vociferating prisoner firmly as they swayed back and forth together.

"Oh, Joyce!" gasped Sibyl, dancing up and down with excitement; "is it a part of the show, or isn't it?"

"I don't know, and I don't care," replied Joyce, coldly.

"Oh! oh!" screamed Sibyl! "see that—see that! the bear will kill him."

"Which is the bear?" asked Joyce; yet even she turned pale as the Italian threw back his head and raised his face toward them. There was no more bravado in those eyes—only appealing terror. His struggles, too, were obviously growing weaker.

The whole scene had taken but a moment, and the girls had been doubtful until now whether it were sport or earnest. Joyce, indeed, whose sympathies went always with the oppressed as against the oppressor, had been well content in the suspicion that the ruffian was being thoroughly frightened; but the human agony in those staring eyes was not to be mistaken or resisted.

Joyce thought and acted all in one. The neighbours were too far away; the house must be alarmed, and that abruptly. No time now for consulting the proprieties of the hour, or the nerves of the school-girls. She would not even take the half minute required to run to the dining-room. The great school gong was close by. With a spring Joyce stood beside it. Grasping the mallet, she thundered upon that resonant metal with an energy it had never known before. The house reverberated with the din. A sound of slamming doors and hurrying feet rose from the further side.

But Sibyl! Where was Sibyl? Joyce dashed down the short flight of stairs, a sickness at her heart, and rushed to the parlour window. The Italian, groaning heavily, lay on the turf. Between him and the bear, who had fallen on all fours, stood the slight, girlish figure of Sibyl, the blue eyes flashing and the blood-stained club uplifted in the two frail hands.

"Maria!" gasped the Italian, and feebly raising his left arm—the right lay broken at his side—he crossed himself and pressed the hem of the little blue wrapper to his lips. The bear—but who shall say what were the perplexed sensations within that poor, blind brain of his? Was it the mastery of the club? Was it the mastery of the brave young spirit? At all events, the fierceness faded from his small red eyes, the angry growl died away in his throat, the shaggy monster turned again, rose upon his hind legs, and began, as if in apology and penance, to execute his clumsy dance around the little group formed now of the prostrate Italian, Sibyl circling about so as to keep between the Italian and the bear, and Joyce, armed with a feather duster, also circling about so as to keep between the bear and Sibyl.

This was the picture revealed to the astonished throng of teachers, girls and servants who now poured out upon the scene. A chorus of exclamations filled the air, but Madame Visette, who led the van, was, as always, equal to the situation. A silken-robed little lady, with silver hair and a foreign accent, waved her jewelled hand to insure silence and issued her commands like a major-general.

"Hiram, take that beast to the coal-bin and fasten him in securely."

Hiram was woefully afraid of the bear, but he was more afraid of Madame Visette; so he led poor Bruin, who followed meekly enough, away by the chain.

"Jane, run to the village for Dr. Ross."

The parlour-maid clapped her hand in dismay upon her pink-ribboned sweeping cap, but sped off down the avenue without a word.

"Miss Joyce and Miss Sibyl go into your breakfast without further delay, and report to me in my boudoir at nine o'clock."

"After all," said Joyce to Sibyl, laughing softly, as the two girls, hand in hand, rose a half-hour later from the dining-table, "it looks as if the adventure were yet to come."

THE END.

ENGLISH-SPEAKING PEOPLE.

The total of the United States census is close upon 65,000,000, giving, with our own country, upwards of 70,000,000 English-speaking people on this continent. It is estimated that the British census of 1891 will carry the number of English-speaking people to 120,000,000. The figures are startling; the increase wonderful. It is an increase of 20 millions since 1881. Is not English the most spoken tongue? Certain it is that no continental European tongue may compete with it—neither Spanish nor Russian, the two most spoken. Some will have it that more men speak Mandarin than English. But they have only guess-work for it, the speakers of Mandarin never having been numbered. It has been shown that many of the dialects of the Chinese are practically separate languages, whereas English is one and the same throughout at Manchester and Melbourne, Chicago and Calcutta. *The Widest Spoken Tongue*, at any rate, is unquestionably English. More than a third of the whole human race is under the direct influence of the English-speaking people, whose language is native and dominant throughout an area of more than 10,000,000 square miles—more than a fifth of the whole habitable globe. In the United Kingdom, in the United States, in British America, in Jamaica, and numerous other West India islands, in South Africa nearly up to the Zambesi, in Australia, in Tasmania, in New Zealand, in the isles of the Pacific, English has

become the mother tongue of the millions. It is, moreover, the official tongue of India, where the knowledge of it is daily spreading among the 260 millions. It is the language of international commerce of China and Japan, and the language, also, of the high seas, being spoken in every maritime port on earth. It has the greatest literature, and more than half of the entire world's newspaper press is printed in it. Yet in Shakespeare's time English was confined to three Kingdoms, and spoken only by 5,000,000 folk.

AUTUMN.

RESPICK—ASPICK.

Nature's masque is all departing,
And across the grassy land
Where bright fairies, dancing, darting,
Tripp'd their sunny saraband,
Dull grey spirits, chill and cheerless,
In a solemn measure slow,
March in silence, wan but tearless
And the wind moans sad and low;
Drooping ferns are turning yellow,
Brush and brake are red and brown,
Berries dry and late fruit mellow
With dead weight are dropping down;
Shrivell'd leaves in coloured showers
Fall incessant from the trees,
And a few belated flowers
Breathe their dying fragrances;
All the birds have ceased their calling,
And the bees no longer hum,
All is falling, falling, falling,
Farewell, Summer! Winter, come!

—Sarepta, in *The Week*.

THE LITERATURE OF FACT AND OF POWER.

In reading the travels of Goethe, or of Sterne, or Dr. Johnston, or of Serjeant Kinglake, the interest is quite unlike that which attaches to the travels of writers like Vaillant, Stephens, Mitchell, Stanley, or even that which attaches to the romantic personal experiences of writers like Mungo Park and Du Chaillu. With the latter group of writers that fascinates us is mainly the new thing seen; with the former group what fascinates us is not so much the new thing seen as the new way of seeing it. The difference between them is, of course, a difference of kind. One belongs to the literature of fact, the other to the literature of power. To say that one is better than the other would be absurd; but in these days, when man's instinct for wonder can only be satisfied by new and still newer stories of expeditions into Central Africa, or by the latest telegrams about the Argonauts of Mashonaland and Mount Hampden, it is as well to remind the world that there was a time when that instinct for wonder could be satisfied by books recording the effect produced by scenes not new upon some new and remarkable personality—books like Sterne's "Sentimental Journey," or Musæus' "Physiognomical Travels," or Byron's "Childe Harold," or Kinglake's "Eöthen." In a word, it is as well to remind the world that books of travel may be not only historical documents, but literature. But in doing so we are confronted by a question that at first seems puzzling: How is it that among all the books of travel that have been written since Herodotus blended history, poetry, philosophy, and travel in one unapproachable and delightful amalgam, so few have passed into literature? Consider that all true literature is a reflex of the life of nature or else a reflex of the life of man, and consider the enormous mass of material for literature that has been collected since Herodotus wrote, and then try to answer the question: Why has the "literature of power," instead of fully utilizing the literature of fact, been obliged so often to spin its web, spider-like, out of its own bowels? The real world is as full of material suggestive of every possible phase of the human soul as is the imaginative world of the poets. The mountaineer who could describe the scenery of the Andes as vividly as Milton describes the landscapes of Eden and of hell, or as Spenser describes the home of Morpheus in the "Faerie Queene," or as Coleridge describes the scenery of "The Ancient Mariner" and "Kubla Khan" would outclimb all the mountaineers of Parnassus. What is the cause of the enormous waste of material and waste of power when the wonders of the external world are left by the poet to be described by the man of fact? The cause seems to be this: the literary artist, as a rule, has that "inner eye" which Wordsworth speaks of, and none other. The subjective power which makes a man a literary artist, which gives him his subtle sense of style in prose and music in verse, is rarely combined with the objective power which is given to born travellers. Sometimes, however, they are combined, as we see in the case of Sir Richard Burton and certain other travellers of our time. In some considerable degree they are combined in Victor Hugo. Not only does he see clearly, but he sees with eyes that are the windows of a new personality. As a rule it is the scientific observer, and not the poetic, who knows that both the lakes and rivers, and also the ocean itself, exhibit a variety of colours second only to the variety that the sky can display. Owing, it is said, to the varying nature of the salts suspended, the only water which can ever be properly called blue is that which is at once pure and deep. So various in colour are the ocean waves, that sometimes to exclaim,

Roll on, thou dark green ocean, roll!
or even

Roll on, thou sallow ocean, roll!
would be far more accurately descriptive of them than Byron's famous line about the ocean's "dark blue." It is the trained eye of the scientist, as a rule, that sees such differences as these. By the poet's "inner eye" the azure hue of the Lake of Geneva, the Lake of Lucerne's wonderful deep green, the mysterious blue of the St. Lawrence and the Rhone, are generalized with the emerald green of the Rhine. By most French poets, save Victor Hugo and Theophile Gautier, adjectives of colour are used in a conventional way and for ornamentation, not for classification. The exceptions we have named are remarkable, if we remember that the genius of both poets is essentially lyrical. For not even music is a more subjective art than literature, and, of course, the most subjective form of literary art is poetry, which is nothing more than the musical expression of the reflection of the external world in the emotions of man. And as to the lyricist, if it is true that before a musician like Weber can assimilate the beauty of a landscape he has to translate the mental image of it into absolute music, it is equally true that before a man like Shelley can do the same he has to translate the image of the landscape into metrical language. And although all this subjectivity of the poet is more clearly seen in the case of the pure lyricist, it is seen in all poets—save, perhaps, in three—Homer, Chaucer, and Scott.—*London Athenaeum*.

A LEVEL HEAD.

During the late strike on the New York Central Railroad, the militia were ordered to be in readiness in case of a riot, but they were not called out.

In an interview, Governor Hill said the troops were not to be called upon except in case of an emergency. The emergency had not arisen, therefore they would not be ordered out. He remarked that this was the first great strike with which he had had experience, and he did not propose to lose his head; the only point at which there had then been serious trouble was at Syracuse, and there a deputy-sheriff had lost his head and precipitated an encounter.

The strike continued several weeks and there was riotous action at various points along the road, but the civil authorities were able to cope with it without calling on the militia.

The test of a man's real ability comes when an emergency arises which makes a hasty call on his good judgment and discretion. The man who retains his presence of mind, maintains his equipoise and exercises sound discretion at such critical junctures, is to be relied upon and will be put to the front.

Men with level heads have the staying qualities which do not falter in the face of danger. Onis A. Cole, of Kinsman, O., June 10, 1890, writes: "In the fall of 1888 I was feeling very ill. I consulted a doctor and he said I had Bright's disease of the kidneys and that he would not stand in my shoes for the State of Ohio." But he did not lose courage or give up; he says: "I saw the testimonial of Mr. John Coleman, 100 Gregory street, New Haven, Conn., and I wrote to him. In due time I received an answer, stating that the testimonial that he gave was genuine and not overdrawn in any particular. I took a good many bottles of Warner's Safe Cure; have not taken any for one year."

Gov. Hill is accounted a very successful man; he is cool and calculating and belongs to the class that do not lose their heads when emergencies arise.

TORONTO CONSERVATORY OF MUSIC.

The work of the season at the above institution is now in full swing, and a large number of pupils are studying in the different departments. On Saturday last the pupils gave a matinee recital in the Y. M. G. A. lecture-room before a large assembly of the students and their friends. These recitals will be held regularly throughout the season. The programme on Saturday was a most interesting one, embracing selections for piano, violin and voice, besides an elocutionary number. All the pieces were rendered in a most artistic and excellent manner, and sufficiently showed the careful training the pupils had been subjected to. The following is the full programme:—

Piano—Sonata, Op. 27, No. 2, Adagio Sostenuto Allegretto (Beethoven), Miss Julia McBrien. Piano—Waltz, E Flat (Durand), Miss Eva Thorpe. Vocal—Sancta Maria (Faure), Miss Mary Pridham. Piano—Valse, Op. 17, No. 3 (Moszkowski), Miss Bella Geddes. Piano—Nocturne, F Minor (Chopin), Miss Francie Heinrich. Elocutionary—"Mary's Night Ride," (from "Dr. Sevier") (Cable), Miss Eva May. Piano—Impromptu (Raff), Miss Louie McDowell. Violin—Gavotte (Ries), Miss Ethelind G. Thomas. Piano—"Grand Polonaise Heroique" (Pietzonka), Mr. J. D. A. Tripp.

Various lectures, concerts, etc., have been arranged for the season, and the work in all departments will be carried on this year with the same enterprising and liberal spirit which has characterized the institution in previous years. The orchestra, under the leadership of Mr. Dinelli, an interesting and important element in connection with the educational equipment of the institution, is now meeting for practice every Wednesday evening at eight o'clock, and much good work is being done. Former pupils and others desiring to become members may have an opportunity of doing so by sending in their names to the secretary.

MONEY'S MASTER.

How much is implied by that little word Health. To enjoy wealth or bear poverty health is the first essential. To ensure this ladies and children should, without loss of time, see the newly introduced undervests, recommended by all the leading physicians of Canada, known and registered as the Health brand. Every undervest of this particular make is stamped with the word "Health," and will ensure to the wearer absolute comfort and immunity from any of the dangers attendant upon catching cold. For sale by W. A. Murray & Co.

THE MISSIONARY WORLD.

JEWISH MISSION.

In the October number of the *Church of Scotland Home and Foreign Mission Record* the following interesting narrative appears:—

It may perhaps interest you to hear about an event which sounds almost like a tale of the "Arabian Nights." Some eighteen years ago a Jewish woman travelled with her little boy Hesekiel, five years old, through the desert from Bagdad to Damascus. In that desert they were overtaken by an awful storm, and what that means nobody knows nor possibly can imagine but he who has experienced and seen it. The woman says that not only had they to encounter a terrible storm, but there came a whirlwind that took away and carried off anything that came in its reach. But who can describe her horror and anguish when it carried off the dearest she had, her little Hesekiel, her beloved little son. All her cries and howling were overpowered by the fearful and merciless storm. For three days she and her companions were looking for the little boy, but not a trace could be found of him, and finally the caravan had to resume its journey, and the almost heart-broken mother had to leave her son to his fate. She gave him up for lost and dead. It took a long time till the poor woman could reconcile herself to her terrible bereavement, but, as the saying goes: "Time cures all wounds." Years and years passed.

About six weeks ago it happened that a Bedouin tribe encamped not far from Damascus, and in order to bring their saleable things to the market they availed themselves of the offers of a Jew, who acted as a broker. Sitting one evening round their camp fire, some of these sons of Ishmael and their cousin, the Jew, in their midst, told their stories and adventures of life. Among these was a young Bedouin, who got up and said that he might perhaps have to tell the most interesting story, only he does not know it. And then, to the great amazement of the Jew, he asserted that he was of Jewish origin, but he did not know from where he came or who his parents had been. He had a dim remembrance that while a little boy he was separated from his mother while on a journey in the desert; beyond that his memory failed him. He grew up among the Bedouins, and the people who brought him up had told him that they found him after a heavy storm, half covered with sand and almost dead; it took some days until he had recovered consciousness, and a long time after that till he had overcome a serious illness, which brought him almost to the brink of death. The Arab tribe into which he was now incorporated moved about between Damascus and Mena, and they counted him one of their own, though they knew from signs of religious rite on his body that he could be nothing else than a Jew. He grew up as a thorough Bedouin, roving about in the desert and taking great delight in their fights and plundering expeditions. The Jew listened to this narrative with wonder and surprise. Is it possible, he said to himself, that one of our own people, a born Jew, should live among these wild hordes of the desert, while perhaps his parents and relations are living quite near, without knowing anything of his existence. Thus he reported his discovery at once to the Chief Rabbi at Damascus, and through him the story reached Beyrout, where the above-mentioned woman lived. Could it be possible that this should be her son—that he had been spared and kept alive by a miracle? There was some similarity in her story and his, but a space of eighteen years had almost wiped off every trace of memory in her mind; she had lost a little boy, and as such she bewailed him for a long time, and now she should find a young man in the bloom of his life—it was almost too much for her. However, her maternal feeling solved and settled all difficulties, and she at once set out for Damascus to get more information in the matter. In the meantime the young man had himself come to Damascus, and the Jewish broker who had discovered him did his best to interest and keep him there. Then at once the long-forgotten story of the loss of the little boy, eighteen years ago, was revived, and was in everybody's mouth, and when the anxious mother arrived at Damascus, a meeting of the two was arranged. But before she was ushered into the room where the young Bedouin was, some other Jewish women were brought in, and he was asked whether he thought that any of these would be his mother; but he shook his head and said no—he would not have any of them to be his mother; at last the mother herself was brought in, and he at once cried: "That is my mother." What it was that gave him this conviction he told me himself afterwards he could not say; whether some remembrance of her features was revived in his memory, or whether Allah revealed it to him at that very moment he was unable to assert, but he had a vivid feeling that this was his mother, and he could not help giving expression to it.

I asked the mother afterwards what she felt at that moment; she said that she could scarcely say what she felt. She was so bewildered, and her mind was so excited and confused that she scarcely knew what she spoke. She laughed and cried at the same moment. Then came her doubts again. Perhaps, she thought, it is all but a day-dream—a fiction which would vanish in disappointment. But there he sat before her; she looked into his eyes and saw her own image in them; she heard his voice; she heard him say "My mother"; she remembered that her little boy had a mole on his body, and there it was on the same place; she could see it with her own eyes. Everything seemed to add to the truth of the fact that her son was lost, but found again; he was alive, though she had mourned him

as dead. She said it took her, however, a long time until she could realize the idea of having a son twenty-three years old who calls her "my mother."

But into the overflowing cup of joy a bitter drop of pain was poured. She had her son again, and a healthy, well-looking fellow he looked, no doubt. But had she any reason to be proud of him? Could she take him into the assembly of her people; could she go up with him to their synagogue and offer a united thanksgiving to the God of Israel for his restoration to his family? She may do so alone, but he will not follow her. The young man whom she is fully entitled to call her son, her own child, and who responds: "Ya emmy"—my mother; he is anything but a Jew. He knows nothing of Abraham, Isaac and Jacob—nothing of Moses, David and Solomon—nothing of their history, nothing of their religion—the words of the Hebrew language are dead sounds to him; he is an ordinary Bedouin—that is, apparently an adherent of Islamism, but actually without religion—a thorough pagan, an Ishmaelite by inclination and profession, and his desire goes back to the desert to his wild free life. When I heard that he had come with his mother to Beyrout I at once went to their house to see them; I found him not at home; some friends had taken him to a gathering of Jews, where they tried to entertain him, but the mother who was there told me all her story, and as I was anxious to see him she brought him the next day to me to the school, where I had a long talk with him. He looked a well-grown, muscular young fellow, and anybody who met him in the desert in his Bedouin garb, swinging his lance on his Arab steed, would never have supposed in him a son of Jacob, but rather one of Esau or Ishmael, although a great family likeness between him and his sister could not be denied. His bearing as well as his manners showed that he had his training in an Arab camp, away from civilized influence. I asked him whether he was glad to have found his mother again and to be with her. "No doubt," he replied, "I am glad to see my mother and sister, but as to my remaining with them—No! how could I live in such a prison with locks on the doors? and what should I do here? they have not as much as a single horse to ride upon, and with these policemen right and left, who watch you constantly what you do; no, I could not live with them, and I prefer my desert, my open blue sky, and free, unbounded life there." I tried to explain to him that there are treasures prepared and stored up for men by our Creator and God, far more precious than all the deserts of the world could afford him; that we were made for heaven, for a glorious life hereafter; and that we have to use our life in this world as a school of preparation for that future life. But as he did not know anything of that, I invited him to come to our school, and we would teach him to read, which would, I am sure, I said, open a new world to him. "Would you?" he said. "I should like very much to know what that is. Anything better than we find in the desert? I shall come and learn to read."

GOOD NEWS FROM FUTUNA, NEW HEBRIDES.

Dr. Gunn, medical missionary, writes: After dispensing the communion at Futuna, I went to Aneityum, where we were visited by a cyclone, whose centre passed to the south on its way to Noumea. It was much less severe than that of last year, but did a great deal of harm to the nearly ripe cocoa-nuts. The great church of Umetch, the second largest in the island, was levelled to the ground. It was slight in Futuna. The *Truganini* (which has taken the place of the *Dayspring*) had a hard time of it in Anelcauhat harbour, and had a narrow escape.

Soon after returning to Futuna, I prepared to go back to Asia. Just when I was about to start, the cry was raised: "Sail ho!" I knew from the direction in which the ship was coming that she was from Fiji, bringing back the diseasemaker who had fled last year with nine of the Futunese to Fiji. I had heard that he was to be returned. This was a plain indication that I was not, in the meantime, to go to Asia, for my place was at the mission station where the diseasemaker was to be landed. It was easy to see when the boat brought him ashore, though he was little more than able to walk, that the natives, a good many of whom had come from other districts, were much disturbed. A day or two after, I sent a teacher with one of the communicants to try to quiet the natives. I went with another to the opposite side of the island. We did not get a satisfactory answer, and the following morning a war party, composed partly of heathens and partly of church-going heathens, came down to despatch the old man. He was in hiding just over the fence of our premises. They commenced by trying to drive him out of the house by throwing stones at it. He was not, however, to be driven out so easily as that. One of the natives of this district came asking my opinion as to what they ought to do. I advised non-resistance, and this advice was taken, and the heathen returned to their own districts baffled. As they were leaving, the man in whose house the fugitive was hiding sent after them to call them back to the public square, so that they might sing a hymn, pray, and he would shake hands with them, while they would promise on their part not to come back to destroy his house again. They answered that they could not come with the "dirt of Satan" (the paint) on their faces. This man was admitted as a member last year, and, if we are to judge by the fruits shown that day, his Christianity is real. While they were battering his house he complained that they were destroying the bed on which he prayed, and he was much concerned that his "Book" was in the house and not in a place of safety. A few days later a heathen relative, a chief, came to take him to his own district, Imounga. He answered: "No, I will not go. I am afraid of living in a heathen land. There is a great gulf between you and me. Return to your own land, and I will weep for you because you are in the darkness while I am in the light, and you will weep for me because I am an outcast."

A few days later we had our first Christian marriage. The conduct of the pretty large congregation present was most decorous, and they were much pleased with the ceremony. When I spoke to the chief about it a few days after, he said he thought it would now become an institution on the island. The natives have now completed their contribution of arrowroot. It is the largest yet made.

We had our communion last Sabbath, at which other four were admitted as members. There are now eight. It is still the day of small things in Futuna, but we are thankful for beginnings of blessing.

Ministers and Churches.

THE Rev. R. B. Smith, late of Rosemount, has received a unanimous call from the congregation of Ashburn and Utica.

THE theological classes in Manitoba College will be resumed on Thursday, October 30. The opening lecture will be delivered by the Rev. Dr. King.

THE Rochester Union and Advertiser contains a lengthy obituary of the late Mrs. Mary McColl, widow of the late Rev. John McColl, who was a former pastor of the Central Church, Hamilton, many years ago. Deceased was in her 55th year. Her children and an only sister survive.

THE communion service was held in St. Mark's Presbyterian Church, corner of King and Tecumseh Streets on Sabbath, the 12th inst., and was largely attended. Rev. James G. Stuart conducted the service, which was held in the evening. Thirty-seven persons were admitted to the membership.

AN interesting meeting was held in St. Mark's Church on Thursday evening last, the occasion being to bid farewell to Mr. John Foss on his leaving the congregation. Mr. Foss has been superintendent of the Sabbath school for thirteen years, and an active worker in the congregation; an illuminated address and a valuable marble clock was presented to him as a token of esteem. Able addresses were given by Rev. D. J. Macdonnell, of St. Andrew's Church; Rev. Alfred Gandier, of Brampton; Mr. Robb, the first superintendent of St. Mark's, and others. All expressed regret at the loss of so valuable a worker, and good advice was given to others to follow his example in so far as he followed the Master.

THE Brantford Ladies' College and Conservatory of Music has had a most encouraging opening. A large number of students are already entered and are manifesting an interest and enthusiasm that has not been surpassed. Under the directorship of Mr. G. H. Fairclough, the department of music is making rapid progress, the number of pupils having so increased as to require an additional governess as well as a specialist in voice culture. A like interest is taken in all the departments. The students express themselves as delighted with the social life in the college and with the kindness and efficiency of the entire teaching staff. The next term opens November 17. Calendars may be had on application to Rev. Dr. Cochrane, Convener; or Miss Mary F. Lee, Lady Principal.

A CONGREGATIONAL meeting was held in St. Andrew's Church, Berlin, recently, to consider the best means of increasing the seating capacity of the church, applications having been made for more sittings than could be supplied. The question of enlarging the edifice was discussed at some length, when it was finally decided to postpone the enlargement until next year. In the meantime the present seats, which are too wide apart, are to be moved closer, which will add considerably to the number of seats. It was also decided to enlarge the present Sabbath school building, which has become too small for the greatly increased number of scholars attending the school. It is expected the building will be so enlarged that it will answer for a lecture room for social gatherings of the congregation, etc.

COOKE'S CHURCH, Toronto, recently presented a striking evidence of the growth of the Christian Endeavour movement. Over 400 were present, representing many of the other churches of Toronto and vicinity, the occasion being the first annual meeting of Cooke's Church Endeavour Society. Mr. McConnell, the president of the society, reported an increase in membership during the past year from twenty-four to 185. The pastor, Rev. William Patterson, in endorsing the movement, characterized it as a powerful force in the life of the Church. Rev. James Grant, of Parliament Street Baptist Church, and Rev. Mr. Scott, of St. John's Presbyterian Church, also gave short addresses. The several presidents of the societies represented spoke briefly on the value of the movement as a direct agency for the Church of Christ.

THE Rev. J. McP. Scott reported at the meeting in St. James Square Church on Friday evening for the committee appointed by the Presbyterian Sabbath School Association of the city to look into the feasibility of procuring scenes illustrative of the work in the foreign fields of our Church and their exhibition by means of a limelight lantern. The members of the committee are of the opinion if the interest of the teachers and officers of the association can be secured that the scheme proposed cannot but prove a forcible factor in the education of old and young in the work of the missions of our Church. They submitted the following recommendations: 1. That the association sanction the undertaking as contemplated in this report. 2. That the field for study be Home Missions and Foreign Missions. 3. That certain of the missionaries in each of the foreign fields as well as the missionaries of some of the home fields be communicated with at once with a view to securing negatives from which lantern transparencies can be made. That an effort be made to secure scenes illustrative of the nature of the missionaries' work and, where necessary, that they be accompanied by statements explanatory of the relation borne to their work. That transparencies be secured of all our missionaries in every one of our foreign fields, also maps, charts, missionary hymns, etc. 4. That the purchase of a lantern be deferred in the meantime. 5. That the money necessary for this work be secured by voluntary contributions from the Sabbath schools of the association and from individuals in sympathy with the scheme. That an effort be made to secure in this way the sum of one hundred dollars. 6. That the Sabbath schools of the association shall have the use of these aforesaid views without further expense. 7. That a committee of six be appointed which shall be representative of the Sabbath schools of the association, and which shall be charged with the whole work of the undertaking. The report was adopted without change on motion of Mr. R. S. Gourlay and Mr. Hamilton Cassels. The committee appointed and charged with the development of the scheme is com-

posed of the following: Rev. J. McP. Scott, chairman; C. H. Couen, East Church; Thomas Rennie, Cooke's Church; Thomas Drummond, Parkdale Church; George Wilkie, Knox Church; James C. Moyes, West Church.

MARTIN LUTHER Icelandic Church on Kate Street, Winnipeg, was completely filled recently on the occasion of the licensure and ordination of Mr. Jonas Johnson as a missionary of the Presbyterian Church. The public services preceding the licensure and ordaining were conducted by the Rev. C. D. McDonald, pastor of the Kildonan Church, who preached a thoughtful sermon from Proverbs xxii. 6: "Train up a child in the way he should go, and when he is old he will not depart from it." The Presbytery was then constituted for the licensure and ordination, the Moderator, Rev. Dr. Duval, offering prayer. Other ministers who took part in the ceremonies were Revs. Dr. Robertson, Dr. Bryce, Dr. King, Professor Hart, A. B. Baird, Joseph Hogg and C. D. McDonald. The Moderator put a number of prescribed questions to the candidate; and on these being answered satisfactorily he licensed Mr. Johnson to preach the Gospel. After prayer by the Moderator Mr. Johnson was then ordained by the laying on of the hands of the Presbytery; and he was afterwards given the right hand of fellowship and received into the brotherhood of the Christian ministry. Rev. Dr. Duval addressed the newly ordained minister in reference to his work and the conditions of his success. Rev. Dr. Bryce addressed the congregation. He congratulated the people on the fact that so many of them had learned to speak the language of the country. He asked them to rally round their minister. Hitherto, he said, they had only had a student; now they had one who had all the rights and privileges of a minister. Mr. Johnson had been with them in season and out of season, visiting those who were sick or in trouble and helping the afflicted. He was particularly fitted to do that work, having great sympathy of heart. Dr. Bryce congratulated the people on the way they kept up week evening meetings, and the readiness with which they took part. He asked that they co-operate with their minister and give him a reasonable amount of financial support. After the closing of the service the members of the congregation remained to extend a welcome to their minister.

PRESBYTERY OF TORONTO.—This Presbytery met on the 7th inst., Rev. William Frizzell, Moderator. An extract minute of the Presbytery of Orangeville was read, granting the translation of Rev. S. S. Craig, as applied for. And it was agreed to meet for his induction at Oakville on the 11th proximo, at 2.30 p.m., the Moderator to preside; Rev. W. A. Hunter to preach; Rev. D. J. Macdonnell to deliver the charge, and Rev. J. Neil to address the congregation. It was stated by Rev. R. P. McKay that Rev. W. A. Hunter, acting as his substitute, had met with the congregation of West Church, Toronto, and moderated in a call which was given in favour of Rev. Dr. J. H. George, minister of John Street Church, Belleville. The call was signed by 345 members and 109 adherents. Respective papers were handed in and read. Messrs. R. S. Gourlay, A. McCall, and others appeared as commissioners and were severally heard. On motion made, the call was sustained, and ordered to be sent together with relative papers, to the Presbytery of Kingston, and Revs. D. J. Macdonnell and R. P. McKay were appointed to prosecute the call before the said Presbytery. Reports of a very favourable kind were given by almost all the deputies appointed at last ordinary meeting to visit the mission stations within the bounds. From one of these mission stations—Ruth Street Mission, Toronto—an application was brought up for the appointment of one to moderate in a call. In connection therewith Messrs. Stuart and Grant appeared as commissioners, who supported the terms of said application, viz: that the congregation undertake to raise \$500 for stipend, and hope that a supplement of \$300 may be got in the meantime from the Augmentation Fund. The Presbytery granted the prayer of the application, appointing Mr. McKay to moderate in a call and agreed to ask the supplement named. In regard to another mission station, namely, at Port Credit, it was learned that the people there are desirous of regular organization, and the Presbytery instructed Rev. R. Glassford and his representative elder to meet again with the people referred to, and form them into a regular congregation of the Church. On behalf of Rev. John McKay it was stated that his health had been falling off late and that mainly on that ground he wished to have leave of absence for six months. The Presbytery sympathized with Mr. McKay and granted him at once the leave wished, with the understanding that his pulpit will be supplied during his absence. A letter was read from Rev. W. Robertson declining the call from Laskay and West King. It was stated, however, by Rev. P. Nicol that, after ascertaining that Mr. Robertson had accepted another call, he had moderated in a call to another man, for which involved irregularity he asked and obtained condonation from the Presbytery. It was then stated by Mr. Nicol that the new call in which he had moderated was given in favour of Rev. Joseph Watt, a minister of the Church without charge. The call was sustained, and being put into his hands was accepted by him. It was then resolved to meet for his induction in the church on the ninth concession of King, on the 21st instant, at 11 a.m., the Moderator to preside; Rev. J. Leishman to preach; Rev. P. Nicol to deliver the charge; and Rev. Walter Reid to address the people. An extract minute of the Presbytery of Whitby was read setting forth that a call from Columbus and Brooklin to Rev. G. C. Patterson of St. Enoch's Church, Toronto, had been sustained by said Presbytery, and that Revs. S. H. Eastman and R. D. Fraser had been appointed to prosecute the same before this Presbytery. The call and relative papers were produced and laid on the table. The clerk reported as to what action he had taken on the hearing of all parties concerned at this meeting and his conduct was approved of. The parties were then heard as follows: Messrs. Eastman and Fraser for the Presbytery of Whitby. Mr. W.

Smith, M.P., and three others for the congregations calling. Mr. John Carlyle and six others for the people of St. Enoch's, and Mr. Fraser again in reply. The call was then put into the hands of Mr. Patterson and his judgment was requested thereon, when he stated in substance that with the consent of the Presbytery he would remain in his present charge. It was then moved by Dr. Parsons, seconded by Dr. Reid, and agreed to: That the Presbytery do not grant the translation applied for. The Conveners of Committees on the Schemes of the Church were instructed to prepare schedules, as in previous years, exhibiting the pecuniary contributions to said Schemes which might reasonably be expected from the pastoral charges and mission stations within the bounds for the current year; said schedules to be submitted at next ordinary meeting. A number of young men appeared before the Presbytery who wished to be taken on examination in order to their being admitted as students at Knox College. A committee was appointed to deal with them, and eventually, on recommendation of said committee, they were ordered to be variously attested to the Senate of said College. The next ordinary meeting of Presbytery will be held in the usual place on the fourth of November, at 10 a.m.—R. MONTATH Pres. Clerk

PRESBYTERY OF GUELPH.—This Presbytery met on September 16, in St. Andrew's Church, Guelph. Mr. R. J. Beattie, Moderator. There was a large attendance of members, only one of the ministers whose names are on the roll being absent. Several commissions from Kirk Sessions to ruling elders were produced, and the names were added to the roll. The names of young men who declared their intention to study for the ministry were submitted, and the parties were instructed to meet with the Committee on the Superintendence of Students, that they might undergo the examination prescribed by the Assembly, the committee to report on their application in the afternoon. In connection with this there was produced and read a minute of the General Assembly at its last meeting, instructing Presbyteries to determine whether young men applying for certification to our colleges, with the view of entering the preparatory course, should take that rather than a complete university course, and to decline to certify to the Senate those whose literary attainments are manifestly insufficient to enable them to pass the entrance examination. At the afternoon sederunt the committee reported recommending the status to be given by the Senate to each of the applicants, and also respecting the students who were residing or labouring in the bounds, to the effect that they had fulfilled the exercises prescribed them, and recommending them for certification to the college authorities. Mr. Mullan reported that he had preached, according to appointment, in St. John's Church, Garrafrax and Mimosa, and, after sermon, declared the charge vacant in the usual way. Dr. Torrance reported that he had visited these congregations to learn what steps had been taken in the way of granting a retiring allowance to Mr. Millican, and stated what had been done, and what was proposed. The report was received and the committee charged with the matter was continued. The committee appointed to prepare a suitable minute on the retirement of Mr. Millican submitted a report which recognized the diligence and fidelity with which he had discharged his pastoral duties, sympathy for him in his affliction, and kindly wishes for his and his partner's welfare in coming years and expressing the hope that the General Assembly would permit his name to remain on the roll as a member of Presbytery. The minute was approved and adopted. Mr. Strachan reported that after due notice he had moderated in a call in the First Church, Eramosa, which had come out in favour of Mr. J. K. Craigie, one of the ministers of the Church, without charge. Mr. Strachan's conduct in moderating was approved. The call was then produced, but at this stage a letter was read from Mr. Craigie, stating that, after due consideration, he had decided not to accept it. Commissioners from the session and congregation were heard, after which it was agreed that the call be set aside, and that sympathy be expressed with the commissioners and congregation. Leave was granted to Mr. Strachan to hold another moderation as soon as the people declared themselves ready to proceed. Dr. Torrance and Mr. Smith reported that they had, on September 9, moderated in a call in the congregations of Duff's Church and Knox Church, Puslinch, respectively, which had come out unanimously in favour of Mr. William Robertson, M.A. The call was produced and commissioners from sessions and congregations were heard. It was then sustained and the Clerk was instructed to send notice of it to Mr. Robertson, and ask him to signify his mind regarding it, and, in the event of his acceptance, to fix a date for his induction, which should take place in Duff's Church, Dr. Torrance to preside, Mr. Winchester to preach, Mr. Smith to address the minister and Dr. Wardrop to the people. Mr. Davidson, Convener, reported from the Finance Committee the state of the ordinary fund of the Presbytery, the congregations in arrears to it, and the estimated expenditure for the current year, and recommended that a rate of eight cents per family be asked from the congregations in the bounds to meet the sum. The report was received and the recommendation adopted. The Clerk was instructed to ask the congregations in arrears to pay them as soon as possible. A long time was spent over a petition from Drayton asking to be set apart as a mission station independent of its present relations, and to be recommended to the Home Mission Fund for a grant at the rate of three dollars per Sabbath. After much discussion it was moved by Mr. Craig, seconded by Mr. Rae, that in accordance with the spirit of the petition the Presbytery dissolve the union existing between Drayton, Moorefield and Rothsay, and give Drayton the standing of a mission station. It was moved in amendment by Mr. Smith, seconded by Mr. Watson, that the petition be received, and that those interested be cited to appear for their interests at next meeting of Presbytery. On being put to the vote the motion was declared carried. From this decision Mr. Smith protested for leave to complain to Synod at its next meeting, reasons to be given in due time.

Mr. Elmsie was appointed Moderator of Session in the meantime, and parties were directed to furnish the necessary information to the Clerk that he may present it to the Committee on Home Missions when making application for the grant. After deliberation it was agreed that one-half supply for the next quarter be asked from the Committee on the Distribution of Probationers, for the vacancies in the bounds. The claims of the congregations receiving aid from the Augmentation Fund were considered and passed for transmission to the proper committee. In connection with this the case of Mr. Armstrong, of Hawkesville and Linwood, was taken up, who had been settled upon a promise of the then minimum salary, but who, even with the grant of two hundred dollars from the Augmentation Fund, was not getting within one hundred dollars of the amount. After full consideration it was agreed that an allowance of one hundred dollars be made from the ordinary fund of the Presbytery in the present emergency, covering the year since Mr. Armstrong's settlement, and the Finance Committee was charged to devise means for raising the same. The Committee on the Schemes of the Church presented a report in the form of a circular to families connected with congregations in the bounds, describing the object and claim of each scheme, with the amount required according to estimate of expenditure for the current year. On motion it was agreed that the report be received, that thanks be given to the committee for preparing it, and that a sufficient number of copies be printed for circulation, as recommended. Dr. Middlemiss presented and read a scheme of Presbyterial visitation, covering three years. After deliberation it was resolved that it lie on the table till next meeting. The Clerk read an estimate of amounts required for the Schemes of the Church for the current year, as furnished by the treasurers, and submitted a calculation of the proportion that should be paid by the congregations and stations under the Presbytery. It was agreed that the table containing the calculations be printed, and a copy furnished to the Sessions and Boards of Management of congregations for their guidance, when appropriating their contributions to the different objects. The business arising from the proceedings of the late General Assembly requiring the attention of Presbyteries was next introduced, and a committee composed of the ministers who attended the meeting of Assembly was appointed to consider the same and report. Attention having been called to the precarious state of the health of Mr. Craig, Melville Church, Fergus, arrangements were made for the supply of his pulpit by brethren over the third Sabbath of November next. Next ordinary meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of November, at half-past ten o'clock in the forenoon.

PRESBYTERY OF KINGSTON.—This Presbytery met in the hall of St. Andrew's Church, Kingston, on the 16th and 17th ult. The attendance of ministers was, on the whole, pretty good. Elders' commissions were presented and received and the Presbytery roll adjusted accordingly. The Clerk reported that since last regular meeting the congregation of Camden and Newburgh had been declared vacant. The report was received and the name of the minister affected thereby was removed from the roll of the Presbytery. Mr. Young was empowered to moderate in a call in that vacancy as soon as the people are prepared for such a step. Mr. Cumberland, Convener of the Examining Committee, reported that, as appointed at last meeting, subjects for written exercises had been prescribed to all the student missionaries labouring within the bounds; that with one exception he had received returns from all; and laid said exercises on the table of the Presbytery. These papers were received and distributed among the members of the Court for them to read and report thereon before the close of the present meeting. A letter from Mr. S. Childerose was presented and read, intimating his acceptance of the call from the congregation of St. Columba and St. Paul, Madoc. His induction was appointed to take place in the church at St. Columba on Tuesday, the 30th ult., at half-past two o'clock in the afternoon; the Moderator of Presbytery to preach and preside; Mr. D. Wishart to address the minister, and Mr. J. Steele the people. Arrangements were made to serve the edict in the usual way. Mr. McLean submitted an interim report, respecting arrears at Roslin and Thulow, and asked that the committee be continued. The report was received and the request granted. Reports were given and received, intimating that arrangements had been given for the dispensation of ordinances in the mission stations within the bounds. Mr. Wilkins gave notice that at next regular meeting he would move that the matter of the proposed division of this Presbytery as referred back by the General Assembly be taken up for discussion. Session records were tabled for examination, and committees appointed to examine them. Mr. Craig resigned his position as a member of the examining committee, and Mr. Porteous was appointed in his stead. Mr. Houston requested to be relieved from the Home Mission Committee, and from the Committee on Statistics, which was agreed to, and Mr. McAulay was appointed on the Home Mission Committee, and Mr. Fairlie on the Committee on Statistics in his stead. Mr. Gallaher asked to be relieved from acting as a member of the Committee on Temperance. His request was granted, and Mr. Wilkins was appointed in his stead. Mr. McLean, Convener of the Presbytery's Home Mission Committee, presented and read a detailed report from which it appeared that there were eighteen missionaries labouring within the bounds; that returns had been received to date from sixteen of these; and also submitted several recommendations for the consideration of the Presbytery. The report was received and adopted as a whole; and thanks tendered to the committee and especially to the Convener, for their diligence. The subject of opening a new mission station in the village of Tweed was taken into consideration; whereupon Mr. Houston was appointed to visit that place in the interest of the Presbytery and report at next regular meeting. The Committee on the erection of a new mission on Pine and Division streets in the city of Kingston gave in an interim report which was re-

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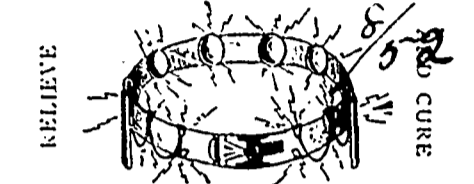
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COCONUT PIE.—Beat one-half pound of butter and one-half pound of sugar (pulverized) to a cream; then add half a pound of grated cocoanut; stir in the whites of six eggs well beaten, and a wineglassful of rosewater or cream. This will make two pies.

APPLE JELLY.—Use fairly sour apples. Slice them, skins, seeds and all, and simmer with one-half a cup of water till well cooked and soft. Then strain through a cloth, add a pound of sugar to a pint of juice, boil a few moments, skimming till clear; then pour into glasses, and cover when cold.

TOMATO STEW.—Cut in small pieces cold stewed veal, and mix it with one quart of tomatoes which have been cooked for thirty minutes. Season to taste, add a little grated or chopped onion, and thicken with two tablespoonfuls of flour and butter rubbed together. Simmer for only a moment, and serve on toast.

MUTTON BROTH.—A mutton broth for immediate use can be made as follows: Have some chops cut from the best part of a neck of mutton, very thin, removing all the skin and fat. Put them in a saucepan, with the proper amount of water, some crusts of bread, a little sliced onion, and cover closely, cooking half an hour, or longer if possible. A little parsley can be added, if pleasing to the patient.

A step in the right direction. In the recent official report of the United States Government on baking powders, it is recommended that, for the protection of housewives against swindling, the composition of baking powders should be given. This is right and public sentiment should demand that a law be put in force to that effect.

POUND CAKE.—One pound of flour, one pound of sugar, one pound of butter, eight eggs, beat yolks and whites separately, then add yolks to the butter and sugar, with the flour, and lastly add one teaspoonful of essence of lemon, one teaspoonful of rosewater, half a grated nutmeg, and the whites of the eggs, beating all together thoroughly; then put in a cake tin and bake it in a quick oven.

CRYSTALLIZED PEARS.—Use only absolutely perfect fruit because the cores are to remain intact. For a dozen pears beat the whites of two fresh eggs only until they are liquid and smooth, and sift a large dish of confectioners' sugar; leave stems on the pears and peel them very thin and smooth. When peeled hold each one by the stem, roll it in the beaten egg until all parts are moistened, then in the sugar to thoroughly coat the entire surface, and dry the pears upon a large dish. If the first application of egg and sugar does not cover the fruit repeat it. To serve the fruit arrange it upon a glass or china dish for dessert.

ICED PEARS.—When there are over-ripe pears on hand, which are too soft for the table, but not absolutely decayed, peel and core them, put them into an ice-cream freezer with an equal measure of cold water, the juice of one lemon or an even saltspoonful of powdered citric acid to a quart of pears, and oversweeten the combination; freeze it like ice-cream, and serve it for dessert. Any which remains unused can be thickened with a little gelatine dissolved in warm water and cooled before being added to the fruit ice; measure the melted fruit ice, and allow the proportion of gelatine indicated for making wine jelly in the recipes which are enclosed in each package of gelatine. After adding the gelatine put the fruit-ice into a jelly mould and let it grow firm. In a cool place it will keep for two or three days. Turn it from the mould before sending in to the table; use it for luncheon or at a family dinner for dessert, taking care that it is very cold.

FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dried Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.

SWEET TOMATO PICKLE. — One peck of green tomatoes and six large onions, sliced. Sprinkle with one cupful of salt and let them stand over night. In the morning drain. Add to the tomatoes two quarts of water and one quart of vinegar. Boil fifteen minutes; then drain again, and throw this vinegar and water away. Add to the pickle two pounds of sugar, two quarts of vinegar, two table-spoonfuls of cloves, two of allspice, two of ginger, two of mustard, two of cinnamon and one teaspoonful of cayenne, and boil all together for fifteen minutes.

PICKLED CAULIFLOWER. — Two cauliflowers cut up, one pint of small onions, three medium-sized red peppers. Dissolve one-half pint of salt in water enough to cover the vegetables, and let these stand over night. In the morning drain them. Heat two quarts of vinegar with four table-spoonfuls of mustard until it boils. Add the vegetables and boil for fifteen or twenty minutes, or until a fork can be thrust through the cauliflower.

A FREE TRIP AROUND THE WORLD.

The all-absorbing topic of the day is the Home Fascinator Pub. Co.'s great word contest, affording a grand opportunity to see the world. To the person sending them the largest number of English words constructed from letters contained in the sentence "GOD SAVE THE QUEEN," the publishers offer "A Free Trip Around the World," also in order of merit the following additional prizes: A Free Trip to Florida, a Silver Tea Set, \$68; a Domestic Sewing Machine, \$60; Lady's or Gent's 14k. Gold Watch, \$50. Every one sending a list of not less than twenty-five English words, of four or more letters, found in either Webster's or Worcester's Dictionary, a prize will be given. Enclose them 50 cents to pay for a grand Premium Catalogue and a six months' trial subscription to their beautifully-illustrated family story paper, *The Home Fascinator*. As the person sending in the largest list of correct words may not be in a position, or care to make the extensive trip offered, the publishers give such person the choice of the trip or \$1,000 in cash. Contest is open to any person in the U.S. or Canada. Address, The Home Fascinator, Montreal, Canada.

THE
LADIES'
HOME
JOURNAL

For the coming season, will prove a delight to artistic Housekeepers or to any woman interested in Home Decoration, Artistic Needlework, Embroidery, and the newest creations in pretty things for the house.

A few of the special features to be found in the Autumn numbers embrace



Pretty Things for Christmas Gifts

From the minds of such versatile decorative writers as EMMA MOFFETT TYNG, MARY C. HUNGERFORD, LINA BEARD, and EMMA M. HOOPER, who will give a score of hints to women for making simple but pretty holiday gifts.

Things to Make for Fairs

By EVA MARIE NILES, contains practical suggestions of value to every woman interested in Church Fairs or Festivals.

How to Make Presents

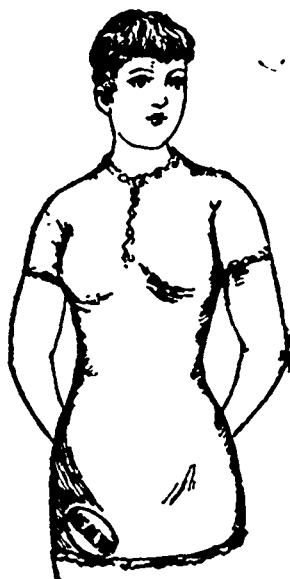
Will be an invaluable article, full of hints, for makers of Christmas gifts.



By FOSTER COATES, will describe, for the first time in print, the magnificent golden dinner sets owned by Mrs. Astor and other New York families of wealth and fashion, many of the sets being valued at \$50,000 each.

For \$1.00 FREE, and a FULL YEAR from January 1st, 1891 to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. RAMSEY; also "Kensington Art Designs" by JANE S. CLARK, of London. N. B. This offer must positively be mentioned when sending your subscription, or one year only will be given. CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

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NEVER FAILS
CURES GOLD IN HEAD AND CATARRH
It is a certain and speedy cure for cold in the head and Catarrh in all its stages.
SOOTHING, CLEANSING, HEALING.
Instant Relief, Permanent Cure, Failure Impossible.
Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of Nasal Balm. Be warned in time, neglected cold in head results in Catarrh, followed by consumption and death. Nasal Balm is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing FULFORD & CO., Brockville, Ont.



THE VERDICT

IN THE CASE OF

MAJOR PANITZA

was, unfortunately, Death, poor fellow, but the verdict on the "Health Brand" Under-vests is Life, Comfort, and Luxurious Warmth. Amongst the new good things brought out for the coming season it is the best. Ask to see them and you will endorse this sentiment. 47. June Sept 3rd

W. A. Murray & Co., Toronto; McLaren & Co., St. Catharines, and all other leading Dry Goods Houses, keep them.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 188 West Adelaide St., TORONTO, ONTARIO.

"I'M JUST DONE OUT."

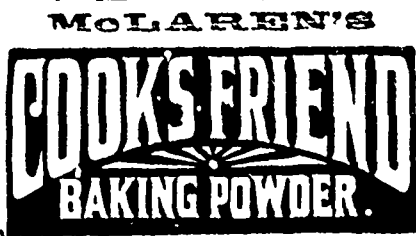
This is the cry of many women after they have drudged through the wash day, using poor soap and injurious powders, and standing over the steaming tub from morn to night.

AND NO WONDER

They are done out! The old, laborious way of washing is killing! Now, let these women try that great labour-saving way of washing by "SUNLIGHT" Soap, and the terrors of wash-day will trouble them no more. A child can wash the "Sunlight" way.

BEWARE of unscrupulous imitations. See that you get "Sunlight" Soap. Follow directions.

Miscellaneous.

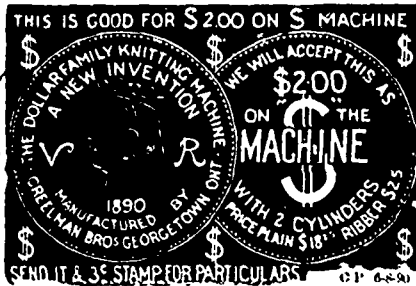
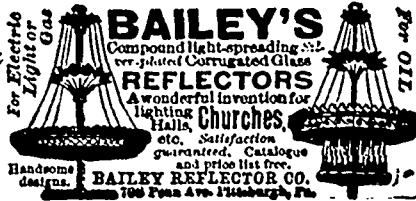


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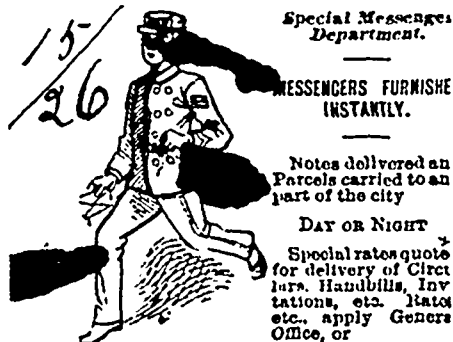
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10c a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer, J. S. ROBERTSON & Co., MONTREAL.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At St. James Square Presbyterian Church, Toronto, on Wednesday, the 14th October, 1890, by the Rev. S. H. Kellogg, D.D., assisted by William Wetherall, Minister of the Society of Friends, Walter Dymond Gregory, barrister at law, to Mary Francis, eldest daughter of Dr. Pattullo, all of Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, November 25, at 11 a.m. BRANTON.—At Carberry, on the second Monday of December, at 7.30 p.m. BROCKVILLE.—In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m. CHATHAM.—In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m. HURON.—In Brucefield, on 11th November, at 10 a.m. KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m. LINDSAY.—At Wick, on the last Tuesday in November, at 10.30 a.m. LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m. Remits of Assembly will be considered. MAITLAND.—At Wingham, on 9th December, at 11.15 a.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, 13th January, 1891, at 10 a.m. ORANGEVILLE.—At Orangeville, November 11th, at 10.30 a.m. PETERBORO.—In St. Paul's Church, Peterboro, on 13rd Tuesday of January, 1891, at 9.30 a.m. QUEBEC.—In Chalmers' Church, Richmond, on 11th November. REGINA.—At Wolsley, on the second Wednesday of December, at 10 a.m. SARNIA.—In Presbyterian Church, Watford, third Tuesday of December. SAUGEEN.—In Guthrie Church, Harrison, on the 9th December, at 10 a.m. TORONTO.—In St. Andrew's Church West, on November 4, at 10 a.m. WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of October, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

EMBRO: OATMEAL: MILLS.

3 1/2 ROLLED OATS, Standard and Granulated Oatmeal OF THE BEST QUALITY.

Selected White Oats only used. Shipmen via C.P.R. or G.T.R. Quotations and Sample sent promptly on application. D. R. BONS, EMBRO.

WANTED. A MARRIED MAN AS PRINCIPAL of an Industrial Mission School in the Qu'Appelle Valley, N.W.T. wife to act as matron; salary \$700. Apply with testimonials to PROFESSOR HART, Manitoba College, Winnipeg.

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COAL. WOOD. LOWEST RATES.

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FOR SALE BY ALL DEALERS: MANUFACTURED BY TAYLOR, SCOTT & Co.

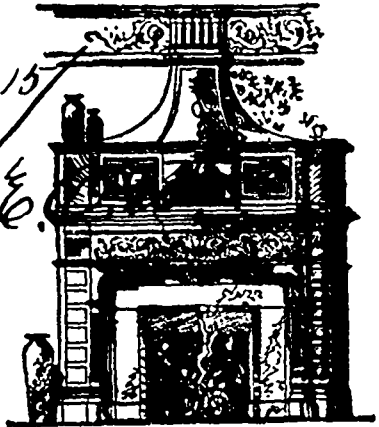
Miscellaneous.



A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, Aug. 17, 1880.

C. C. RICHARD & Co. Gents—I took a severe cold, which settled in my throat and lungs, and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT, and the effect was magical, for after only three doses and an outward application, my voice returned, and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. CHARLES PLUMMER Yarmouth.

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This School will re-open under the new management on TUESDAY, SEPTEMBER 9th. While Miss LAY will conduct it on the same general principles which have made it so successful in the past, she will introduce some improvements which will keep it in line with the best Schools of the kind. The PRINCIPAL will be assisted by accomplished PROFESSORS and TEACHERS in every department. The COURSE OF STUDY is arranged with reference to UNIVERSITY MATRICULATION. Attention is called to the Primary Department, which furnishes the best preparation for the above named schools. The School also offers courses in French, Music, Art and the Modern Languages. After the 10th of August, Miss LAY will be at home to receive visitors on school business. Until that date, letters directed to the above address will be forwarded to her.

Miscellaneous.

FRENCH AND GERMAN after the Berlitz Method FRAULEIN GAINER 2 1/2 AND MADEMOISELLE SIBON Address or enquire at ROOM M, YONGE STREET ARCADE East End Elevator.

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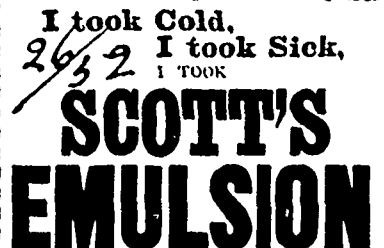
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Is absolutely pure and it is soluble. No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

Miscellaneous.



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