

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>				
12X	16X	20X	24X	28X	32X

The Canada Presbyterian

Vol. 18.—No. 37.
Whole No. 918.

Toronto, Wednesday, September 11th, 1889.

\$2.00 per Annum, in advance
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.
No paper discontinued except at the option of the publishers until all arrearages are paid.

Books. 2/3/2

NEW PUBLICATIONS.

- The Pulpit Commentary, St. Luke, Vol. 1, nett, postpaid. \$2 10
- New Commentary on Genesis, by Franz Delitzsch, D.D., 2 vols. 7 00
- The Gospel according to St. Paul, by J. Oswald Dykes, D.D. 1 75
- The Bibles of England; a Plain Account of the Principal Versions of the English Bible, by Andrew Edgar, D.D. 2 50
- The Atonement, by Hugh Martin, D.D. 2 25
- The Story of Daniel, His Life and Times, by Rev. P. H. Hunter. 1 50
- The Salt Cellars; a Collection of Proverbs, with Homely Notes, by O. H. Spurgeon, Vol. I. 1 25
- The Missionary Year Book for 1889-90, with numerous Maps and Diagrams. 0 90
- Treatise on the Preparation and Delivery of Sermons, by J. A. Broadus, D.D., 14th edition. 2 00
- Many Infallible Proofs, by Arthur T. Pierson, D.D. 0 90
- The Story of the Psalms, by Henry Van Dyke, D.D. 1 50
- Greek New Testament, the Text Revised by Westcott & Nort, with Greek and English Lexicon. 2 25

JOHN YOUNG

Upper Canada Tract Society, 105 Yonge Street
TORONTO Sept. '89

TO THE MEMBERS OF THE Presbyterian Church as a Bargain we offer for the next thirty days—

1 Beam of Extra Superfine Note Paper, ruled or plain, and 500 Extra Superfine Envelopes to match. Only 2 3/5

As the supply is limited, order early.
JAMES BAIN & SON,
Presbyterian Book Room,
105 KING STREET EAST, TORONTO.

How to Secure the Best Commentary Published on Easy Terms.

Write to us for particulars of our new edition of *Matthew Henry's* Commentary complete in Nine Handsome Imperial Octavo volumes. Price only \$12. Published in England at three guineas.

Do not let this opportunity pass. It may not be repeated. 18/3-2
A. G. WATSON, Manager,

TORONTO WILLARD TRACT DEPOSITORY.
Corner Yonge and Temperance Streets,
TORONTO, ONTARIO.

S. S. LIBRARIES 24/3-2

Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,
23 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
23 St. James Street Montreal.

The World of Music

Has a prominent centre at the publishing house of OLIVER DITSON COMPANY, for Singing Classes they offer *Harmony*, a thoroughly good book by L. O. Emerson. 192 pages, 125 Tunes and Songs, and the Elements. 60c.; \$6 doz.
For Choirs and Singing Classes, *Jehovah's Praise*, by L. O. Emerson. A grand, good book, with 320 pages, 145 Hymn Tunes, 70 Anthems, Motets and Chants, and 70 Songs and Glee. \$1; \$8 per doz.
For Piano Teachers we print and sell yearly many thousands of *Richardson's New Method*, \$3; of N. E. Conservatory Method, \$3; and of *Mason & Headley's System for Beginners*, \$3; and also commend very highly *Mason's Technical Exercises*, \$2.50.

Schools cannot do better than to use *Song Manual*, by L. O. Emerson. Book I., 30c.; Book II., 40c.; \$4.20 doz.; and Book III., 50c.; \$4.50 doz.
Seminaries and High Schools use largely such books as *Song Greeting* or *Song Harmony*, each 60c.; \$6 doz.

Kindergarten Teachers use more and more the beautiful *Kindergarten Chimes*, \$1.25, or our *Songs and Games for Little Ones*, \$2.

Any Book mailed for retail price,
OLIVER DITSON COMPANY,
BOSTON.

C. H. DITSON & Co., 867 Broadway, New York
1228 Chestnut St., Phila.

Books.

PRESBYTERIAN BOOK ROOM.

HANDBOOKS FOR BIBLE CLASSES

AND PRIVATE STUDENTS.

EDITED BY 30/3-2
REV. MARCUS DODS, D.D.

AND
REV. ALEXANDER WHYTE, D.D.,
Lins on application.

D. T. McAINSH,

Cor. Toronto & Adelaide Sts., Toronto, Ont.

OXFORD UNIVERSITY PRESS.

The Archbishops and Bishops of the Church of England and a large number of eminent Clergymen and Ministers of all denominations concur in recommending

THE OXFORD BIBLE FOR TEACHERS.

10/13
THE additional matter has been carefully revised and enlarged from time to time by Dr. Stubbs, Bishop of Chester; Dr. Edwin Palmer, Archdeacon of Oxford; Dr. Angus and other eminent scholars. The scientific information was prepared under the supervision of Professors Rolleston, Westwood, Lawson and Earle—names of the highest authority in their several departments.

IT IS NOW ISSUED IN TWELVE SIZES,
With the Text arranged in each so as to correspond page for page with all the others.

The Rev. Principal Cunningham, D.D., LL.D.

"I have never seen anything more perfect. The Helps contain a vast amount of useful and interesting knowledge."

The Rev. Donald Macleod, D.D.

"The Helps form, in my opinion, quite an unrivalled reference book. I can honestly say that I have been surprised at the amount and accuracy of the information which is here so admirably arranged, section after section."

The Rev. A. K. H. Boyd, D.D.

"All the helps a preacher or teacher can need for the study of the Bible were never before brought together in such a compendious form."

The Rev. J. Marshall Lang, D.D.

"The Helps are quite a thesaurus of most valuable information, most distinctly arranged and most succinctly expressed. I cannot conceive a more admirable vade mecum for Clergyman, Teacher, indeed for every Student of the Bible, than the OXFORD BIBLE FOR TEACHERS."

THE EDITIONS OF THE Oxford Bible For Teachers

PRINTED ON THE Oxford Thin India Paper
form exceptionally useful and elegant Presents
At all Booksellers throughout the Dominion.
London: HENRY FROWDE, University Press Warehouse, Amen Corner, E.C.

M'MASTER, DARLING & CO.,
2/2-6

Woolen and General Dry Goods Merchants,

4 TO 12 FRONT ST. WEST, TORONTO.

OFFICES—34 Clements Lane, Lombard Street
London, E.C.

J. SHORT McMASTER, HENRY W. DARLING,
London, Eng.

PURITY OF INGREDIENTS and accuracy of compounding, make Millburn's Aromatic Quinine Wine the criterion of excellence.

Miscellaneous.

RATES REDUCED.

The Standard Life Assurance Co.

ESTABLISHED 1825.
Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risk, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day. Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$25,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$350,000.
W. M. RAMSAY, Manager.
THOMAS KERR, Inspector,
240 Gerrard Street, Toronto.

THE ROYAL CANADIAN

Fire and Marine Insurance Co.,

57 ST. JAMES STREET, MONTREAL.

Capital \$500,000
Assets 708,826
Income, 1885 517,378
ANDREW ROBERTSON, Esq., President.
HON. J. R. THIBAUDEAU, Vice-President.
HARRY CUTT, ARCHD. NICOLL,
Secretary, Marine Underwriter
Geo. H. McHENRY, Manager.
GEORGE McMURRICH,
General Agent for Toronto and vicinity.

Mutual Life Insurance Co. of New York

ASSETS OVER \$11,000,000.

The largest financial institution in the world, and offers the best security. Its results on policies have never been equaled by any other company. Its new distribution policy is the most liberal contract yet issued, placing no restrictions upon residence, travel, or occupation. No forfeiture and definite cash values.

T. & H. K. MERRITT, Gen. Mang'rs.,
41 Yonge St., Toronto.

WESTERN ASSURANCE COMPANY.

FIRE AND MARINE.

Capital and Assets over - \$1,600,000.00
Annual Income over - 1,500,000.00

HEAD OFFICE:
Cor. Scott and Wellington Sts.,
Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.
Losses Promptly and Liberally Settled.

8% Guaranteed First Mortgages. 8%

Specially secured by 25% deposit with American Loan and Trust Co. Boston. Fully guaranteed, payable at Maturity, Interest paid semi-annually.

8% First Mortgage Bonds. 8%

Interest guaranteed, stock bonus incorporated companies, insuring large profits to stockholders after the bonds and interest are fully paid.

10% Syndicate Investments. 10%

Inside Kansas City Business and Residence Property, with half-profits to investors.
Send for circulars and Company record, showing \$2,000,000 profits to investors since 1883.

THE WINNER INVESTMENT COMPANY,

CAPITAL, \$500,000. SURPLUS, \$637,547.50
WILLIAM R. PARMENTER,
Gen. Agt., 50 State St., BOSTON

9/18
Success
awaits those who secure an education that pays. Prepare thoroughly for business by attending the

CENTRAL COMMERCIAL COLLEGE,

STRAITFORD, ONT.

The most popular, practical and progressive school of business training in Canada. Pronounced by graduates, students, school teachers and business men to be away ahead of all similar schools. An institution that has no stain upon its remarkable record from the first day of its existence. The finest catalogue in Canada mailed free to all applicants.
W. H. SHAW, Principal.

WANTED.

A TEACHER, A Married Man,

For the Indian Mission School on the Assiniboine Reserve near Indian Head, N. W. T.

SALARY, - \$600 per Annum.

Applications, with testimonials as to teaching qualifications and christian character, may be addressed to the REV. PROFESSOR HART, WINNIPEG, MAN.

ALL AGES AND CONDITIONS of people may use National Pills without injury and with great benefit.

Miscellaneous.

DOMINION LINE-ROYAL MAIL STEAMSHIPS - LIVERPOOL SERVICE.

Dates of sailing:—
From Montreal. From Quebec.
Toronto 1/8/32 May 23
Montreal 1/8/32 May 29 " 30
Vancouver 1/8/32 June 6 June 7
Sarnia 1/8/32 June 12 " 13
Oregon 1/8/32 June 12 " 13

BRISTOL SERVICE—FOR AVONMOUTH DOCK.

Dominion from Montreal about May 22. Rates of Passage—Montreal or Quebec to Liverpool, Cabin \$50 to \$80. According to steamer and position of stateroom with equal saloon privileges. Second cabin \$30 to Liverpool or Glasgow. Steerage \$20, to Liverpool, Londonderry, London, Queenstown, Glasgow or Belfast. Special rates for clergymen.

For particulars apply in Toronto to GEO. W. TORRANCE, 18 Front Street West; or C. S. GZOWSKI, JUN., 24 King Street East; or in Montreal to DAVID TORRANCE & CO., General Agents.

Niagara River Line

FOUR TRIPS DAILY.
Commencing Monday, 10th inst. Steamers arrive and leave Yonge Street wharf:

CIBOLA ARRIVE 1.30 P.M., 8.30 P.M.
LEAVE 7.00 A.M., 2.00 P.M.

For NIAGARA and LEWISTON:
CHICORA AR. 10.30 A.M., 4.30 P.M.
LE. 11 A.M., 4.45 P.M.

Through tickets at all principal ticket offices.

THE FIRST-CLASS STEAMER CUBA

Alternating with steamers
ACADIA and ALMA MUNRO,

Sails regularly from Toronto for Kingston, Brockville and Montreal every THURSDAY, 10.30 a.m. and from Toronto for Cleveland, Windsor, Detroit, Sarnia and Chicago every THURSDAY, 8 p.m.

First-class tickets include meals and sleeping berths. No extras.
W. A. GEDDES, 38 Yonge Street, Toronto, and Geddes' Wharf.
G. E. JACQUES & CO.,
110 Common Street Montreal.

F. C. B. C.

LONDON ONT.
The Forest City Business College is the model training school of Canada. Between forty and fifty of the students of 1888-9 in good paying positions.

Catalogue sent free upon application.
College re-opens September 3, 1889.

J. W. Westervelt, Principal.

Just Published. In Two vols., crown 8vo, cloth, price 10s.

AN ACCOUNT OF MISSIONARY SUCCESS IN FORMOSA.

Published in London 1860, and now re-printed with copious Notes of Recent Work in the Island. By the Rev. WILLIAM CAMPBELL, F.R.G.S., English Presbyterian Mission, Taiwanfoo.

OPINIONS OF THE PRESS.
"A very interesting and valuable contribution to the literature of Missions."—British Weekly.
"It ought to possess great attraction for all friends of Protestant mission work."—Bookseller.

"The copious appendices include a long and most interesting account of Mr. Campbell's own experience of the island. The work has much of the interest of a book of travel."—Scotsman.

"There is much information on the present condition of the aborigines of Formosa, to be gathered from it, and many of the stories Mr. Campbell tells of these strange people or peoples are of very considerable interest to the general public."—London and China Telegraph.

"There is an unostentatious charm about the style in which these two volumes are written which carries the reader from page to page with a growing sympathy for such faithful service, and any library will be the richer by the possession of so valuable a work."—Illustrated Missionary News.

"The story of recent endeavour is one of encouraging success it being quite delightful to read that the Formosans have now themselves undertaken mission work in the Pescadore Group. Portraits of worthies of the past, and heroes of the present, add to the attractiveness of this stirring chapter of missionary history."—Christian.

LONDON:
Trubner & Co., Ludgate Hill,
And all Booksellers.

A SINGLE SC. ATCH may cause a festering sore. Victoria, Carbolic Salve rapidly heals cuts, wounds, bruises, burns and all sores.

Professional.

GORDON & HELLIWELL,

ARCHITECTS 27/5-2
46 KING STREET EAST, TORONTO

WM. R. GREGG,

ARCHITECT. 27/5-2
9 VICTORIA ST., TORONTO.

DR. A. B. EADIE,

HOMOEOPATHIST 29/5-2
127 CHURCH STREET, TORONTO
Opposite the Metropolitan Church.

C. V. SNELGROVE,

DENTAL SURGEON 46/5-2
97 CARLETON ST., TORONTO
Bridgework, Gold and Porcelain Crown-specialty. Telephone No. 3031.

C. P. LENNOX, DENTIST,

Rooms A & B,
YONGE ST. ARCADE, TORONTO.

The new system of teeth that plates can be had at my office. Gold and Silver dentures warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

J. D. TYRRELL, M.D.,

Homoeopathic Physician.

Specialties: Chronic Diseases and Diseases of Women.
Consultation Rooms: 127 Church St. Hours from 11 a.m. to 3 p.m.

Telephone 23/5-2
RESIDENCE, D'ARCY STREET.

Miscellaneous.

JOHNSTON & LARMOUR,

— TORONTO. 2/5-2
Clerical and Legal Robes and Gowns,
2 ROSSIN BLDG., TORONTO.

JOHN SIM & CO.

Plumbers, Steam, Gas and Hot Water Fitters,
23 RICHMOND ST. W., TORONTO
Telephone 1349.

BRITISH AMERICAN BUSINESS COLLEGE

ARCADE, YONGE STREET, TORONTO.

39th YEAR 3/5-2

This institution offers superior facilities for imparting a thorough business training. Book-keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught. Send for circular.

C. O'DEA, Sec'y.

to C. A. FLEMING, Principal
College of Business, 107
Coll. Owen Sound, Ont.
for information, or agent
for the best Business Education obtainable in
Canada.

Write 2/5-2

IT PAYS TO 44/5-2
The Best

And the attendance of over 300 students at the Canada Business College, Chatham, during the past year proves that the Young Men and Women of Canada and the United States are now alive to this fact. For handsome catalogue, address D. McLACHLAN, principal.

LIVERPOOL, ENG.

SHAFTESBURY TEMPERANCE HOTEL,

Mount Pleasant, 100 rooms. Three minutes' walk from Central and Line Street Stations. Night porter. Recommended by Rev. Dr. Briggs, Toronto, and Rev. Charles Garrett, England. Cab from landing stage from Canadian and American steamers.

IT CAN DO NO HARM to try
Freeman's Worm Powders if your
child is ailing, feverish or fretful.

EPPS' 36000A.

GRAPEFRUIT AND
COMFORTING.
Only Boiling Water or Milk needed.

Sold only in Packets by Grocers, labelled—
JAMES EPPS & CO. HOMOEOPATHIC
CHEMISTS,
LONDON, ENGLAND.

COMMUNION WINES.

Pelee Island Vineyards.
PELEE ISLAND, LAKE ERIE.



J. S. HAMILTON & Co.
BRANTFORD.
SOLE AGENTS FOR CANADA

Our Communion Wine, "St. Augustine," is used largely by the Presbyterian clergy throughout Canada and is guaranteed pure juice of the grape.

St. Augustine.—A dark sweet red wine, produced from the Virginia Seedling and Catawba grapes, and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; bbls. of 40 gal., \$1.25. Cases, 12 qts., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address **J. S. HAMILTON & Co.**, Brantford, Ont., Sole Agents for Canada for the Pelee Island Vineyards, the West View Vineyards, Pelee Island; the Pelee Island Wine & Vineyard Co. (Ltd.), Brantford and Pelee Island.

W. H. STONE,
THE UNDERTAKER,
YONGE 849 - STREET.

The Finest Hearse in the world. Phone. 932

J. YOUNG,
THE LEADING UNDERTAKER,
347 Yonge Street
TELEPHONE 679.

NOTICE.

The business of the late **W. P. HUMPHREY,** UNDERTAKER, is carried on by his widow, at the old stand, 308 YONGE STREET. No connection with any firm of the same name. TELEPHONE 1,414.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S
Breakfast Cocoa

Is absolutely pure and it is soluble.

No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Sugar, and is economical, containing more than one cup of Cocoa in a cup. It is delicious, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

TRADE MARK REGISTERED.
DRS. STARKEY AND PALEN



NOT A DRUG

1500 Arch Street
CANADA DEPOSITORY:
Chas. G. King, 58 Church St., Toronto.

No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A WELL-TRIED TREATMENT

For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to **CHAS. G. KING,** 58 Church St., Toronto, Ont. Beware of worthless imitations. Telephone 286.



GOITRE, or THICK NECK. I have a Remedy, Quackery & Harmless Cure. Write to me at 80 Arlington Court, Cleveland, O. It is no iodine smear. Testimonial furnished. Cure made permanent. **DR. J. CASKEY.**

USE
IVORY BAR
SOAP

BUY YOUR

COAL

46/52 FROM
Conger Coal Company,
6 King Street East.

The best is the Cheapest

H. A. PARRISH & CO.,
MINERS AND SHIPPERS

ANTHRACITE COAL

CHURCH AND ADELAIDE STREETS.

If you want COAL that will give you entire satisfaction, try ours and you will have no more trouble.

ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—409 Yonge St.; 793 Yonge St. Queen St. West, and 274 Queen St. East. YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Church St.; Bathurst St., nearly opposite Front St.

G. N. W. TEL. CO.



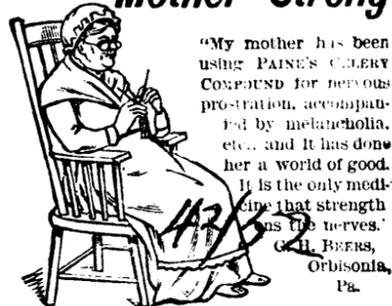
12 KING ST. EAST, - - TORONTO
TELEPHONE NO. 1144.

YOU MAY HAVE ONE! Just send your name and address, and the fee of postage, and receive by mail a FREE SAMPLE MILK HANDKERCHIEF and the most wonderful stonisher everyone. Address, Editor 'Novelties', Toronto, Ont.

Hamilton Art Stained Glass Works,
Church and Domestic
STAINED GLASS
Lead Glazing and Sand Cut a Specialty.
H. LONGHURST & CO.,
16 John St. N., Hamilton, Ont.

Union Counter Scale,
(Platform and Hopper.)
Capacity 225 pounds.
In perfect order, and will be sold cheap. Apply
5 Jordan Street, Toronto.

It Made Mother Strong



"My mother has been using **PAIN'S CELERY COMPOUND** for nervous prostration, accompanied by melancholia, etc., and it has done her a world of good. It is the only medicine that strengthens the nerves." **G. H. BERRIS,** Orbisonia, Pa.

"I am in my 64th year. Have been afflicted in several ways—could not sleep, had no appetite, no courage, low spirits. I commenced using **PAIN'S CELERY COMPOUND**, and felt relief from the third day after using it. I now have a good appetite and can sleep well. My spirits and courage are almost like those of a young man." **S. C. KINKAID, D. D.,** Gonzales, La.

Paine's Celery Compound

Strengthens and builds up the old, and cures their infirmities. Rheumatism, indigestion and nervousness yield quickly to the curative power of **Paine's Celery Compound.**

A Perfect Tonic and Invigorator, it GIVES NEW LIFE.

"I am now 69 years old and have tried several remedies, but none had any effect until I used **Paine's Celery Compound.** I feel entirely different for the short time I have used it. I can walk nearly straight, sleep sound and well, and feel as though there was new life and energy coming into my whole system." **H. MYLIUS,** Cleveland, Tenn.

Paine's Celery Compound is of unequalled value to women. It strengthens the nerves, regulates the kidneys, and has wonderful power in curing the painful diseases with which women so often silently suffer.

\$1 per bottle. Six for \$5. At Druggists, **WELLS, RICHARDSON & CO** MONTREAL.

DIAMOND DYES True to Name and Color. Nothing can Equal Them.

YOUR BABY will be rosy, plump and merry if given **LACTATED FOOD.**

4/1/82 CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and catarrhal tubes. The eminent scientists—**Tyndall, Huxley and Beale**—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since **Mr. Dixon** discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing—by remedies the results of the application of which they are equally ignorant. **Mr. Dixon's** remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. **Mr. Dixon** sends a pamphlet describing his new treatment on the receipt of 50 cents in stamps. The address is **A. H. Dixon & Son,** 303 King Street West, Toronto, Canada.—*Scientific American.*

Sufferers from catarrhal troubles should carefully read the above.

WISTAR'S BALSAM OF WILD CHERRY Coughs, Croup and Consumption. It is the only medicine which can be cured by the use of WISTAR'S BALSAM OF WILD CHERRY. It cures all diseases of the Throat, Lungs and Chest. None genuine unless signed "W. W. FOWLER" on the wrapper.

CANADA STAINED GLASS WORKS
MERCHANT WINDOWS
HOUSEHOLD GLASS

RIDGE'S FOOD The Most Reliable Food For Infants and Invalids. Not a single child has ever died from its use. It is adapted to the weakest stomach. 4 cent cans. Pamphlet free. **Woolrich & Co.** (on every label). Palmer, Mass.

Household Hints.

NUT CAKES.—One pound walnut meats chopped fine; one pound brown sugar; whites of four eggs; two tablespoonful flour. Drop in small cakes on a greased pan, bake in slow oven. Hickory nuts will do as well.

FROZEN APRICOTS.—One can apricots mashed smooth; same can full of water; one pint sugar; one pint cream whipped and added when the mixture is partly frozen.

WILL Pain-Killer cure Cholera Morbus? Yes, and all similar diseases of the bowels.

The best whitewash for cellars is made of lime and water only. The addition of other things hinders the purpose of keeping the cellar pure and healthful.

"Best cure for colds, coughs, consumption is the old Vegetable Pulmonary Balm. Cutler Bros & Co., Boston. For \$1 a large bottle sent prepaid."

TOMATO MARMALADE.—Peel ripe tomatoes, cut them in small pieces and boil till done; rub through a sieve and add one cup of sugar for each cup of tomatoes; boil forty minutes, then pour into small jars.

PERFECTION is said to be found in that exquisite perfume, Lotus of the Nile."

If your stove will persist in remaining red although you brush hard to make it black, dissolve the blacking in borax water or strong soap suds and it will remain on the stove instead of whirling through the room.

Minard's Liniment cures distemper

TRAVELLING LUNCH.—Chop together sardines, ham and a few pickles; mix with mustard, pepper, capsicum, salt and vinegar; spread between buttered bread. This is to be cut crosswise, like elli cake.

ALLEN'S Lung Balm is the standard cure for coughs and colds in the States and Canada.

TOMATO SALAD.—Take nearly ripe tomatoes, slice in a dish and set on ice to get hard and firm, then just before using chop a large onion fine, and sprinkle over them, and add salt, vinegar and pepper to taste.

BREAD FOR SOUP.—Cut slices of stale bread in small squares, throw them in boiling lard and fry till brown. Skim out, drain and put in a soup tureen before serving the soup. For oyster soup, crackers crisped in the oven are nice.

FOR all complaints arising from a disordered state of the stomach, we recommend **Campbell's Cathartic Compound.**

SCALLOPED FISH.—One cold boiled fish flaked in small pieces. Boil to a custard. One pint milk, three eggs, three tablespoonful butter, and one tablespoonful cornstarch. Mix with the fish and bake in dish in the oven half an hour.

For Sore Throat. Use **Horsford's Acid Phosphate.** **DR. W. W. BLACKMAN,** Brooklyn, N. Y., says "I am very much pleased with it in sore throat. Several cases have been brought to my attention where it afforded prompt and entire relief."

GRAHAM PUDDING.—One and a half cups graham flour; sift and put back the bran; one-half cup common molasses; one cup milk; one cup raisins; one-half teaspoon salt; one teaspoon soda dissolved in a little milk. Steam three hours.

"Time tries all things," and has proved that **DR. WISTAR'S BALSAM OF WILD CHERRY** is the remedy par excellence for the cure of coughs, colds, croup, whooping cough, bronchitis, asthma, sore throat and influenza. It cures coughs instantly, and even consumption yields to its magic influence.

14,000,000 in One Day. Over 14,000,000 bushels of wheat were recently sold in New York city in a single day. What a monument of magnificent bread this would make if properly reduced to flour and made into snowy, sweet, palatable loaves with **Imperial Cream Tartar Baking Powder.** It is sold by all grocers.

ICING FOR CHOCOLATE CAKE.—Three-quarters cup of Baker's chocolate melted; two cups sugar moistened in one half cup water, in which has been stirred one small tablespoonful cornstarch; lump of butter the size of an egg. Boil till it thickens—about five minutes. This will make enough for a cake of three large layers.

CHEESE SCALLOP.—Soak one cup of dry breadcrumbs in fresh milk; beat into it three eggs, and add one tablespoon of butter and a half pound of grated cheese; strew upon the top sifted bread crumbs, and bake in the oven a delicate brown.



BEAUTY OF Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE as all comparable to the **CUTICURA REMEDIES** in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing disfiguring, itching, scaly and pimply diseases of the skin, scalp and hair, with loss of hair.

CUTICURA the Great Skin Cure, and **CUTICURA SOAP** an exquisite Skin Beautifier, prepared from it, externally, and **CUTICURA RESOLVENT**, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, **CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50.** Prepared by the **POTTER DRUG AND CHEMICAL CO.,** Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by **CUTICURA SOAP.**

Dull Aches, Pains, and Weaknesses instantly relieved by the **CUTICURA ANTI-PAIN PLASTER**, the only pain-killing plaster. 30c



BRISTOL'S PILLS

THE INFALLIBLE REMEDY

For all Affections of the

LIVER & KIDNEYS

FOR

Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera-Morbus and all Bowel Complaints, NO REMEDY EQUALS

PAIN-KILLER

AND

49 Years Experience proves that **PERRY DAVIS' PAIN-KILLER** is the best Family Remedy for

Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache.



BAILEY'S REFLECTORS Compound light-spreading Silver-plated Corrugated Glass. A wonderful invention for lighting Churches, Schools, etc. Satisfies designs. Catalogue and price free. **BAILEY REFLECTOR CO.,** 118 Wood St., Pittsburgh, Pa.

IMPERIAL CREAM TARTAR BAKING POWDER
PUREST, STRONGEST, BEST.

CONTAINS NO Alum, Ammonia, Lime, Phosphate, OR ANY INJURIOUS SUBSTANCE.

E. W. GILLET, TORONTO, ONT., CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKE.

THE GREAT LIGHT CHURCH LIGHT FRANK'S Patent Reflection of Oil of the most powerful light for Churches, Schools, Show Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the price does not include the cost of installation. **F. F. FRANK,** 525 Pearl St., N. Y.

THE CANADA PRESBYTERIAN.

VOL. 19

TORONTO, WEDNESDAY, SEPTEMBER 11th, 1889.

No. 37.

Notes of the Week.

THE Russian Minister of Finance intends to tax the Protestant Churches in the Baltic Provinces. Those Churches have hitherto been exempt from taxation. This is one of a series of reforms by which the Government intends thoroughly to Russianize the old Baltic German institutions and to diminish the influence of the German Protestant clergy.

THE Belfast *Witness*, always loyal to Presbyterianism, says: The hand of the Belfast Presbytery reaches far. It has one congregation—a very flourishing one—in the Bahama Islands, and this week it has sent out a delegate to ordain a ruling elder in another at Hamburg. This north of Ireland has been a fruitful mother of churches.

DR. HAMILTON MAGEE, of Dublin, affirms his belief that priestly power in secular matters was never at such a discount in Ireland as it is at the present hour. But he doubts whether the spirit of independence that is abroad would be strong enough to hold out against the consolidated organization of the Roman Catholic clergy. They profess to be the servants of the people, but if it is in their power they take good care that the people shall be their servants.

MR. PAIN, a London stockbroker and a staunch Anglo-Israelite, says the *Christian Leader*, counsels his fellow-believers to take advantage of the present high prices of European securities to sell without a moment's delay, and to re-invest their money in British, Colonial and American securities. "Directly this long-expected war commences," he says, "it will bring a tremendous fall in prices and ruination to all the Powers involved, whilst we, being free from the struggle through the blessings of Providence, will remain unhurt."

MR. SPURGEON, in his recent comparison of old and modern tunes, to the disparagement of the latter, said the new tunes were written to suit the organ, and to fill publishers pockets. But in this the editor of the *Nonconformist Musical Journal* believes Mr. Spurgeon to be wrong. "The old tunes," says Mr. Minshall, "give much more scope for an organist to make a display than any of the modern tunes, and as to the profits made by publishers—with a few exceptions, tune-books are certainly financial failures. The old tunes are dead and gone, and nothing that Mr. Spurgeon can do will ever bring them into general use again."

THE *Christian Leader* says: The Leeds surgeon, Mr. Wheelhouse, who succeeds Professor Gardiner in the presidency of the British Medical Association, repudiated in his inaugural address the reproach of scepticism often brought against the medical profession. To the kindred charge that their constant contact with pain tends to numb their sympathy and diminish their pity for the sufferings of mankind, he had a telling reply. What other calling could produce a parallel to the modern development of medicine—a science which sought, even at the risk of its own extermination, to eradicate the causes of disease and death? Could an epidemic now devastate a whole country as it did in former times? Were they not by their ceaseless search after the seeds of disease, and by the cultivation of sanitary science, doing a mighty work in the renovation of the world and the diminution of suffering? Could any work be nobler, any search after truth more intimately religious?

WHY is it, asks the *Hamilton Times*, that in our courts of justice we cling to the old custom of swearing witnesses on the Bible? Does the fact of kissing the sacred volume add to the solemnity of the oath? Would not the raising of the right hand be just as binding as kissing the dirty covers of a book that has done service in our court rooms from time immemorial? Drop into our Police Court any morning and see the motley crew that handle the Bible and press it to their lips, and then think of a respectable man or woman having to follow a vagrant on the witness stand, and kissing the same book on which the foul breath of some diseased

wretch still hangs like a vapour. Who would think of pressing to their lips the cover of a book that had just been handled by one afflicted with a loathsome disease? and yet it is done every day in our police Courts. Reform is necessary. This would be a good subject for a physician to discuss.

THE Catholics of England have written to the Pope approving his protest against the erection of a monument to Giordano Bruno, and they say: It grieves us that certain men have had the insolent audacity to violate the reverence due to the Supreme Pontiff, and with him the whole Christian world, in erecting a monument to one Bruno in the very place where he suffered the punishment due to his crimes. His monstrous opinions put forth concerning human society, government, States, and the truth of philosophy exceed in perversity all others. This, says the *New York Independent*, is the most outspoken approval of persecution for opinion's sake we have seen lately from Roman Catholics. We are astonished that an English Roman Catholic could have written it, or an American Catholic paper printed it. Bruno was a religious unbeliever, and he wrote his unbelief. That was all, bad enough, but not an offence to be punished by long imprisonment and the stake. "The just punishment of his crimes!" Do American Catholics really approve of religious persecution?

THE Fourth International Convention of Christian Workers engaged in religious work to reach the non-church-going classes will be opened in Buffalo, N.Y., on October 24, and will last for five days. It is expected that there will be a larger number of active Christian workers present than has attended any of the previous conventions. The topics discussed will be in direct relation to practical Christian work of the kind indicated, and will be sure to be most instructive and helpful. Anyone who attends one of these conventions is sure to come again. A verbatim report of the proceedings at the last convention is now printed, and can be obtained by remitting 75 cents to the Rev. J. C. Collins, New Haven, U.S. This is said to be one of the best class-books that can be put into the hands of Christian workers. It is expected that railways will grant return tickets for a fare and one-third, and as Buffalo is so near the border it is hoped that the Christian Workers in Canada will avail themselves of the opportunity to attend the Convention in large numbers. Full information can be obtained by communicating with Mr. Collins or with Mr. A. Sampson, 28 Scott Street, Toronto.

AMID the whirlwinds of dust raised by excited clamour over the Maybrick trial in England, there were many who kept their balance. The *Belfast Witness* seems to have been cool and sensible as ever, as is evidenced by the following sound opinion: The sentence of death pronounced on Mrs. Maybrick for the murder of her husband has been commuted to penal servitude for life. Petitions in favour of the reprieve or pardon of the criminal have been flooding the Home Secretary's office since sentence was pronounced. If the woman had performed some heroic, honourable, or highly virtuous action, the thousands who have been interesting themselves in her fate would have left her unregarded. The screaming agitation of the past week is neither wholesome nor healthy. Newspapers and agitators raised themselves above judges, juries and the law, and screamed to have all set at defiance. There were elements of a political as well as of a personal and sentimental nature at the bottom of the agitation. We do not suppose it accomplished anything. In all probability the course now pursued by the Home Secretary would have been adopted without all the fuss and fustian. Indeed, it seemed to us that the agitation was calculated to defeat rather than further the object in view, besides displaying a most unhealthy moral condition of large sections of the people. The fate of the murdered man was forgotten in a sickly and sentimental interest in the fate of his murderess. On the grounds of mercy to the woman, and in consideration of her sex, we are not sorry her death sentence has been commuted; but not on the ground of any belief in her innocence or doubt of her guilt.

OUR Halifax contemporary, the *Presbyterian Witness*, makes the following just plea on behalf of the worthy pioneers of the Church. Though based mainly in relation to the Maritime Provinces, the honour roll could be largely extended. There has been as much genuine hard pioneer work by Presbyterian ministers in this Dominion, as by any other body of ministers. No man toiled more zealously or under more serious difficulties than Dr. James MacGregor. We need not go back to his day to note hard work well done in the face of hardships and privations, such as our frontiersmen of to-day rarely encounter. Mr. Farquharson, of Cape Breton, "endured hardships as a good soldier of Christ." Robert S. Patterson, of P. E. Island, did likewise. So did Graham and Waddell and Sprout. We could name men still living, who often toiled hard, rested little, and fared very sparingly for months and years—for the sake of Christ and the Gospel. Not a man of them regrets to-day any hardship or privation endured for Christ's sake. Only let us not forget our fathers, who are still within reach of our kindly offices. They are not to be here very long. How few remain of the men of 1850! Let us make the best provision possible through the Aged and Infirm Ministers' Fund, in order that in their now declining years they may have some comfort, and some cause to know that the toils of other days are appreciated.

THE *United Presbyterian Magazine*, edited by Professor Calderwood, of Edinburgh University, says: The recommendations of the Synod of the United Presbyterian Church and the Assembly of the Free Church in favour of co-operation in common Christian work, give promise of important results. The recommendations are not to be allowed to wait long for application. The Glasgow Presbytery of the Free Church and the United Presbyterian Presbytery of Glasgow (South) have entered upon negotiations for co-operation, and have agreed to plans for united action. This is an admirable illustration of what may be done in accordance with the desire of the supreme courts of the Churches. We pray that a rich blessing may descend on such united effort as has been arranged; and we trust that the movement, so promptly and hopefully begun may extend all over the land. Many interests are suffering from the severance of Christians in their efforts for the good of the people. The two Churches that are moving formally on the new lines are so closely related that joint action must be easy. Co-operation of this kind will react on opinion and feeling in the nation, and may carry the whole Church of Christ throughout Scotland into a healthier and heartier effort to bring the Gospel of Jesus home to the whole body of the people, multitudes of whom are groaning for lack of the quickening and consolation which this Gospel offers freely to all.

THE *Chicago Interior* knows how to compliment and how to rebuke, and that is the reason why it is successful in giving expression to the following, which is both true and timely: One would sometimes like to say a complimentary thing to another, and yet hesitates. Flattery is humiliating both to the one that gives and the one who hears. On the other hand reproof is still more difficult. It always involves seeming assumption on one side and a special inferiority—not general but limited to the matter in hand. And yet an honest compliment, like an honest reproof, has the ring of pure metal, and each has in it a pleasing element. If a man come to you and modestly and kindly tell you of your fault, you may be perfectly sure that that man loves you. This does not include a habitual fault-finder. A fault-finder has more faults of his own than he finds in others—just as a heresy hunter is always at heart heretic; and just as a very suspicious person is always to be suspected. A compliment to be pleasing must be true, and its truthfulness apparent to the receiver. "That was a manly act of yours, sir, and I wish to thank you for it." That said when deserved has no trace or flavour of flattery in it. "Your sermon met my needs to-day, sir, and I am very glad I had the privilege of hearing it." There is no flattery in that more than there is a letter acknowledging the receipt of a favour. Recognition of good work is due to a good workman, and it is helpful and encouraging to him.

Our Contributors.

PROBATIONERS AND MINISTERS' WIVES.

BY KNOXONIAN.

The minister's wife who told the world in the *British Weekly* about her probationers is not to be allowed a monopoly in that kind of literature. Another minister's wife writes an article on "My Students," from which we may make a few extracts later on, and a probationer gives his experience about visiting manse and dares to tell what he knows about ministers' wives that have entertained him. On the whole he seems to have a much more favourable opinion of ministers' wives than the minister's wife from whom we quoted in this column last week has of probationers. Of four manse ladies he found one not particularly entertaining, another "a capital woman" who made her manse "almost like home," a third "charming," and the fourth "a real live heroine," who played nicely, talked in such a way that the probationer thought she should be appointed a professor of pastoral theology, and made him go away invoking a probationer's blessing on "the head of that busy, cheery, and thoughtful heroine." But let the probationer tell his own story, beginning with Mrs. W. on whom he writes these rather unfavourable impressions at seven o'clock on Monday morning :

MRS. W.

Seven o'clock on Monday morning— "Yesterday the work was pretty hard, and the afternoon service was not a crowded affair. Mrs. W. thought that the people took the chance to remain away in the absence of Mr. W. Do feel Mondayish. Wonder if I might move about anywhere and not disturb anybody? A manse as well as a home has its unwritten laws. A few days of un-professional life would enable one to find these out. But from Saturday till Monday a probationer may be only an indispensable put-up-with-for-a-little-being. Better stay where I am. Could enjoy looking over Mr. W's books, but the study would give one the shivers. 'Break fast at half past eight, Mr. S.' Wish it were over. Wonder if the morning paper can be got at the station?"

Now it was scarcely polite for Mrs. W. to tell this probationer that the people did not attend well on Sabbath afternoon because he preached. It may have been true but that made the matter all the harder to bear. It was not the probationer's fault that he was there. No doubt Mr. W. invited him to come and it is scarcely the fair thing to invite a man to preach for you and then find fault with his sermon. If you don't like his sermons let him and them alone. Nor was it the hospitable thing to have the study in a condition that would give a probationer the "shivers." No doubt seven o'clock was rather early for Monday morning, but something might have been done to counteract the tendency to shiver. Looking at the case all round we think the internal administration of that manse would have been improved by a visit from a minister like Dr. Willis.

The next manse lady was a lady of a very different kind. Attention, please, all manse ladies, while the probationer tells us how he felt on this Saturday night and Monday morning :

MRS. N.

Saturday Night, 10.30.—Musing while turning out MSS.— "Mrs. N. is a capital woman. This is almost like home. That is a thoughtful plan, too, to have the study fire lit in the winter morning. Am to use it if I like, or let it alone, and do what or go where I please in general? If ever I get a manse, that study fire and this plan of freedom will be among the 'Rules and Forms of Procedure' for probationers. Well, what is it to be to-morrow? 'Who hath believed our report,' etc? No; not cheery enough. 'The ransomed of the Lord shall return and come to Zion with songs,' etc.? This will suit better. Will decide finally in the study to-morrow morning whether the afternoon text will be 'Thanks be unto God for His unspeakable gift,' or 'Godliness is profitable unto all things,' etc. . . . Mrs. N. is a capital woman."

Monday morning, about 8.—"Did enjoy yesterday. Find feeling in that church. Rather kind of Mrs. N. saying that she thought my place was a pulpit. How I did relish that long quiet rest in the study last night. It was filling after emptying. Must get back to town by the morning train, although Mrs. N. has asked me so kindly to await her husband's return"

Now just see what a benediction that minister's wife was. The probationer felt so happy on Saturday night that he instinctively hunted for a cheery, bright, hopeful kind of sermon. No doubt the people were equally benefited, for tone is every thing in a sermon. On Monday morning the probationer went back to Edinburgh in fine spirits, the uppermost thought in his mind being that "Mrs. N. is a capital woman." If Mr. N. is ever proposed for a professor of theology, or Moderator, or anything of that kind, and that probationer is a pastor, we can guess at the first trial how his vote will go. A capital woman is a great power.

The next manse lady charmed the probationer so much that he talked with her all Sabbath evening. Most preachers prefer being quiet on Sabbath evenings, but this minister's wife talked so cleverly and sensibly that the probationer had a delightful time. Hear him.

MRS. Y.

Sabbath night, about 12 o'clock.—"Mrs. Y. is charming. This has been a delightful time. How refreshing that talk has been. Mrs. Y. is decidedly clever, and has a good deal of common sense too. (Some time ago Mrs. N. was the *beau ideal*, but would not object to have a little of Mrs. Y. put into the composition of Mrs. N.) Very kind of her promising to gather a fresh bouquet before the early train. Will divide the flowers between old Betty, the invalid, and little Annie."

But the best comes last. The next minister's wife makes the probationer think that if he could get a wife like her his life would not be spent in vain. He muses thus as he drives to the train on Monday morning :

MRS. Z.

Monday morning, while driving to the train.—"A real live

heroine, hidden in a corner of the land from all but her gentle 'Mr. Z.' and her five or six young children and her servant lassie. A man does not live in vain who gets a wife like that, and lets her work in that way. When did she learn to play so nicely? How in the world does she do so much and seem to be always about as neat and clean as a new pin, and able to talk for ever? She is worth listening to too. She could train a college of pastors. Am afraid I failed to convince her that the 'melodious' children did not disturb me. If the blessing of a probationer is of any value, let it rest on that manse, and especially on the head of that busy, cheery, and thoughtful heroine."

We earnestly hope this probationer will never get a wife like Mrs. Z. He has not intelligence enough to deserve a woman like her. If he knew anything about manse he would know that the noblest women that God creates are found in "corners of the land," adorning their positions and doing just such work as he found Mrs. Z. doing. "When did she learn to play so nicely?" She learned when a dutiful girl in some good father's house, of which she was the light, and now she is a blessing to her family in a home of her own.

We fear this probationer has a little touch of the Metropolitan dude in him. No doubt he spent a few years in Edinburgh, and perhaps learned to think that no woman outside of the Capital knew anything. That kind of a lesson is soon acquired by students in capitals not nearly so large or so polished as Edinburgh. Perhaps this probationer was plucked a few times during his college course, and the plucking prolonged his stay in the city so much that he came to the conclusion that no lady outside of Edinburgh could play on the piano. A few more visits to corners of the land may teach him a few lessons quite as necessary as any that he ever learned in the New College.

A VILLAGE IN INDIA.

SECOND PAPER.

On our way to the village we will probably pass the old-fashioned threshing floor—an elevated mud platform beaten hard—where, perchance, we may see the muzzled ox treading out the corn, or the winnowers, with their small shallow baskets, having a rim on three sides somewhat like a shovel. This filled with corn is raised above the head and gently shaken, with the result that the heavy grain falls at their feet, whilst the chaff is blown away by the wind. If it is December or January we may see the harvesters at work slowly and painfully cutting bundle after bundle with the hook of our forefathers. What a revelation the self-binders or threshing machines would be to the simple workers of India. All their agricultural implements are of the rudest description. The plough is simply a crook, having a sharpened point or nose of iron, and with such the ground is little better than scratched, and everything else is of the same character. One wonders sometimes why people of such intelligence do not use more suitable tools; but the explanation is not far to seek. First, there is a general fear of machinery, because they are unacquainted with it, and on its getting out of order they have no means of repairing it again, their rude blacksmiths having no turning lathes or screw-cutting machine that any town in Canada can supply; and secondly, there is such a dense population that must live somehow, and that would have to seek some other mode of living were machinery to come into general use. Manufacturing centres are being gradually established, and as caste loses its power emigration becomes not only a possibility, but an actual fact; and so, as the demand for workers increases, the introduction of labour-saving machines will become a necessity. In India today we have a teeming population, almost as great per square mile as that of England without England's great manufacturing centres.

Think of these centres in England emptied, and of the people forced to seek for the means of existence in the fields, and then try to think of England not only producing enough for its own wants, but able to export a large surplus to other countries. It is impossible to conceive of such a state of things in England, but in India it is a stern reality. We can thus understand not only how great the natural wealth of India must be, but also why it continues to go on in defiance of some of the simplest laws of political economy.

The population of India is still increasing under the healthy influence of the British Government, but the necessity which this produces is only hastening the advanced movements among the people. Caste is the great hindrance to all advance to-day, and is the last prop that is supporting tottering Hinduism with all its social enormities. Necessity knows no law, and where caste attempts to oppose necessity it must be overthrown. Necessity demands manufacturing centres and emigration.

Manufacturing centres are springing up in India just as the market for goods opens up. The importation of English goods has developed a taste and therefore a demand, for western improvements.

With this comes new longings to see and learn from other nations. Ambition, once aroused and given room to develop, knows no bounds, and the wonderful latent energy of the people, so long kept down by the religious and political tyranny of the country, once given a chance to rise, carries the nation almost at one bound from a state of infantile weakness to manly vigour and energy. Many of India's sons, therefore—in defiance of the caste rules and with the encouragement of the best of the land—are to be found in England largely seeking for the secret of her success. Their trading instincts have led them to leap over the confines of India, and to-day not a few of the trading centres of the East are largely in their hands. Each trading centre becomes in time a colony, whose increasing advantages form an at-

traction too powerful to be resisted by the crowded and less favoured ones in the Mother Country.

The wheat supply of India has affected the prices in the English market, and as new railways open up the large districts that cannot now get their surplus grain to the ports, the effects will be yet more felt; but no great danger need be apprehended; for as these manufacturing centres are established, India's surplus will be required at home.

To see that the above is no dream, turn to the cotton industry. A few years ago the raw cotton was sent home to England to be there manufactured and then returned to India. To-day the large cotton factories of Bombay, Cawnpore, etc., not only supply the Indian and Eastern markets, but also compete in the Western markets with the English goods.

The people of that great land—one of the richest in the world in natural wealth—are advancing with leaps and bounds and I shall be greatly surprised if before many years roll on we do not find all our western improvements both manufactured and used as extensively in India as in Canada, and the people of India doing in the East all that England has done in the West.

But to return to things as they are. You look in vain for fences, such as we are familiar with at home. The territory belonging to or rented by each village is marked by a pillar and those fields that are irrigated have around them a small bank of mud from six inches to a foot in height, but otherwise no boundaries are visible. The flocks and herds have to be taken out to pasture in the morning and again to be brought back at night—to save them from the wild animals. A number of boys and girls do this, whose duties during the day are, first to keep the cattle from the growing grain, and secondly, to gather their droppings. Each carries on his head a basket in which the manure is gathered. When they have opportunity this manure is mixed with dry grass and water, made into cakes about one inch thick and a foot in diameter, and then left in the sun to dry. This affords the principal fuel of these simple people, and accounts for the strong smell of ammonia so marked in the evening when the village community is preparing the evening meal.

You notice too on nearing the village a flag flying on the top of one of the trees. It is probably only a dirty piece of red cloth, but it indicates the near abode of some holy man. I remember on one occasion going to a village with my Christian workers. It was evening. The village people were all down where the sugar was being made from the cane, and his holiness had taken up his position near the mill. His throne consisted of a piece of bamboo matting, his dress of the ashes of the dead and the pretence of a loin cloth, his symbol of authority a pair of long tongs—now stuck in the ground by his side—and his principal occupation smoking. As the people passed they were made to touch the mat with their foreheads and to present to him whatever he demanded in the shape of food, etc. As we came up he looked at us with no friendly eye and indicated that the native Christians should do as the others. On our refusal to recognize, as he wished, his authority he became abusive and threatening. He was given as much rope as he wished, and so in his efforts to injure us he referred to facts in the lives of some Europeans that he could only gather as a servant in such a house. This convinced me that he was false at least in pretending to be a Brahmin, and so drawing a bow at a venture I charged him with having been a servant, and with having assumed that garb to save him from detection, and it proved to be correct. The next seen of him was his rapidly disappearing form in the distance. A guilty conscience led him to suspect I knew more and could do more than would be pleasant, and so he cleared out. The fakir's dress has often been the cloak of many a crime. It is so easy to lose one's identity by shaving or adding to the hair and putting on the dress of some one of the many religious orders, and then seeking asylum in some distant village where the credulity of the people has not yet been injured by the influence of Christianity. But their days are numbered. As one sees the contempt of the thinking classes for these men it is not rash to prophecy their speedy downfall. May the day speedily come. No community can prosper with one-tenth of its entire number eating the bread of idleness.

But more again.

J. WILKIE.

INCIDENTS OF EXTRA-PASTORAL WORK.

The main portion of a pastor's labours must be among his own flock, and among them he must expect to reap the richest and most abundant fruit. But I suppose that every minister is called to do work outside his congregation, which may be productive of very important results. There was, perhaps, more of this in former years when labourers were few, and when a minister's holiday was a mission to some destitute district, from which he returned blessed in spirit as well as invigorated in body. I suppose, however, that ministers still from time to time do some outside work, and, perhaps, may meet with very interesting manifestations of the working of the Lord's hand. A few incidents of this kind in my own ministry may interest your readers.

Shortly after my ordination I was sent by Presbytery, along with a co-presbyter now in glory, as a deputation to visit an outlying section of the Church. During our mission we arranged to dispense the sacrament of the Lord's supper in one of our congregations, which was done with preaching on all the days of the week then customary. On the morning of one of these, a beautiful summer morning it was, we were sitting chatting in front of our host's residence, when the conversa-

tion turned upon personally addressing individuals on the subject of religion. Reference was made to the injudicious and even offensive manner in which this was sometimes done by a certain class of religionists, but I remarked that perhaps while we were finding fault with the improper ways in which others did it, we were not attending to the duty as we should. "Well," responded my companion, "suppose we make a beginning. What do you say to one going down and having a talk with this old man," pointing to one who was engaged hoeing in our host's garden. He presented rather a shabby appearance. His clothes were rough and worn. He was bowed and stooped, and while his appearance presented nothing repulsive, it was rather rude. I agreed to my brother's proposal and we immediately proceeded toward him. When we reached the spot where he was at work we at once entered into conversation with him, and after speaking for a little time upon such topics as are common on such occasions, we introduced the question of personal religion, asking him if he was thinking on the subject. He immediately replied, and with some eagerness, as if glad that the matter had been introduced, "Oh, yes. I have for some time." A long conversation followed in which however, my brother, who was older than I, took the lead.

My recollection will not serve to give anything like the order, but the substance of it I can never forget. He told us that he had been for some time anxious on the subject of religion, that he had been reading his New Testament diligently and also praying to the best of his ability. But he had not had religious instruction in youth and was now ignorant on divine things. He had been desirous of further information, but found none of those about him able to give him what he needed, and he welcomed our approach to him as of messengers of God. He told us of his history. He had been a man-of-war sailor and served throughout the Napoleonic war; had been in some of the desperate engagements of that period, in which as he described it, he had seen "the deck slipping with the blood and brains of men." During this period he had no more of the sense of religion than was common among the class to which he belonged, but he told us a strange dream which he had at that time which continued to dwell upon his mind. He saw like a great furnace with fire burning in it, but in the midst of it a huge beast, and he saw a file of men one after another drawn to be seized by this horrid monster. He felt himself drawn forward, but almost immediately after felt himself seized and drawn back, while at the same time he heard one saying, "I have got or I have saved this one."

We conversed with him for some time and instructed him in the way of salvation. He received the information gladly. Indeed, he seemed already under the influence of divine truth, but was highly pleased to have it made more clear to his mind, and he received the word as a little child. We were struck with the simplicity and humility of spirit that he manifested. With the view of testing his condition we asked him, "Do you love the Saviour?" In a tone I cannot forget, as possessing simple faith with a touch of something like surprise, that it should be thought probable that he could have any other feeling, he replied, "Oh, yes, I love Jesus."

We asked him then if he did not wish to commemorate the dying love of Christ by observing the Lord's supper. He said he would like to do so if we thought he should. Altogether he seemed so sincerely and humbly pious, that we recommended him to do so, and on the whole state of the case being submitted to the session they cordially agreed to his admission, and on the following Sabbath he joined with us in the holy ordinance.

I heard of him years after, and found that he continued to live an humble Christian life. He had severe trials, but under them exhibited much meekness and continued instant in prayer. He has long since fought his last battle and I have no doubt won a victory more glorious than Trafalgar.

I have only to add that a grandson of his, reported as a very excellent young man, lately finished his studies at one of our Halls and is now an ordained minister of our Church.

The incident suggests several lessons:

First, Does it not teach ministers and Christian workers not to despise or overlook any man?

Secondly, What encouragement does it afford to earnest personal effort with our fellowmen on the subject of religion. Such efforts may be sometimes repelled but we do not know how often we would find the soil all prepared to receive the word.

Thirdly, What a remarkable manifestation of the sovereign grace of God, and how wonderful the arrangements of Providence by which God seeks out his chosen and gathers them into His fold.

Lastly, See the influence of the conviction of one man extending to after generations, and in ever-widening circles.

Does it not then say, "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether this or that shall prosper or whether both alike shall be good." "Blessed are they that sow beside all waters."

AN OLD PASTOR.

ST. LUCIA

BY REV. JOHN MORTON, TRINIDAD.

St. Lucia has probably been less heard of than Trinidad by your readers. It has, however, figured largely in history. Again and again the English took it from the French by fighting and restored it by treaty, before finally deciding to save further fighting by keeping it. Its importance arises from its position

near the centre of the Windward Islands, and from its possessing a small but secure harbour. There are few harbours in the West Indies. The Trade Winds blow from the east, and the anchorage is generally an open roadstead on the western side of the islands. In case of a gale from any point in the west these roadsteads are unsafe. The Gulf of Paria forms a harbour for the entire west coast of Trinidad; but the water is shallow so that vessels cannot come alongside of wharves. Now the harbour of Castries in St. Lucia is landlocked and the water deep. The local government have lately spent £85,000 sterling in improving it, and the largest steamers can come up to a magnificent concrete wharf. The British government are fortifying it as a naval coaling station. Should war ever occur with France St. Lucia will be heard of as a place of chief importance.

Many years ago Indian immigrants were brought to St. Lucia. The government sent to Trinidad some five years ago for a Hindustani interpreter. The young man sent was a Christian from San Fernando district. To James B. Cropper, a young man of twenty years of age, clerk in a government office, he suggested that something should be done for the children of the immigrants. These two young men, Messrs. Cropper and Jageshwar, went out on Sabbaths six and a half miles to Crown Lands and held meetings with the people. An interest was soon awakened, and Mr. Cropper applied to the administrator of the island for fifty pounds a year to support a school. This was cheerfully voted—the State provided a school house and George Sadaphal was sent over from Trinidad to take charge of the school. After a time Rev. Mr. Labihari spent a month in teaching and preaching among the people. A year later the writer spent three weeks in St. Lucia, and was pleased with the progress the work had already made. On that visit he baptized twenty persons and got the administrator to provide £100 per annum for two additional schools—the estates again providing the houses.

On his second visit twenty-nine persons were baptized and the Lord's supper dispensed for the first time in St. Lucia according to the forms of the Presbyterian Church.

Rev. Charles Ragbir and the writer have each paid a visit to St. Lucia within a year, and there are now 170 Christians out of 2,000 East Indians. George Sadaphal now devotes all his time to catechist work.

The East Indians are decreasing in St. Lucia. Since the crisis in sugar began no new immigrants have been received; last year three hundred returned to India. Very few have settled in the country. Indeed the first encouraging indication pointing in this direction has appeared among those taught and Christianized by our mission.

Whether the people settle in the colony or return to their native land, the duty and importance of evangelizing them is equally urgent.

The mission has shown how wonderfully God can work in using men, if only they are willing to do what they can. Opportunities lie at the door of all. We only need willing hearts to see the opportunity and ready hands to seize upon and improve it.

THE CONFSSIONAL.

The Rev. Mr. Seguin, of Chicago, an open communion Baptist minister, for fourteen years a Romish priest, has published a translation into English of those parts of Dens' and Kendrick's Theology relating to our seventh commandment. These have to be carefully studied in the original by those preparing to be priests, and used by them in dealing with penitents in the confessional. They are of the same kind as Chiniquy keeps in the original, in two of his books. Virgil says, "Can such angry feelings be in heavenly minds?" One can hardly believe that professors of divinity, bishops, yea, and even saints, could coin such abominably, dirty ideas as are to be found in the aforementioned book. They seem to wallow in a mental cesspool, with as great delight as a boy does in a gutter. The stench from some passages is so strong that Mr. Seguin keeps a cover on them. No wonder that the confessional is a mother of abominations.

Several years ago a gentleman in England published a book of the very same kind as Mr. Seguin's. He merely translated certain parts of standard works in the Romish Church. Notwithstanding that, he was fined for publishing an immoral book.

Elders Mills.

UNCLE AND NEPHEW "WIDE AS THE POLES ASUNDER."

The Rev. J. A. Derome, a nephew of Bishop Langevin, of Rimouski, Que., was lately ordained and inducted as pastor of the French Evangelical Church at Ware, Mass. He was born at Rimouski, and studied at the college there. In the providence of God, he was brought into the light of Protestantism and the Gospel. He is now a Protestant pastor, a scriptural bishop. His uncle, the bishop, says in a letter to me that he believes that all who have been "knowingly and wilfully" out of his Church, are damned when they die. Of course he believes that it shall be worse with those who have turned aside from "the true faith." They shall be "beaten with many stripes."

I may state that, just before his ordination, Mr. Derome was baptized. He gave in French and English his reason for desiring it, namely, "Because he had been baptized in the Romish Church under a belief so different that he felt it was not true baptism, and he desired to submit to the rite in its simplicity."

Elders Mills.

TO THE CHRISTIAN PASTORS AND PEOPLE OF CANADA.

DEAR BRETHREN IN CHRIST,—A good number of you had kindly invited me, last spring, to give some of my lectures on Romanism; and I had promised to do so. But providential circumstances have made it impossible to fulfil all my engagements. I ask you to pardon me the disappointment you must have suffered, when I can assure you that there is no fault of mine. I am happy to tell you to day, that I hope the Good Master will grant me the favour of giving those addresses from the end of September to the beginning of December, if it be still your desire. Let me tell you also, that, last spring, I have written to England and France to get the best and most reliable works ever written on the Jesuits, and that they have come. I have now the most authentic and irrefutable amount of facts and arguments you want and wish to know about the Jesuits. It will, then, be easy to show you that the Jesuits are the most deadly and pestilential plague which has ever infested the world. The plagues of Egypt were nothing compared with the Jesuit-Plague. The Egyptian people suffered only in their material interests from the ten plagues. But the Jesuit-Plague attacks, corrodes, vitiates, poisons, putrifies, paralyzes and kills the intelligences, the morals, the very souls and life of modern nations.

It is a public, an undeniable fact that Portugal, Spain, Poland, etc., etc., owe to the Jesuits the loss of their past glories and high positions in Europe. It is to the Jesuits that France owes her last war with Germany with all the awful humiliations of those days of unspeakable disasters. England would have been drowned in her own blood, long ago, had not the God of the Gospel granted her the will and the strength to crush under her heels, that seven-headed monster, in the days of Queen Elizabeth. France is still bleeding and weakened by the loss of her thousands and thousands of noblest sons and daughters slaughtered by the Jesuits at the St. Bartholomew massacre. She is still weakened, she will never recover from the loss of her hundreds of thousands of families destroyed by the dragoons of Louis XIV., or sent to exile to quench the bloody thirst of the Jesuits, who, through Pere Lachaise, caused the repeal of the Edict of Nantes.

My dear French Canadian countrymen are doomed to become the Pariahs of modern times, if the plague of Jesuitism is allowed, a few years more, to eat up the very marrow of their bones, poison their brains, corrupt their hearts, enchain their intelligence. It is with an unspeakable sadness that I see the Jesuits preparing the elements of a bloody civil war in Canada, when, I know it, my dear countrymen will be crushed to the ground if not annihilated. The Jesuits have foolishly and insolently fired their Sumpter gun at Quebec, the 24th of June last. They have unfurled the dark banner of slavery, ignorance, superstition, and they are alling honest, but too unsuspecting, countrymen under those banners, to fight against the sons of light and liberty. . . . How my heart is sad when I see the evident result of that fratricidal conflict! Though eighty years old, I offer again my humble services to the disciples of the Gospel. I may yet, by the great mercy of God, sound the trumpet of alarm at the approach of the foe, and help to rally the soldiers of Christ around the banners of right and liberty and truth, which the Son of God has brought from heaven to save the world.

Truly yours in Christ, C. CHINIQUY.

P.S.—My address these next three weeks will be St. Anne, Kankakee Co., Illinois. I respectfully request the editors of the Canadian press who take an interest in the impending Jesuit conflict to reproduce this letter.

St. Anne, Kankakee Co., Ill., Aug. 28, 1889.

MISSIONARY SUPPLY FOR THE NORTH-WEST.

MR. EDITOR,—In the North-West at this season there is great anxiety about winter supply. The departure of students from fields to their respective colleges leaves a number of congregations and mission fields without any supply and Kildonan, Selkirk and Fort William, Carman, Manitou, Carberry, Trenton, Holland and Regina congregations—all with one exception in Manitoba—are just now vacant. Killarney, Cartwright, MacGregor, Souris City, Elton, Elkton, Roseland, Alexander and Oak River mission fields are anxious to secure ordained missionaries. Can they get them? There are plenty of men in the East to man these fields and give an impetus to our work but they seem to be afraid to venture westward. The Methodist Church is sending in a strong force and there is no difficulty in getting men for their work. Can we not man our fields? We need also seventeen or eighteen young men students or catechists—for winter or rather for one year. Who will volunteer? Good work has been done all summer and we are unwilling that any loss should occur through lack of supply during the winter. A number of people came to the North-West this year. They have settled in the older parts of the country and increased the size of our congregations. All we need is that these congregations and missions should be taken care of a few years and then we should have good strong congregations. Last year five congregations in the Presbytery of Brandon became self-sustaining and the Presbytery doubled its strength in four years. The mission of this year becomes the supplemented congregation of the next and the self-sustaining congregation of the following; and the people are liberal in the support of ordinances. The average in the Synod last year per communicant was \$19.17 as against \$12.86 for the whole church. In the East men are crowded, let them come west and get room and work. In a few years Manitoba College will render unnecessary such urgent appeals, but help is much needed now and people are asking what is the matter with the Church when missionaries cannot be secured.

J. ROBERTSON.

Winnipeg, Aug. 30th, 1889.

Pastor and People.

THE LAST COMMAND.

"Go, bear unto My teaching every nation!"
Such was the loving Master's last command
Embracing in its sacred obligation
Each race and land.

But has the Church fulfilled her holy mission—
Obedied the letter of that high behest—
And undismayed by ceaseless opposition,
Achieved her best?

Have faith unquestioning, and strong endeavour
Pierced stoutly onward toward the promised end,
Amid reverses looking upward, ever,
To Christ, our Friend?

Alas! what myriads of our fellow-mortals
Still sit within the shadow of the tomb;
No gleam of light from out the heavenly portals
To pierce the gloom.

Before their idols still are bowed the faces
Of countless millions in far eastern lands;
Still Africa's children stain with bloody traces
Her "golden sands."

In tropic seas, where bounteous Nature's blessing
Is poured in affluence o'er each glowing isle,
The great Creator's wondrous power confessing,
Still "man is vile."

But shall we doubt that He is with us ever,
Distrust His promise in its fullest sense,
Or fail to realize in each endeavour
Its recompense?

No, let us seal anew our firm adherence—
Gird on our armour for the holy fight,
Nor faint, nor falter in our perseverance
To spread the light.

And though the sheaves we garner seem but slender
Beside the mighty harvest's increment,
God judges less the service that we render
Than our intent.

Then let us work and wait with true submission,
Saying in trustfulness, "Thy will be done!"
Till all earth's nations, kneeling in contrition,
In Christ are one.

—The Envoy.

EQUAL RIGHTS, POLITICAL AND RELIGIOUS.

In a sermon recently preached by Dr. Bryce in Knox Church, Winnipeg, he discussed several practical questions in an able and interesting manner. After insisting on religious activity and earnestness, he spoke forcibly on the ruin wrought by strong drink, and concluded as follows:

The other great moral movement of which I would speak is Equal Religious and Political Rights for our people. This is a question that our Church has always regarded of prime importance. If you want some good bracing reading read over the covenants of 1638 and 1642 which the mother church of Scotland swore over the ashes of their fathers, and in the presence of their God. Now to-day we seemed to be threatened by a hostile and aggressive papacy in our own country. The oath of supremacy contained in the Bill of Rights of 1689 says "I do declare, that no foreign prince, person, prelate, state or potentate hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm," and we have in this nineteenth century in a British province an Act passed which introduces the Pope of Rome as a party having jurisdiction. Think of Knox, of Balfour of Burleigh, or Godly Richard Cameron as consenting parties to such a thing. I don't care anything about the letter of the constitution, there's the fact. We have not raised this question. It is a society alien to new world civilization, but unfortunately recognized, as a priest told me the other day, accepted as its advance guard by the Papal Church, that has forced this question on us. Strip the question of all its technicalities and it amounts to subsidizing one Church at the expense of the other people of the country, for these funds, are the funds of the general government according to the very contention of these people themselves that New France included all of Ontario and the Northwest. We have the same aggressive spirit in Manitoba. Here by one plan and another upwards of two dollars has been given to every Catholic school for one dollar to Protestant schools. In this very city one-fifth of the revenue from Protestant corporations goes to the separate schools. In our country this agency, threatening our liberties, is connected with a national idea. When men deliberately state, as they have done, that they aim at building up a French-Canadian nationality, what is that but a blow to our hopes as one Canadian people? Language and separate schools are being used to build up what is really destruction to our hopes as a people, and we should be unworthy of our name if we permitted such aggression. Our civil and religious liberties are invaded, and while I should never be one to take one jot or tittle of a right away from a minority, or to transgress wantonly the bonds of good feeling and good neighbourhood, yet I would not be worthy of the covenanting blood in my veins if I submitted to aggression and the destruction of equal rights, or say other in this matter than "Whatsoever thy hand findeth to do, do it with thy might." Industry and energy should be shown in the national development of our country. Our religion is the religion of industry. We do not believe the cloister or the monastery the place for the cultivation of the highest piety. We do not believe that piety which cannot meet the workaday world to be the highest or best. In Manitoba we honour labour. If a

man does not work neither should he eat. And the man, who in any sphere of life, that is honest, works hard for a living is doing an honourable thing. Whether it be with mind or body, whether with brain or hand, all honour to the man that does an honest day's work. And this is what our country needs. Some men are deserting the cultivation of the soil to engage in overcrowded professions or in business. This is a mistake. Our young men are ashamed to-day of the honest homespun, or the plainer garb that they think belongs to the agriculturalist. But a hundred times better to gain an independent livelihood from the farm, than a precarious living from the store. What we need in Manitoba is not more captains, but more men. When men are willing to work they have less disposition to complain. Find out the leaders in what men call agitations and you will find they are men not willing to give steady work either of brain or hand. The way to guard against doubtful crops is to put more work into the soil; the way for the lawyer to win his case is to put more study upon it; the method for the student to win is to spend more midnight oil; the path to success in any department of life is to obey the command: "Whatsoever thy hand findeth to do, do it with thy might."

I have called your attention to the necessity of

1. Energy in the religious life.
2. Energy in all great moral movements.
3. Energy in the business and ordinary duties of life.

Practising this three-fold line in Manitoba, we shall certainly succeed.

The conditions of success are here, but the law of development is, "God helps those who help themselves." What we want in our people is a robust and self-denying piety. That will secure character. What we want is a sympathy for good government and honest administration. Fairness and equal rights must lie at the foundation of any vigorous public life. There is no hope of a strong national life unless the people unite in refusing special privileges to any class or creed. And lastly what we want is patient toil and honest industries. It keeps the body stronger, the mind clearer and the heart warmer than the butterfly useless life that some are in danger of leading. "Whatsoever thy hand findeth to do, do it with thy might."

COUNT CAMPELLO AT SAN REMO.

As is well known, the great leader of the Catholic reform movement in Italy is Count Enrico di Campello. This nobleman was, up till September, 1881, a Canon in St. Peter's, Rome, and had a splendid ecclesiastical career before him. At that date he voluntarily resigned his stall, and turned his back on the Vatican. Nothing led him to take this step but his seeing the truth as it is in Jesus. Before he took it he had conversed with no Protestant minister, and had read no Protestant book. He was, therefore, not converted to any Protestant Church, but to Christ. This explains, to a certain extent, his position. He views all questions as to Church rights and government as secondary and comparatively unimportant. He, therefore, sees no necessity to become Presbyterian or Methodist, or Church of England. Enough for him to preach Jesus Christ and Him crucified, and to advocate a Church on broad Catholic lines.

Count Campello has been working quietly but very successfully in his native district of Valnerina in Umbria. But thousands in every part of Italy are outside the pale of the Church of Rome, and they are inside no other. They are no longer ignorant and superstitious and priest-ridden, and so they cannot see the force of attending a Church where, neither intellectually nor spiritually, can the priests and their services do them any good. The men feel that. The women are still under the power of the priest, and attend church. But as a number of fine young men said to me the other day, "We want female education in Italy, that our wives and sisters may be disgusted, as we are, with the present system, and desire a purer and a better."

Count Campello is meeting this state of things. He came to San Remo, and we simply intimated a day or two before that he would hold certain conferences. The people turned out in their thousands to hear him; they applauded what he said. The local press advocated his cause. Before he left for Umbria many waited upon him and begged his return. He has just paid his second visit. We asked the Syndic to grant us the use of the town theatre—being the largest building in the place—that as many as possible might hear Campello. The Syndic put the matter to his colleagues, who unanimously and cordially gave us the use of the building free of expense. Admission was by ticket so as to secure as far as possible a representative and influential gathering. Last Sunday afternoon, the theatre was packed from floor to ceiling with an audience any orator might be proud to address. For two hours Count Campello and his young evangelist and law student, Signor Ugo Janni, discoursed on the nature of true religion as a thing of the heart and of the will, as reconciliation to God through Jesus Christ and submission of the whole being to His law in love, and of the mission of a Church to teach and foster this religion in the heart. They showed how once in early times the Christian Church in Italy answered this purpose. Then, in scathing terms, they denounced the present Papacy as no Church, but a cruel, corrupt, criminal system at war with the interests, spiritual, intellectual, and material of the individual, the family and the community at large. And then they appealed to their countrymen in noble, eloquent words to become Christians by receiving Christ into the heart, and to rally round the banner of Catholic Church reform.

Their words were not in vain, for the very cream of San Remo youth met the two reformers at a private conference the next day, and, after a frank statement of ideas on both sides, an agreement was come to whereby these young men would aid Count Campello in establishing a mission at San Remo as the first step towards the formation of a reformed Catholic Church.—*Rev. Alexander Robertson, in Evangelical Christianism.*

HOW FAITH COMES.

It is the gift of God but it usually comes in a certain way. Thinking of Jesus, and meditating upon Jesus will breed faith in Jesus. I was struck with what one said the other day of a certain preacher. The hearer was in deep concern of soul, and the minister preached a very pretty sermon indeed, but his poor soul, under a sense of sin, said, "There was too much landscape, sir. I did not want landscape; I wanted salvation." Dear friend, never crave word-painting when you attend a sermon; but crave Christ. You must have Christ to be your own by faith, or you are a lost man. When I was seeking the Saviour, I remember hearing a very good doctrinal sermon; but when it was over I longed to tell the minister that that there was a poor lad there that wanted to know how he could get saved.—*Spurgeon.*

BREAD CAST UPON THE WATERS.

Twenty-five years ago the writer gave a new Testament, which was wholly new and "news" to a lad of sixteen, in the capital of Rio Grande do Sul, and forgot all about it. One year ago, on revisiting Port Alegre, he found that "bread cast upon the waters" in the shape of a school, in which nearly one hundred boys and girls daily listened to the reading of the New Testament from the lips of the same lad, now a married man; and had the pleasure of listening to the story of his conversion, and his resolution to distribute his small loaves and fishes among the hungry.—*Brazilian Missions.*

TAKING STOCK.

It was stated not long since, at a conference, that one of the most fearful signs of the times is the fact that our churches are filling up with unconverted persons. Similar statements are more and more frequently made.

Now as business men at the close of the year take account of stock with great care to ascertain their real standing, is it not well for us to do the same? Let us test this statement honestly and thoroughly, as a bank would test its securities.

Let us go through with the members of our churches with kind, personal inquiry, and see how many of these professors are professors—how many are actually born again and separated from the world unto Christ, and walking with Him in His holy ordinances.

On the other hand, let us see how many have only the form of godliness or scarcely that, but are walking with the world, strangers to the new life and perhaps even disbelieving the creeds to which they have subscribed, and the Word of God.

Let us first ascertain how many many baptized worldlings we carry in our churches, and then take some measures to unload them. The faithful discharge of this duty might be a sad surprise to some, but it would bring a great blessing to our churches if they were converted to Christianity according to Christ.—*Rev. E. P. Marvin.*

A PRAYER MEETING.

Dr. Wayland Hoyt describes a typical New Testament prayer meeting as follows: Consider that typical old New Testament prayer meeting. See how closely the new prayer meeting of *Christian Endeavour* approximates it. That prayer meeting was an attended prayer meeting, "They were all with one accord in one place." Peter was not absent because it happened to be a little hot. James was not away because it happened to be a little cool, and Bartholomew because it happened to be a little wet, and Matthew because his tie was a little worn, and Mary because her veil had gotten to be just a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Less was not away because he thought Peter was taking a little too much on himself.

FAITH IN THE FAMILY.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright men and women.

Our Young Folks.

THE TRULY BRAVE.

Who is the truly brave?
The boy with a self-control,
Who curbs his temper and his tongue,
And, though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright;
Who cannot lie, who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin?
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heed his comrade's taunt or jeer
If he hath peace within.

Who is the truly brave?
The boy who dares to pray,
And, humbly kneeling, seeks the face
Of God, and asks supplies of grace
To help him run the Christian race,
And walk in wisdom's way.

GOLDEN GRAIN BIBLE READINGS.

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

THE GODLY MAN'S THOUGHT FOR THE POOR.

He considers their case, Psa. xli. 1; Prov. xxix. 7.
"acknowledges God's provision for them, Psa. lxxviii. 10.
"takes their side, Isa. iii. 15.
"judges their cause, Jer. xxii. 16.
"remembers that they are chosen of God, James ii. 5.
"learns that theirs is the kingdom of God, Luke vi. 20.
"hears them in mind, Gal. ii. 10.
"forgets not that Christ was poor, 1 Cor. viii. 9; Luke ix. 58.
"must not discriminate against them, James ii. 3.
"giveth bread to the poor, Prov. xvii. 9.
In his joy he sends them gifts, Esther ix. 19.
He delivered the poor, Job xxix. 12, 16.
Lord maketh poor in His providence, 1 Sam. ii. 7.
Hence the poor are always here, Matt. xxvi. 11.
That is not lost which is given to them, Prov. xxviii. 27.
The Gospel is balm for the poor, Luke iv. 18.
Mercy to them is the breaking off of sin, Dan. iv. 27.
The Lord pleads their cause, Prov. xxii. 22, 23.

BUSY.

Are any of you grumblers, little ones? Do you ever sigh or fret? Let me tell you what to do to make yourselves happy; go and work. You think that is very hard. You will find, if you try, that it is a very happy thing.

Let us take one of our "make-believe" walks, and see if we meet any workers. If we find that they are unhappy, then we may think that work is not a good thing.

"Busy! busy! busy!" Listen to what the bees are buzzing about our ears. You know what workers they are. God meant them to work, and they do so.

"Chirp! chirp! chatter! chatter!" Well, little birds, you seem to have nothing to do but to hop and fly about."

"Indeed," answer the little birds, "we have a great deal to do—more than you. You can buy your food; we have to find ours and carry it home. You can buy your homes, but every bird has to make his own house and hunt for things with which to build. We have a great deal to do, and we are glad of it." And away they fly, singing, "Water, water, where are you running so fast?"

"Oh, I have work to do," gurgles the water, "I must turn that great wheel at the mill, and then I must carry these logs and other things; and after that go to the sea."

I think our walk will make us feel that God means every one and everything to work.

It is almost impossible for a child who is strong and well to do nothing; but all doing is not working. "Satan finds some mischief still for idle hands to do." Little folks who have no work to do generally do a great deal of mischief. Children who have proper work to do are the happier. How do people make silver shine? By hard rubbing. So good, honest work makes bright, shining faces. Don't you know that a top sings when it is busy spinning?

God's holy word says, "Work with your own hands." He has work for us all. Do not leave your work undone; it will hurt you and grieve God.

DON'T KNOW IT ALL.

Some one says you might read all the books in the British Museum, if you could live long enough, and remain an utterly illiterate, uneducated person. Then, again, if you read ten pages in a good book, letter by letter—that is to say, with real accuracy—you are forevermore, in some measure, an educated person. It is only in a measure that a person can be educated. When there were but few books it was possible for

one person to know their contents. Science has widened, and the butter of intelligence must be spread thinner. The ripe scholar is one who is ready to drop off. Only boarding school girls finish their education. The bald-headed professor, who has been studying all his life, feels ignorant in the face of many things he does not know. A child can ask him questions he cannot answer. The young man goes to college to be educated. The most college can do for him is to put him on the road leading to knowledge. It takes everybody to know everything, and very little of anything is yet known. Run away from the man who claims to know it all. He will make you tired exposing his ignorance.

THE REAL PRINCESS.

Of the old proverb, "All that glitters is not gold," we find examples every day. The *Youth's Companion* tells this story of the Princess Louise.

When the Marquis of Lorne was Governor-General of Canada, an instructive scene took place one day at the old French hotel in Quebec, where he stopped.

It was reported that the Marquis, with the Princess Louise, would dine in the public room. Guests, servants, and proprietor were assembled, and in a state of breathless expectation. The door was flung open, and a lady in full evening dress of pink satin, with a train, diamonds sparkling on her bared neck and arms, entered, and swept to her seat.

No one noticed her or her gems.

A moment or two after, a lady quietly dressed in a dark cloth gown and cap of the same stuff, entered, and, with her companions, passed to a separate table. The spectators rose and did her honour as she passed. They knew that the woman in the quiet brown gown was the princess. They did not know or care that the other was the wife of a successful shop-keeper in Montreal. One woman knew the dress suitable for a public table in a hotel. The other did not.

Go where you will, you may detect almost at a glance the women to whom riches are the be-all and end-all of life and to whom her own riches are a novelty. They wear jewels and rich stuffs in the cars, hotels, and streets. It is apparent to some casual observer that they have not been long enough accustomed to finery to hold it at its value, or to know when to wear it.

The ignorant person who has recently acquired wealth, naturally desires to make a show with it, and parades it on unsuitable occasions. It is like the unconscious vanity of a child, and is cured by growth in intelligence and taste.

There are deeper faults, however, than a vulgar love of finery. Even the woman who sweeps her raw silks and velvets through the train or hotel may have a kinder heart and wider sympathies than the better-bred observers who laugh at her.

HIS RIGHTS.

"I will have my rights," said Tom Bell, as he walked off the playground.

"Oh, his rights!—those everlasting old rights! I wish he'd take them, and be done with it," cried Hal Hale, half laughing, and very much in earnest too.

Tom was a trial to all his friends on account of these same "rights." He was always on the look-out to see that he received his full share of everything that was going. He was very quick to see a slight—so quick, indeed, that he could often see one where none was intended.

Of course he was not a popular boy. How could he be? He kept himself at the front all the time. The boys had to keep a sharp watch to see that Tom's feelings were not hurt, and it was a weight on their minds, you may be sure. And then, in spite of all their care, he was always feeling that he did not have his rights.

Do not take Tom for a model, boys, if you want to have friends and go through life pleasantly.

And, girls, watch against the selfishness which is often called by the pretty name of "sensitiveness."

Here is a secret, the one who thinks least of self will get the most kind consideration from others, and the sure way to lose your rights is to be always trying to get and keep them.

DO THY BEST.

Though the majority of people never rise above mediocrity, this is no excuse for slighting one's work or for doing nothing at all. The injunction to all is to act, and anything worth doing at all is worth the energies of the doer; and he who conscientiously attempts the highest, and labours the best he can, gains in the action a satisfaction that is his highest reward. Not only is this true, but it is usually the same kind of labour that leads to prosperity. A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labours on account of his growing infirmities. "I commission thee, my son," said the artist, "to do thy best on this work." The young man had such reverence for the master's skill that he felt incompetent to touch canvas which bore the work of that renowned hand. But "Do thy best," was the old man's calm reply; and again, to repeated solicitation, he answered, "Do thy best." The youth trembling seized the brush, and, kneeling before his appointed work he prayed: "It is for the sake of my beloved master that I implore skill and power to do the deed." His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labour. The "beloved master" was borne on his couch into the studio to pass judgment on

the result. As his eye fell upon the triumph of art before him he burst into tears, and, throwing his enfeebled arms around the young artist, he exclaimed, "My son, I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of three hundred years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

WHAT BOYS SHOULD LEARN

There are a great many things that boys, while boys, should learn. And if they will learn these lessons so well as never to forget them during life, they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to-wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and above all never lie about anything they have done.

To make up their minds not to learn to smoke, chew, or to drink; remembering that these things cannot be unlearned and that they are terrible drawbacks to good men, and necessities to bad ones.

JACK'S TEXT BOOK.

"He is the dearest little chap I've ever seen," said Mrs. Ray, who kept the Sailors' Boarding House. "As quiet and mannerly as a grown man, while most of the other boys keeps up such a fussing that I'm clean worn out."

Jack, the little sailor, had been staying for a short time at her house before sailing on his second long voyage.

"I'll pack your box for you, my boy," said the kind-hearted woman, when he was going. "I'd like to help such a well-behaved boy as you."

"Ah," said she, as she lifted the cover of the trunk, "is this yours?"

She held up a Bible in her hand.

"Yes, ma'am," said Jack; "my mother gave it to me, and I promised to read it. She said it would always tell me the right thing to do."

"H'm," said Mrs. Ray; "was it this that taught you to bear it when Jim Pond abused you, and tried to quarrel with you?"

"Yes, ma'am; it tells me that a soft answer turns away wrath."

Mrs. Ray silently went on with her packing. She had thought little of the Bible, and knew as little of what its pages contained. But the thoughtful face, good manners, and kindly disposition of the little sailor had drawn her attention.

"If it's the book that makes him so different from the others, it must be a book worth looking into," she said to herself.

"Keep it up, Jack," she said, as she wished him good-bye, "and I'm going to try it myself. If it's good for boys it must be good for old folks too."

Jack had never thought of being an example, but he surely must have felt glad and thankful in having led any one to read the pages which point the way to eternal life.

KEEP UP YOUR END.

"When I was a boy in the lumbering region," said the old doctor, "the fellow who would not hold up his end of the log, but let the weight sag on the others, was looked upon with contempt by all camp. Wherever I go now I think I see logs carried—one end held up by hearty, willing hands, and the other dropping out of lazy, selfish ones."

"When I see an old father toiling to give his son the education that is to help him through life, and the boy yawning over his books, tricking his teachers, smoking cigarettes and swearing, I feel like calling out: 'For the sake of your own soul, boy, grip your end of the log and hold it up!'"

"Sometimes I see a man working hard all day, and too tired to rest at night, while his wife and daughters read novels, embroider and gossip with women as useless to the world as themselves. Do they keep up their end of the log?"

"Or, quite as often, it is the wife who stints and saves until her life is barren and bare as a dusty road at noonday, while the husband spend his time at saloons and pool rooms."

"Or, I see one bright, courageous member of a family—usually a woman—working, joking, hopeful, while the others crawl along, groaning, complaining, dropping every day and hour their burden of poverty, disease, toothache or bad weather on her shoulder. She has all the log to carry."

"Again, it is a human being for whom God has done much in birth, rank, education, friends, who, for the love of a glass of liquor or a pack of cards, allows his life to drop into the slough. Paul bids him 'work' out his own salvation; and I feel like telling him to hold up his own end of the log."

What does our reader think of the doctor's homely lesson? What is his burden in life? Somebody shares it with him, no man bears his load alone. Does he carry his part with hearty good-will, or does he drop it on weak and willing shoulders?

THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES:—Under 1 month, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1 75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 11th, 1889

THERE was a slight mistake in the make up of our editorial notes last week. A gem from Spurgeon was introduced as part of the camp-fire musings of the patriarch of the *Interior* while the musings of the patriarch were credited to the great London preacher. A slight mishap like this keeps us from feeling lonely in a world where everybody makes occasional mistakes.

MR. JUSTICE FIELD, who was recently assaulted in California, when asked if he would carry arms for his protection, gave the following sensible reply:

No; I do not, and will not, carry arms, for when it is known that judges of courts are compelled to arm themselves for defence against assaults offered in consequence of their judicial action, it will be time to dissolve the courts, consider the Government a failure, and let society lapse into barbarism.

One of the ways of keeping society from lapsing into barbarism is to enact a law preventing all men from carrying arms except officers of the law. Our neighbours would do well to pass Mr. Blake's Act against carrying lethal weapons and enforce it.

THE *Christian-at-Work* is of the opinion that

At every gathering of clergymen in Classis, or Presbytery, the Synod or Assembly, or elsewhere, the great question ought to be: How can we reach the outside unevangelized parents and children of our own localities?

Most undoubtedly that question should be kept in the foreground at every gathering of clergymen and Christian laymen too. But how often does any one hear it discussed? It takes the Church courts nearly all their time to care for those who are inside. If the Church were more aggressive and made more determined and persistent effort to reach those outside perhaps those inside would not need so much attention.

THERE are two Courts of Appeal in the United States to which a criminal may resort after being found guilty of a capital crime. Moralists, jurists and other men who ought to know contend, and have long contended, that justice is often defeated by appeals made to these higher tribunals. The court of last resort is often not reached for years after the offence is committed and is forgotten. There is no appeal in England from a capital sentence, and many prominent men are contending in favour of establishing one. The system that is thought by many to defeat justice in America would it is contended, promote the ends of justice in England. The wisest and best men differ on almost all human questions, and the moral is not to be too dogmatic about anything human. Men who talk as if there are not two sides on any question, don't as a rule know even one side.

THE Scientists have come and gone. Toronto never welcomed such a large and distinguished body of men at one time. They left favourable impressions behind them and no doubt the majority of them went away well pleased with their visit. The scientific men had scarcely left when the practical men began to come. Toronto is fast filling up with the crowds who annually visit Canada's great fair as the daily papers call it. We shall not do anything so foolish as compare the importance of the work done by the people who visit the fair with the importance of the work done by the Scientists. All kinds of workers are needed in a world like ours. Let us be thankful we have all kinds. Of course bread and butter are indispensable, but science helps immensely in the production of good bread and butter. As we say good-bye to the scientists we extend a hearty Presbyterian welcome to the practical men.

DR. VANDYKE, arguing in favour of a modified revision of the Confession of Faith, declared that though it is the common faith of Presbyterians that salvation is sufficient for all men, adapted to all men, and freely offered to all, yet the Confession makes no such statement. In reply Dr. Roberts quotes the following section:

Man by his fall having made himself incapable of life, by that covenant (*i.e.*, the covenant of works), the Lord has pleased to make a second, commonly called the covenant of grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved.

The *Christian-at-Work* thinks this section does not meet the objection, because it is not said that the Gospel is offered to all sinners, but "unto sinners." As a matter of fact is the Gospel offered to all sinners? Is it offered to the millions of heathen who never heard it?

THE *British Weekly* says that Canon Liddon prepares just twelve sermons a year. Some of our contemporaries are of the opinion that a preacher who has a month to prepare a sermon should prepare good ones, especially if he has no pastoral visiting to do. We doubt very much if a preacher who works for a month at each sermon and never comes into personal contact with his congregation can prepare as useful sermons as one who spends much less time at his desk but keeps himself in touch with the wants and troubles of his people. John Hall is a better preacher than Canon Liddon and he says that after a week's absence from home he cannot get himself into a proper frame for his Sabbath work until he makes a few pastoral visits on Saturday afternoon and in that way gets a vivid sense of what the people need on Sabbath.

DR. CUYLER writes most interesting letters from Scotland to his favourite religious journals. He preached in McCheyne's Church in Dundee and attended the funeral of Dr. Horatius Bonar. Of the funeral service he says:

The service was in his own church—the Chalmers Memorial Church on the Grange Road—and it was so sweetly simple that it was confined to the reading of two chapters of Scripture and the offering of two prayers by Dr. George Wilson and Principal Cairns, of the U.P. Divinity College. The most touching part of the service was when the crowded assembly arose and sang Dr. Bonar's beautiful hymn:

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis heaven at last!

After the service I went around to the house and stood before the oaken coffin—covered with white flowers—in which slumbered the veteran whose voice had passed into the harmonies of Paradise. Just opposite to his church door is the entrance to the famous Grange Cemetery, in which are buried the mightiest men of Modern Scotland. Dr. Chalmers and Hugh Miller lie there close together; Alexander Duff, the king of missionaries, is not far off; and on the other side of the grounds lie the eloquent Guthrie and the sweet-spirited William Arnot. Scores of other eminent ministers slumber near them. Dr. Bonar was not laid in that cemetery, but down in the family plot in the old Canongate burial ground, near the ancient home of John Knox.

A thoughtful, devout man could scarcely stand in McCheyne's pulpit or visit the spot where Chalmers, and Duff, and Guthrie, and Arnot, and Miller sleep their last sleep without asking himself if the graveyard is not richer than the church. Dr. Cuyler does not say whether that question occurred to him or not, but we venture to say it will occur to more than one reader of the foregoing extract from his interesting letter.

THE MINISTER'S WIFE.

THE fierce white light that beats upon a throne by no means confines its beating to enthroned kings or to rulers generally. There may be occasional inconvenience in the luminous effulgence of which public life is the centre, but in the main it is well that men rule in the light of day. Those that hate the light are not usually the most exemplary and beneficent rulers. The light that falls on ministerial life and its accessories may not be so brilliant as that which encircles a throne and its occupant, it is, however, as intense and as steadily directed. The criticism to which ministers are sometimes subjected is not always the outcome of the profoundest wisdom and thoughtfulness, yet such criticism may be about as inevitable as mosquito bites in summer time. The sensible minister will not complain even of the unreasonable and paltry grumblings of the chronic fault-finders. He will hear all that is directly addressed to him and act in accordance with his best judgment. People would not pick at their ministers if they did not feel an interest in them.

It is not, however, on the position of the minister in relation to the popular opinion of his neigh-

bourhood that at present we intend to speak. The minister's wife comes in for more than her share in the liberal measure of criticism that generally prevails. The position she occupies is a coveted one. There are always numerous candidates for it, and no amount of hardship and suffering seems to have much of a deterrent influence on those who long to be mistresses of the manse. The position is certainly one of honour and usefulness and one to which the best educated, the most accomplished and refined may laudably aspire, but how often have bright dreams been shattered when the reality has turned out so differently from the attractive ideal! Like the ministry itself, the position of a minister's wife has its prosaic and mundane as well as its spiritual side, and it has resolutely and squarely to be faced. Disenchantment is not confined to any sphere or condition of life, but how different sometimes is actual manse life from that in which by fond anticipation and inexperience it has been pictured.

The minister's better-half occupies an anomalous position. Her life is in a measure public, yet she has no official recognition. She is not called and inducted into office by constituted authority. She receives no salary. She is no more amenable to presbyterial supervision than is any other member of the Church, and yet much is expected of her, and if she does not come up to the undefined and elastic requirements of unwritten law in her relation to the congregation, then she will be tried by an irresponsible jury and perchance condemned by a self-constituted court. There is no use in inquiring too closely into the causes of the persistent and too often unfriendly animadversions levelled against the minister's wife. They are to be found in human nature, imperfectly regenerated, and a kindly and more generous attitude can only come with a more fully developed Christian life and feeling.

But, it may be retorted, is not the minister's wife often to blame for the cold and harsh way in which she is sometimes judged? No doubt of it. Every minister's wife—whatever he may personally think—is not an angel. She has, no doubt, weaknesses incident to humanity; she may in fact be at times a little perverse, but then she lives in a glass house all the time. Domesticity in its perfection is hardly possible in a manse—for the manse belongs to the congregation, and they have a right to its supervision. And yet if the life of the average church member were as much exposed to the public gaze as that of the minister's wife, would there be no room, if one were disposed, to find the least fault?

Though her home-life may not have a very high fence around it, the minister's wife nevertheless has home duties that demand her intelligent attention. If all our homes were well ordered, Christian households, the occupation of half our social reformers would be gone. Ordinary providential laws are not suspended in ministerial families, and they need all the care, the Christian training and example they can get. Such, however, are the exacting demands of modern "work," that many a Christian mother has to make severe sacrifices, and that sometimes with serious misgivings, as to whether they be such sacrifices as God approves. All women are not equally gifted for the same kinds of work. One minister's wife may be of an unobtrusive and retiring disposition. She shrinks from publicity and cannot therefore preside with "the accustomed tact and ability" which the occasion demands. Of course, for this inability to make a good public appearance, a degree of censure must be meted out. Another minister's wife may have had peculiar advantages in training for extra-home duties, and temperamentally she may be gifted with faculties for leadership. These will not shield her from adverse remark which may possibly be provoked by the positive elements with which she is endowed.

Does the average minister's wife receive anything like the credit she deserves for the frugal management of her home, for the ingenious shifts and expedients she has to practise in order that with the slender resources at her disposal, she can throw around her home the air of comfort and hospitality the great majority of manses are able to make? Does she deserve no sympathy and admiration for the cheerful and happy bearing, under worrying cares and anxieties, she is able to maintain! Many un-accredited heroines can be found living quiet, peaceable and beneficent lives in the manses throughout Canada, and there is no reason why their burdens should be made heavier by the pangs which unreasonable fault-finding has in its power too often to inflict. The excellent services rendered by minister's wives throughout the Dominion are not tabulated in statistical returns, but they are very real all the same, and will doubtless be recognized by Him who does not overlook the cup of cold water given to the least of His little ones.

RELIGION IN FRANCE.

A PART from the general interest pertaining to the religious condition of any one of the leading nations of our time the actual state of France in this relation has a special interest for Canadians. A large and important province of the confederation is more or less influenced by that to which it fondly turns as its motherland. True the currents of contemporary French thought flow but sluggishly, if they flow at all, across the surface of what is sometimes called New France, yet there are certain matters of vital importance both to the individual and to the community, in which French opinion is almost supreme among our French-Canadian fellow citizens. The French-Canadian, like his Gallic brother, is largely swayed in his actions by impulse. In religious matters he can be influenced in almost any direction by his spiritual guides and with the exception of Spain there is possibly no people on the face of the earth so completely in the grasp of clerical rule as are the Roman Catholics in the Province of Quebec. In one direction it can be said that as yet the French Canadian people show little sympathy with their fellow countrymen beyond the sea. The infidelity so rampant in modern France has so far as appears only an infinitesimal representation in Quebec province. It is occasionally whispered that this and that public man has a fondness for free thought, but it must be confessed they are very chary in giving it expression. Again it is to be remembered that Romish intolerance is prone to designate by an offensive name all who question her claims to infallibility and repudiate her lordship over conscience.

Harper's Magazine for September contains a paper by one well qualified to give a clear and reliable view of the present condition of religion in France. Edmund de Pressensé, the writer, is both a theologian and a publicist. He has long been known as one of the ablest Parisian preachers; he is now a member of the French Senate, and one who takes an active part in the discussion of all questions pertaining to the welfare of his country. He is a Republican and in the best sense of the word, a Christian patriot. As such he views with alarm the present delirium that idolises Boulanger and which may yet elevate him to a position which it is not unreasonably thought would be disastrous to France. Dr. Pressensé is a calm, comprehensive and tolerant thinker. He is a Frenchman, but not an impulsive Frenchman. His estimate of the religious condition of his countrymen is all the more valuable on this account. He has steadiness and clearness of eye to see things as they are, and courage to express his opinions without partiality or distortion. When he speaks, therefore, on a subject in which he is profoundly interested, his statements can be accepted as the utterances of a competent and reliable witness.

The measure of religious independence known as Gallicanism, preserved so long by the Roman Catholic Church in France is now overborne by the triumph of Ultramontanism which is as dominant there as it is in the Province of Quebec. This has been brought about by the later policy, under Jesuit instigation, of Pius IX., which found expression with the syllabus that will long be associated with his name as the first recent indication of the irreconcilable antagonism between the Papacy and modern civilization. The adoption of the dogma of Papal infallibility completed the triumph, since the protests of Pere Garatuy, Bishop Dupanloup and Archbishop Daboy were silenced in the absolute submission that the infallible occupant of the Chair of St. Peter imperatively demands. The old Catholic movement represented in France by Pere Hyacinthe has had no appreciable influence in stemming the tide of Papal absolutism that has swept away almost every vestige of Gallican independence. Pere Hyacinthe is listened to and admired because of his incomparable oratory, but his leadership in religious thought receives no wide recognition. The Notre Dame lectures during Advent and Lent, rendered so famous by Lacordaire and Hyacinthe are now delivered by Pere Monsabré, a Dominican, described by Dr. de Pressensé as "gifted with a thundering voice, his eloquence is without distinction, his thought without richness, and above all, without breadth; but he continues to hold attention by his fiery apologetics of the most extreme Roman orthodoxy, and also by a certain preoccupation about subjects of ephemeral interest, about *actualité*, as we say, which excites curiosity." Some survivors of liberal Catholicism are still to be found. One is Pere Charles Perraud, "who is charged with the Lenten lectures of St. Rochs, at Paris. Pere Perraud speaks a truly modern language, and seeks to touch the generous chords of the souls of his hearers. He had very great success.

In France, as elsewhere, the Roman Catholic Church has striven to obtain control of Education. In this department her claims are met with irreconcilable opposition, but Dr. de Pressensé thinks this opposition has been too indiscriminate and unreasoning. There is much popular sympathy with the religious orders in their efforts to secure the instruction of youth. When under the influence of M.M. Gambetta and Paul Bert the unrecognized religious orders, the Jesuits amongst them, were expelled many of them opened schools as near to the French frontiers as they dared and numerous pupils followed them and were entrusted to their charge. The expelled Jesuits are unobtrusively slipping back again and resuming their congenial occupation. In charitable and benevolent work the Roman Catholic Church in France is deepening her interest and extending her operations. A movement of much importance, recently inaugurated, whose object is to promote the welfare of the working class, will not be without influence in attaching many of them to Roman Catholicism.

Infidel and atheistic opinion is an appreciable force in France to-day, but according to Dr. Pressensé it is by no means the potent factor its adherents imagine. He considers that from its obtrusiveness the noise it makes is altogether disproportionate to the influence it wields.

French Protestantism, which from the time of the revocation of the Edict of Nantes till the Revolution was repressed by serious disabilities, has had the disadvantage of being divided in opinion, and that division still continues. Orthodoxy and rationalism will still have their supporters. Himself largely influenced by Alexander Vinet, of Geneva, Dr. Pressensé thinks that his influence has had a most salutary effect on French Protestantism and now that Church is exercising an elevating influence on the religious thought and life of the time. He regards as most hopeful signs the practical beneficence in which it is engaging in efforts to extend the Gospel at home and abroad, in philanthropic endeavours on a large scale, and in the increasing interest it is taking in the working classes. The conclusion reached is that

All this activity is certainly not lost for the general mass of our population. Everywhere where the gospel of liberty is announced, whether in popular meetings in which the devout English Christian, the Rev. R. W. M'All, has taken the initiative with marked success, or before cultivated audiences in some lecture room, the reception is almost always favourable. With greater resources, more zeal, a wider development, and a more ardent spirit of conquest, the evangelical apostleship would have immense efficacy in our troubled country at the obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to this apostleship than the emancipation [the severance of State connection] of the Church.

Books and Magazines.

CASSELL'S FAMILY MAGAZINE (New York and London: Cassell & Co.)—This old established and highly prized family magazine makes its appearance this month in a new and handsome cover. Its contents are varied, useful and instructive, and finely illustrated.

WOMAN'S WORK FOR WOMAN AND OUR MISSION FIELD. (New York: 53 Fifth Avenue.)—This is an excellent monthly publication specially devoted to the advocacy of the mission cause, and giving regularly much useful and specific information relating to woman's work in extending the knowledge of the Gospel in foreign lands.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The September number comes with all its excellence in Sermonic matter, Theological articles, Critical Essays, Discussions of Questions of the Day, Helps in Pastoral Work, Sunday School work, Christian Edification, Evangelical Work in Roman Catholic Countries, and also suggestive editorial brevities, with a great variety of other helpful matters. The illustrations are a portrait of Dr. R. Terry of the South Reformed Church, New York City, and a fine view of the church building. The first place in the Sermonic department is given to an excellent sermon by Dr. Terry. Other full sermons are by Chancellor Moore of Denver University, Rev. Dr. Burns of Halifax, and Dr. Tryon Edwards of Detroit. The number is eminently both doctrinal and practical.

THE LORD'S SUPPER. Compiled and edited by John L. Brandt. (Cincinnati: Standard Publishing Co.)—The purpose designed in this excellent compilation will be apparent from the following extract:

To furnish a volume giving the views of the Lord's Supper as held by the leading religious bodies of the world; to furnish a variety of fresh and suggestive thoughts on nearly every phase of the subject as viewed by the various theologians; to aid those who frequently serve the emblems in making the service sweet, impressive and scriptural; to aid in perpetuating an ordinance which, in its history and in its significance,

establishes the central truths of Christianity and overthrows the combined arguments of infidelity; to add testimony to the witness of that greatest of all events, the death of Christ; to carry joy to the hearts of those who love to commune with the Lord; to prepare a homiletic book which I hope will supply a need in Biblical literature, and thus to serve God, are my purposes in preparing and presenting this volume to the public.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The September *Homiletic Review* gives no indication that its editors are off on vacation. Professor Hunt, of Princeton, leads off with a grand paper on "Cadmon's Scriptural Paraphrase." Dr. Ludlow gives a very eloquent sketch of General Mitchell. Dr. Kinnard discusses ably "Sympathy as an Element in Psychic Force." Dr. Pierson gives some admirably "Practical Hints on Pulpit Oratory." Professor Payne contributes a fine sketch of the "House of Mercy at Jerusalem," while Dr. Wayland Hoyt, in an exceedingly graphic and racy paper, using Charles Kingsley as an example, describes the true sort of a minister needed in these times. The balance of the powerful article is promised in the October number. The nine sermons are mostly by eminent divines. The Exegetical Section, the European Department and the Miscellaneous are each full of timely and practical papers on a great variety of subjects of special interest to ministers. The Editorial Department discusses the "Meaning of Texts," and some of the great questions of the day.

MISSIONARY SUCCESS IN THE ISLAND OF FORMOSA. By Rev. William Campbell, F.R.G.S., English Presbyterian Mission, Taiwanfoo. In two volumes. (London: Trubner & Co.)—Many and important have been the additions to the Literature of Foreign Missions in recent years. The two neat and handsomely printed volumes before us will be deservedly prized by all who take an intelligent interest in the progress of the Gospel in heathen lands. It is generally supposed that Foreign Missions are only of recent origin; they are, however, as old as the days of the apostles. Mr. Campbell, who a few weeks ago passed through Toronto on his way to resume his much-loved work in Formosa, as a missionary of the English Presbyterian Church, has rendered excellent service by rescuing from oblivion a most important chapter in the history of missions. The first efforts to evangelize Formosa were made by the Churches of Holland over two centuries since. From 1624 to 1662 there was a Dutch settlement in Formosa, and most excellent Christian work was accomplished, traces of which are still distinctly visible. The first part of Mr. Campbell's work is a reprint of a book published in 1650, which furnishes much that is of interest to the readers of this age. As in those days title-pages were more voluminous than modern taste approves, it is worth while reproducing here in substance and spelling, the one appearing in the first volume, since it will give the reader an idea of its contents: "Of the Conversion of Five Thousand Nine Hundred East Indians in the Isle Formosa, neere China, to the profession of the True God, in Jesus Christ, by means of M. Ro: Junius, a Minister lately in Delph, Holland. Related by his good Friend M. C. Sibellius, Paster in Daventrie there, in a Latine Letter. Translated to further the Faith and Joy of many here, by H. Jessei, a servant of Jesus Christ. Imprimatur, etc." The narratives of early mission work in Formosa are extremely interesting. These are followed by no less interesting and clearly-written narratives of mission work now prosecuted in Formosa. Much that Canadian readers would feel interested in might be quoted, but the following, descriptive of Dr. Mackay's work, must for the present suffice:

With all this, however, it is necessary to get introduced to God's main instrument in accomplishing the results above referred to. Mr. McKay is a little man, firm and active, of few words, unflinching courage, and one whose common-sense is equalled only by his earnest devotion to the Master. He began by labouring hard to know the language well himself, and came soon to think that, so far as he dared give it direction, his work had better for a time be confined to the largely predominating Chinese portion of the people. During the first year of his stay in Tamsui, he began an educational and evangelistic training movement among the young men of the Church, which has been greatly blessed in the carrying on of the work. For the most part, the Tamsui chapels are well grouped together, our brother going on the plan of very gradual extension, with occasional long evangelistic tours into regions which are still unoccupied. On such journeys, his real work has been greatly helped by sometimes practising as a dentist in the towns and villages through which he passed. From the chewing of betel-nut and other similar habits, the Chinese suffer much from decaying teeth, so that Mr. Mackay is enabled on a short passing visit to do the maximum of good to the bodies of the people, with a minimum amount of entanglement in mere extraneous matters. I noticed, too, that great attention has been paid to the praise part of worship in the Tamsui Church. The singing among the brethren is distinct, hearty and frequent, while our brother himself generally begins any open-air service by singing one of our appropriate Chinese hymns.

Choice Literature.

A LITERARY VENTURE.

BY ALBERT FLEMING.

Continued

One day at breakfast Mrs. Lovell said—

"Here is an appreciative review of the book in the leading society paper: that makes the seventeenth flattering notice I have had."

Of course "the book" was her book, there being only one book in the world to her then. Her husband did not answer, for he was absorbed in a letter; she knew by the way he stirred his tea as he read it that he was not pleased.

"My dear," he said, "I am afraid you and your book have got me into a scrape, here is the bishop writing, he seems exceedingly angry."

She took the letter and read it.

The bishop evidently was exceedingly wroth. The letter was to the effect that Mrs. Lovell's book had been forwarded to him, and his attention drawn to the character of the dean; it was beyond all question that the character was intended for himself; he then spoke of the bad taste and want of courtesy shown. Towards the end of the letter the bishop gave himself rein, and wrote of it all as a gross breach of ecclesiastical etiquette; he then pointed out the necessity of an apology and the withdrawal of the book, and even remotely hinted at proceedings being taken.

As she read the letter Mrs. Lovell's heart sank within her; her husband had the baseness to say he had warned her that she had taken a great liberty with the bishop.

"It is true," she said, harking back to the old excuse, "that I have used a few of his peculiarities, but I have changed the names and wrapped it all up."

"Nonsense! wrapped it up! why, there isn't a parson in all England but would know him in a moment. And now, what do you propose to do, Nellie?"

Nellie had nothing to propose except that her husband should write a letter to the bishop, half a disclaimer and half an apology; as to withdrawing her book, that she would not—no, not for the whole bench of bishops.

The rector found it very embarrassing, but he wrote and tried to smooth the bishop down. The next day at breakfast Mrs. Lovell received a copy of *Social Notes*. There was a marked copy to the effect that the new novel, "A Midsummer Madness," was likely to create some little sensation.

Some of the characters had been drawn from life with a too marked fidelity, and it was said that the originals of the dean and Lady Holloway and those diverting old maids, the Misses Sloper, had determined to take steps against the brilliant authoress. Of course it was delightful to appear in *Social Notes*, and still more delightful to be called a brilliant authoress, but Mrs. Lovell's heart again sank within her at those terrible words "taking steps." She had the very vaguest ideas as to what "steps" might mean; for aught she knew they might refer to a Chancery suit, Premunire, or proceedings at the Old Bailey; it might mean all or any of these frightful measures. All this took place at breakfast; she did not dare to tell her husband, but at lunch he had seen *Social Notes* and read it for himself. It took a great deal to rouse the rector, but undoubtedly he was roused now—he said dreadful things to his wife. Lunch was a most uncomfortable meal. Mrs. Lovell sank as low as woman could sink; she ended by settling in her heart that she would probably be torn from her home and flung into prison. She anathematized the unlucky day on which she first determined to be famous, and she doomed the bishop, who had first fired her ambition, to nethermost Hades.

At four o'clock the front-door bell rang, and the maid brought in Mrs. Marchmont's card; the card was followed by that lady herself, almost before the maid had closed the door. She addressed Mrs. Lovell in a markedly hostile manner, beginning by saying, "Perhaps you would have known me better if I had sent in my name as Lady Holloway?" Mrs. Lovell, in describing that call afterwards, always said it turned her hair grey in a single hour. Mrs. Marchmont was not a lady-like person at her best, but when roused she had a fluent vocabulary at her command, and she poured it out on Mrs. Lovell. That poor lady felt the cup of her bitterness was full. To sit in your own drawing-room and be abused was more than human nature could bear; to be told by a loudly dressed, red-faced virago that you were no better than a mean, contemptible serpent, crawling into the bosoms of confiding families and betraying them, was exceedingly trying to all the Christian virtues; once or twice she moved as if towards the bell, but Mrs. Marchmont checked her at once by saying, "I don't leave this room until I've had my say."

Village gossip said afterwards that Mrs. Marchmont threatened to horsewhip her; but Mrs. Lovell denied that, and said she never went beyond shaking her fist in her face. To end it all, not content with frightening the poor lady almost into a fit, she wound up with, "And don't you fancy you're done with me, for I'll have the law on you, and you'll hear from my lawyer before the week is out," and with that she banged the door and departed.

That was Tuesday; on Wednesday two ladies drove up to the rectory; peeping through the drawing-room curtains Mrs. Lovell descried the two Misses Stoneham. She heard amuffled conversation with the maid, ending with an emphatic statement by the elder Miss Stoneham. "Thank you, we decline to see Mrs. Lovell; we wish to see her husband"—hearing which Mrs. Lovell sank on a sofa and felt her latter end had come, and the sooner it was over the better. For half an hour she remained on that sofa whilst the Misses Stoneham interviewed her husband; then they departed, and she heard his step crossing the hall. As he came towards the drawing-room, she says she felt like the trapped thing which hears the hunter coming down the path. Speech failed the rector at first: he wrung his hands and vaguely uttered a wish to emigrate or die; he then made pathetic reference to those two Christian ladies, held up to a scoffing public by a scurrilous scribbling woman. The Misses Stoneham were the virtuous women, and she the scurrilous libeller. He went on in this strain for half an hour, until excess of misery brought its own relief, and suddenly Mrs. Lovell jumped up from the sofa, and swore she didn't care for all the bishops on the bench, nor all the vulgar widows or crabby old maids in Christendom, she'd written a book and she'd stick to it, and that was her ultimatum. It is very difficult to say "ultimatum" when

you're on the verge of hysterics, but she said it, and then tore up to her room and had a good cry.

Next day came a letter from her publishers. These ghastly people rejoiced over the hideous publicity of the book—it was making quite a ferment in society, there was an excellent article on "Literary Cut-throats" in the *Saturday*, and they heard there were rumors of two actions about to be commenced against Mrs. Lovell; from a commercial standpoint they thought nothing could be more promising, and they were printing a second edition in all haste.

The next day a quiet, semi-clerical gentleman called at the vicarage and asked to see Mrs. Lovell; the maid said she fancied he was from a Missionary Society. Mrs. Lovell received him in the drawing-room, and found him pleasant and fair-spoken, until he handed her an official-looking document, and explained that it was a writ "ex Marchmont v. Lovell." A mist swam before the unhappy lady's eyes; she heard him as in a dream apologizing for having to serve her with the writ in person, and not through the ordinary channel of her solicitor, but he regretted to say his client had a good deal of personal feeling in the matter, and had insisted, much to his regret, on personal service.

When the rector returned from some parochial visits he found Mrs. Lovell and her official document lying side by side on the bed; when he grasped the situation anger against her was swallowed up in real pity for her and no less real alarm for himself. Before he knew where he was he was plunged into litigation. His ideas moved slowly, and it was a good twelve hours before he realized the real position of matters. The bishop had cut him dead in the streets of Crowborough; as he walked about his own parish he could not but perceive there was a marked feeling against him; the two Miss Stonehams had declined to attend his church any longer, and cancelled all their subscriptions; Mrs. Marchmont had stirred up the local press, and there were dreadful articles and letters; and now here, to wind up all, was an action commenced and damages to the tune of 1,000*l.* claimed. He instructed his family solicitor to enter an appearance, and then waited results.

Mrs. Lovell said for many weeks after this existence became a nightmare, she dreaded every post and every knock at the door. Then, to add to her troubles, two cousins wrote and declared that, not content with vilifying outsiders, they found she had not even respected the ties of natural affection, and had actually brought her own flesh and blood into her book. Cousin Selina suffered from indigestion, and had occasionally a red nose; but that was no reason why she and her slight constitutional infirmity should be made the subject of Mrs. Lovell's reckless pen. Cousin Barbara was nervous, looked under her bed at night, and lived in the perpetual fear of burglars; but she objected to have her little weakness advertised far and near. But Mrs. Lovell had as it were fought with wild beasts at Ephesus, in the shape of the bishop and Mrs. Marchmont, and she felt equal to cope with such small game as the cousins. She took pen in hand and demonstrated to Selina and Barbara that there were hundreds of ladies in England suffering from red noses and timorous views on burglars, and if they elected to put on the cap they might.

When the family solicitor came and questioned Mrs. Lovell if she would swear that Lady Holloway was not meant for Mrs. Marchmont, or if the character were not drawn from her, she refused point-blank.

"I can't and won't, for it was," she answered in despair. Picture the position: there was the bis up glowering in his palace; Mrs. Marchmont romping about the neighbourhood in her pony-carriage, her face redder and her hair yellower than ever; then if Mrs. Lovell ventured into the village she was sure to meet the Misses Stoneham, and they always crossed the street and treated her as if she had the plague. Things came to such a pitch that her sister at Hunstanton, in sheer pity, asked her to go there for a month for change and peace.

Before she left home she gave her husband *arte blanche* to do as he liked, "only let us once more get peace and quiet." Goaded and roused into activity, the rector rushed to London, and stopped the book just as the third edition was being issued; he had a great battle with the publishers, but the book was suppressed and withdrawn. He then went on to his lawyers and told them to compromise and end the actions. "I will manage the bishop," he said, "if you'll see to that awful Mrs. Marchmont." The lawyer protested, just as the publishers had protested; it was literally nipping in the bud an action that might have developed into a *cause celebre*.

Meanwhile Mrs. Lovell was sitting in sackcloth and ashes at Hunstanton, and her sister took this occasion to give her much religious advice as to her worldly ambition and greed. The poor thing was really brought very low, and wanted building up instead of abasing. But fate had yet one more blow in store for her. One day the rector wrote to her, and enclosed a formal written apology to all the aggrieved parties. It was drawn up by the lawyers, and she was to sign it, and it would be inserted in the London and local papers.

"Why should I be trodden into the dirt like this?" she cried to her sister at breakfast; "it's too shameful!"

"I admit the tone of the apology is humble, perhaps one might say abject, but it's right your feelings should suffer. I consider your treatment of those excellent Misses Stoneham in the highest degree cruel."

It was signed and witnessed, and returned.

Then it was printed in all the local papers and repeated thrice. Mrs. Lovell declared each insertion added five years to her age. It was weeks and weeks before Mrs. Lovell ventured to return home. It was some comfort that the Misses Stoneham had written to her very kindly, and had promised to let bygones be bygones. Mrs. Marchmont was relentless still, but Mrs. Lovell felt hardened towards her. Luckily, some six months later, the bishop died, and his successor was an old college chum of the rector's. One of his first acts was to offer him a living on quite the other side of the diocese, and Mrs. Lovell declared that never had she packed up her goods and chattels with such joy as she did on leaving her old home.

For some two years the novel was a sore subject in the family circle; then Mrs. Lovell began to exercise her inventive powers, and, plucking up heart, often told the story of her literary venture. Her husband said he could recognize the salient features at first, but after many repetitions even these became blurred in outline, and the blame was shifted to the poor bishop's shoulder, and all the glory and honor were somehow transferred to Mrs. Lovell. She always ended with, "I think, without vanity, my dears, I may say that if I had persevered in my literary career I should have achieved a position second only to George Eliot herself."

FROM A CAR WINDOW AT MIDNIGHT.

Cloudless the heavens; from myriad far-set stars
Soft radiance flickers through the midnight gloom:
The moon's low sickle hovers far behind
The fleeting train, while over at our side
In endless race the dim, swift shadow flies.
Far to the right, even now receding slow,
A darker wave against the dusky sky
Marks the cool covert of thick, leafy boughs,
Where the first touch of rosy-fingered Dawn
Will rouse a hundred downy, drowsy heads
To chirpings, warblings, and loud burst of song.
White-cradled 'mid the darkly rolling folds
Of fallow fields the weary village rests,
Each house with closed door and shutters fast,
Bearing upon its hushed and moonlit walls
Some trace of who the sleeper is within.
Hard by the track a lonely cottage stands
Unsheltered; from beneath the low-browed eave
Forth gleams a tiny beacon through the night:
Perchance a sufferer there may move and moan,
Rudely recalled to sense of throbbing pain,
Or one whose heart is sick with hope deferred,
Will wring her hands and wail to hear us pass,
Brooding o'er days long gone when we did bear
Away from home one who returns no more.
Now with a deepening thunder we have passed
The unseen bridge, and still, dark-gleaming pool,
And on the farther side we greet and leave
The dreamless peace of graves that almost seem
Forsaken, could we not discern beyond
The dim, sweet shadow of the watching Crown.

VALENTINE.

SAVONAROLA.

Such was his first vision, and the message which he soon preached for the first time among the Siamese hills, in San Gimignano, was its necessary sequel to a prophetic soul. "His war-cry and the standard of his whole life" was: "First, that the church will be scourged; secondly, that it will be speedily regenerated; thirdly, that all this will come to pass quickly." The impression made by such a dreamer of dreams of a new heaven and a new earth in which righteousness dwells unto perfection will, of course, vary indefinitely with the spiritual state of those to whom he comes with his message of unworldly wisdom. The living prophet's burning word sweeps away the doubts of the doubters and the denials of the sceptics, and his fiery purpose constrains the city or the nation to follow in his wake, as he steers by the eternal stars in God's heaven above him, leaving behind the shallows and the miseries to which creeping along the coast binds timid souls. His triumph may not last long; Savonarola's soon perished. Yet Florentine history soon vindicated the wisdom of the prophet-stateman, and the Reformation came in a far more thorough fashion than he had announced. But four hundred years later it is easier to criticise the prophet than to believe in him, if one is only the child of his own nineteenth century, and cannot go back in sympathy to the Duomo of Florence and realize the truth as well as the error in those which Savonarola actually set upon his prophecies and visions. Did he himself believe all these, or was he carried too far by the popular demand for signs and portents and fiery denunciations, so that he consciously went beyond the limits of his own superstitions and took advantage of the grosser appetite of the people? Prof. Villari is not a defender of the reality of Savonarola's visions as revelations of divine purpose for man, but he considers them the natural outcome of the fervid temperament of a great preacher of righteousness to a corrupt and licentious generation. In 1484, he was deeply stirred by the indifference of the Florentines to the simple but severe truth of the Gospel. "In this strangely excited state of mind, further increased by prolonged watching and abstinence, it is not surprising that Savonarola should have seen many visions. On one occasion, while conversing with a nun, he suddenly, as he thought, beheld the heavens open; all the future calamities of the church passed before his eyes, and he heard a voice charging him to announce them to the people. From that moment he was convinced of his divine mission, held it to be the main duty of his life, and thought of nothing but how best to fulfil it. . . The visions of the Old Testament and the Apocalypse stood arrayed in his fancy as living realities, representing the calamities of Italy and the church, and symbolical of their future.—*The Literary World*."

IDEALS OF CHILDHOOD AND OLD AGE.

Wordsworth saw "Intimations of Immortality in the Recollections of Early Childhood." To the child, he says, earth and the things of earth are surrounded and filled with a glory and a joy which are not their own; and this glory and joy are tokens and proofs that the child has a life above that of nature—a life from God, and therefore like the life of God, immortal. But to those who look for them there are "intimations of immortality" in the experiences of old age no less—nay, much more—than in "the recollections of early childhood." It would be a mistake to suppose that old age always is, and must be, unhappy if not cheered by the hope of another life. Death, even without that hope, is accepted as a welcome deliverance to many, perhaps to most, of those to whom nature has been as hard and cruel and hateful in the time of old age as in all other times; and among those to whom she is

gentle and kind, and whose habits and circumstances are favourable to tranquillity and contentment, there are many who easily submit to the inevitable, and, without apparent expectation of a future life, give up one by one the activities of life, with more of pleasant memory than painful regret. No one, indeed, can toll what thoughts and hopes of another life may be silently cherished by those who express nothing of them to others. But there are, we believe, many Comtists and modern English Buddhists to whom the cessation of all personal existence at death is not an unpleasant creed, and who are willing to sleep a long, endless sleep from which there is no awakening, without the sad sense which the Greek poet confesses even if they do not revel in the thought of annihilation, as one of Comte's enthusiastic disciples has assured us that she did. A tree will put out leaves for a time after it has been cut down; and so, perhaps, something of the old Christian belief in a resurrection may linger in the hearts and affect the thoughts of those whose life has been severed from that faith, but who still maintain that strange life-in-death, the worship of the Goddess Humanity, on the basis of a scientifically-ascertained annihilation of the individual. If in our earlier days the joys of earth taught us to forget the "Imperial palace whence we came," memories of that palace—tokens of its real, if far-off, existence—come back upon us as old age takes away those earthly joys one by one. As the bodily frame tends perceptibly to inevitable decay, the human spirit finds in itself a growing conviction that is not sharing in that decay, but over rising more and more above it. As the stone walls and iron bars of time and space close over more narrowly upon us, the spirit becomes more and more conscious that these make no prison for it, but that it is getting ready for a freer action that was ever possible in any earlier and more favourable condition of its former life. Even as regards the material universe, the starry heavens, and the mountains, and green fields, as the bodily eye grows dim to these we become more fully aware that this eye at its best could see but a very small part of them, and that we have in us a capacity for infinitely wider and deeper sight of all these things, if only the needful conditions were given us. The ideals of literature, of art, or of action, which we have been striving through our lives to realize, and the realizing of which we have now to give up as a thing of the past—these ideals, which once seemed to us so lofty and so satisfying, we now perceive to be in themselves, and not merely in their possible realization, most inadequate and imperfect. In this world we might be able to do nothing better, if we could begin the past work of our lives over again; but the vision of far nobler—of infinite, not finite—ideals rises before us, for the realization of which there must be fitting conditions possible. If these intimations of immortality from the experiences of old age find their fullest and most assured existence when combined with the Christian faith, this is not because they are not the proper experiences of the human heart, and convictions of the human reason; but because the Christian is the highest and truest form of human life and thought. To the philosopher who declares that all these things, being incapable of verification, must be held to have no objective reality, but to be the projected forms of our imaginations, we grant that no such verification is, from the very nature of the case, possible. If faith is not the highest and truest act of the reason, if there is no substance in hopes until they are realized, and no evidence except that of sight, then we grant the philosopher's conclusions. But we refuse to admit his premises, and content ourselves with saying, "That which is, is." We turn to Cicero again, and from Cicero to Tennyson, and repeat with the latter, that

through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns.
—London Quarterly Review.

REVELS OF SUPERSTITION.

There has been an extraordinary outbreak of superstition and fanaticism in the Georgia Midlands. A white fanatic suddenly proclaimed himself to be the Messiah reappearing on earth to establish his kingdom, and a profound impression was left upon the minds of a group of ignorant negro followers, who listened with awe to his incoherent preaching. When he was lodged in jail at Milledgeville, a black Messiah, as mad as the traditional March hare, took up his parable and affirmed his own divinity in blasphemous outbursts, to which a motley throng of awe-struck negroes responded with many a frenzied "Glory to God!" The second Messiah had been justice of the peace, and possessed considerable authority over men of his own colour, although he was known to be a lunatic. He was arrested while encouraging his disciples to offer human sacrifices on a deserted plantation, and was carried off to the Hinesville jail. The negroes in their cabins surrounding the grass-grown ruins of the stately Walthour mansion burned during the civil war were by this time in a state of hysterical excitement. They gathered about the live-oak trees singing hymns, drinking whiskey, and awaiting with superstitious dread the advent of the next claimant for divine honours. When Shedrick Walthour, once a slave on the plantation, declared himself to be King Solomon, armed with a divine commission to release all the prisoners confined in Hinesville on charges of lunacy, his subjects knelt before him in ecstatic reverence. His fame rapidly was noised abroad, and hundreds of negroes from the surrounding country congregated at Walthour to pay homage to their new sovereign. By daylight his majesty was on exhibition in great, often, it is to be feared, royally drunk. At night

wood fires were lighted in the open air, and about the crackling blaze Solomon's loyal subjects sang, prayed, danced, and slept. The king's short reign closed with a mad rush for the Hinesville jail, where the lunatics were to be liberated. He had promised to attest his divinely-appointed commission by many miraculous signs and wonderful works, and had called for fifteen volunteers to attend him in his triumphal progress. With pomp and revelry the king and his retinue swept out of camp and took up the march for Hinesville. Sixteen swarthy warriors started with him; but in the course of the journey of ten miles ten fell out. The king, with his faithful guard of six, appeared before the prison and sought to perform a miracle, but no mighty work could he do. The marshal arrested the seven negroes and clapped them all into jail, lodging Solomon in all his glory in the cell adjoining that in which the black Messiah was swearing like a Hessian trooper of revolutionary days. The direful news was carried back to his court by the stragglers who had prudently halted by the wayside; and a candidate for the vacant throne instantly appeared. This time it was the Queen of Sheba, with two dusky attendants wielding palmetto fans and adjusting the folds of her raiment, which consisted of a soiled cotton sheet and a new pair of men's socks. She assumed no responsibility for miracles, was less aggressive in her idea of sovereignty, and passed the time in prolonged trances, during which she visited heaven and communed with spiritual powers. Scriptural characters multiplied after her reign began, two Nebuchadnezzars being found eating grass in the fields, a King David arising for judgment, and Satan himself coiling himself up in the branches of a live-oak. Indeed, so contagious was this spirit of Biblical impersonation that all the leading rôles in the drama of Israel were in a fair way to be enacted when a sheriff's posse appeared upon the scene to break up the encampment.—New York Tribune.

DESTRUCTION OF FORESTS.

Nearly two thousand years ago Pliny and Columella denounced the folly of destroying the highland forests that shelter the sources of fertilizing brooks and the nests of insect-destroying birds. "Sacred groves" were not limited to the land of the Phœnicians. The Celtic and German Druids protected the forests of their native lands; and even the barbarous Huns seem dimly to have recognized the climatic influence of arboreal vegetation, since we read of their chiefs enacting laws for the protection of the mountain-woods in the lower valley of the Danube. The mediæval region of Antinaturalism, however, inaugurated that reckless destruction of forest-trees which by its consequences has turned many of the most fruitful regions of ancient Europe into almost irreclaimable deserts. When the highlands of the Mediterranean peninsulas had been deprived of their woods, the general falling of springs turned rivers into shallow brooks and brook valleys into arid ravines, which at last ceased to supply the irrigation canals by which the starving farmers hoped to relieve their distress. Vast tracts of once fertile lands had to be entirely abandoned. And while the summer droughts became more severe, winter floods became more frequent and destructive. The steep mountain-slopes, denuded of their vegetable mould, sent down torrents of snow water, turning rivers into rushing seas and inundating their valleys in spite of protecting dikes. Hillsides which once furnished pastures for thousands of herds were torn up by ever-deepening ravines and reduced to a state of desolation as complete as that of a volcanic cinder-field. Harbours once offering safe anchorage for the fleets of an empire became inaccessible from the accumulating deposits of the diluvium which had been swept down from the torrent rent mountain slopes, while a detritus of coarse sand and gravel covered the fields of the intermediate valleys. On the shores of the Adriatic alone 250,000,000 cubic yards of highland soil are thus yearly deposited in the form of pestilential mud-banks. A million square miles of uplands in Southern Europe and Western Asia have become almost as arid as the mountains of the moon. The Rhone, the Loire, the Ebro, the Guadalquivir, the Euphrates, and the Orontes have completely depopulated many districts exposed to the devastations of their yearly floods. In America the same cause has begun to produce the same effect. Not in Mexico alone, but within the boundaries of our own Republic, the progress of reckless forest-destruction has made inundations an annual calamity, and has so impoverished the soil of the denuded area that extensive tracts in the terrace-lands of the southern Alleghanies now resemble the *despoblados* of worn-out Spain. The loss resulting from the consequences of that improvidence far exceeds the benefit of labour saving machinery—so much so, indeed, that the waste of vegetable mould, in our Eastern cotton States alone, more than outweighs the profit derived from the improvement of all agricultural implements used on this continent.—Dr. Felix L. Oswald, in Popular Science Monthly.

THE Rev. Donald MacCallum, of Trec, was inducted to the parish of Lochs, Lewis, lately. This noted friend of the crofters is an alumnus of Glasgow, where he carried off several first prizes. From his eminence in the Hebrew class he was known among the Highland students as "Rabbi MacCallum." A LADY at Denny, seconded by a score of friends in that town, has started a series of Saturday evening drawing room entertainments for the 500 to 700 navvies employed there at present in the construction of the Falkirk and local water works. The experiment has been crowned with remarkable success, and will be continued through the coming winter.

British and Foreign.

It is said there is not a stroke of Dante's handwriting in the world.

THE first Mohammedan mosque in England has been built at Woking, in Surrey.

QUITE recently fourteen different languages were spoken by the inmates of Dr. Barnardo's orphan homes.

DR. STEWART, of Nether-Lochaber, is moving for an Act of Presbytery to prevent the extinction of the lark.

MR. FERGUSON, of Linlithgow, has for the fifth time been presented with a cheque for \$500 by his parishioners.

PROVOST HODGE, of Falkirk, a member and formerly an elder in the Free Church, has died in his seventieth year.

SOME thirty Jesuit priests and nuns have sailed in two Portuguese steamers for the regions of the Upper Congo.

ONE of the very worst boys ever admitted to Dr. Barnardo's homes was not long ago ordained a clergyman.

TEMPERANCE advocates will have to set themselves seriously to battle with the increasing use of drugs as intoxicants.

A MISSIONARY on the Congo writes that famine is raging through the land, and that two-thirds of the population are dying for want of food.

THE Seven Stars public house in Withy Grove, Manchester, has been a hostelry for more than 500 years, and is probably the oldest "public" in Great Britain.

A TICKET-OF-LEAVE man, George Robert Lee, has been discovered carrying on a bogus mission to cabmen and officiating as an Anglican clergyman in Guernsey.

MR. WILLIAM STURROCK, the first man in Forfar to join the Good Templar Order, has died in his ninety ninth year; strict teetotalism characterized his whole life.

ON a recent evening the service in Marylebone Presbyterian Church was conducted by an Anglican clergyman who desires to join the Presbyterians.

THE Rev. C. A. Salmond, of Rothesay, to the great satisfaction of his flock, has intimated his intention of declining the call from South Morningside.

MR. MACDONALD, of Kilmuir, has been acting as deputy to the Highland fisherman at Wick and he reports that all the time he was there he hardly saw a single case of drunkenness.

DR. W. M. TAYLOR, of New York, while sojourning at Deanston House as the guest of Mr. John Muir, preached to a large congregation in the church at Doune.

COLONEL ADAMS, of the Salvation Army, has been holding farewell services in Scotland previous to his departure for Canada where he is to be at the head of 400 corps and 1,200 officers.

A HUMOROUS Glasgow publication, *Quiz*, accounts for the floods in Australia and the fine season they have been having in Scotland by the absence at the antipodes of Principal Rainy.

THE Rev. J. G. Cunningham, of St. Luke's, Edinburgh, opened a bazaar at Stranraer in aid of the Agra Medical Missionary Training Institute. The wares consisted exclusively of Indian work.

AYR PRESBYTERY met recently to consider the Kirkoswald case. The protest in behalf of Mr. Benson has been signed by 400 members and adherents, while the call to Mr. Muir has received only 300 signatures.

MR. W. H. WHITEHEAD, of Manchester, is about to start for a twelve-months' evangelistic tour in the United States and the colonies. His mission opens in Brooklyn under Dr. Cayler's auspices.

LORD SALISBURY, writing to the Duke of Westminster, expresses a hope that the impending international conference on African affairs will take steps to stop the demoralization of the natives by the liquor traffic.

QUEEN ESTHER is to be the next of Mr. Rider Haggard's victims. He is going off presently to Assyria for the "local colour." A press syndicate have given him a commission for the work.

DR. PENTECOST'S closing service at the foot of the slopes of Arthur's Seat, on the afternoon of a recent Sunday, were attended by at least 12,000 people. From John v. 23 he preached a remarkably powerful discourse on the way of life.

THE Syrian mission in 1827 had only secured twenty converts; to-day its church roll exceeds 1,500. The mission in Egypt reports an addition last year to the membership of 365—one for each day of the year.

MR. JOHN TOD, an elder in Buccleuch Street Church, Edinburgh, who took a most active part in all Sabbath school and mission work, has died in his seventy-sixth year. His widow is a daughter of the late Rev. John Law, of Innerleithen.

PRINCIPAL RAINY had a large congregation in St. Andrew's Church, Hobart, when his sermon from Luke xii. 35-40, was an exhortation to apply the principles of Christianity to the ordinary affairs of everyday life. He received a public welcome on the following day.

FATHER PERRY, of Stonyhurst Jesuit College, England, who is being sent to Cayenne by the Royal Astronomical Society to watch the great solar eclipse which takes place just before Christmas, has been elected president of the Liverpool Astronomical Society.

SIR HENRY PARKES, Premier of New South Wales, has boldly declared himself in favour of woman having the suffrage, and promises to give effect to this opinion in his new Electoral Bill. He believes it will have a decidedly elevating tendency.

LORD BUTE is about to build a monastery near Whithorn in connection with which there will be a model farm and an orphanage. Three fathers and a lay-brother from the Sussex monastery have arrived from Wigtown, where they will conduct their mission work until the monastery is built.

THE late Mr. Alex. Lockie, cabinet-maker, Peterhead, has bequeathed the residue of his estate, after the death of his wife and the payment of legacies to relatives, for the providing of thirty sittings for poor people in the chapel of ease about to be erected in Peterhead and towards the maintenance of its minister.

Ministers and Churches.

PRINCIPAL and Mrs. Grant, of Kingston, have gone to the Pacific Coast.

THE Rev. W. T. McMullen, D.D., has returned from his holiday trip to Quebec.

THE Rev. John Hogg, Winnipeg, is at present in Toronto in the interests of North Winnipeg congregation.

MR. J. C. LINKLATER, of the Gananoque High School, has been appointed elder in the Presbyterian Church, Gananoque.

THE Rev. J. W. Mitchell, late pastor of the First Presbyterian Church, Port Hope, for the present will make his home in Toronto.

THE Rev. A. Heamer, the worthy pastor of the Presbyterian Church, Petrolia, has returned home from his vacation and resumed his accustomed duties.

THE Rev. Dr. Watson, pastor of St. Andrew's, Beaverton, occupied his own pulpit Sabbath week after six weeks' holidays visiting friends in the vicinity of Regina.

THROUGH the efforts of the Rev. W. M. Roger, of King Street Presbyterian Church, the citizens of London will enjoy a visit from Evangelist D. L. Moody this fall.

THE Rev. Mr. Leishman, of New Lowell, will preach the anniversary sermons in the Thornton Presbyterian Church on Sabbath, the 15th inst.

THE Ladies' Aid, East Toronto, held a very successful festival and sale of work on the evening of the 29th August. Proceeds amounted to about \$100.

THE Rev. Walter Laidlaw, of Troy, N.Y., nephew of Rev. Dr. Laidlaw, of St. Paul's, Hamilton, conducted divine worship in that church at both services Sabbath week.

THE Rev. Dr. R. J. Laidlaw of St. Paul's Presbyterian Church, Hamilton, was announced to preach at both services in the First Presbyterian Church, Fifth Avenue, New York, on Sabbath last.

THE Messrs. Hart & Co., of Toronto, will shortly issue in two handsome volumes "The Great Hymns of the Church—their Origin and Authorship," by the Rev. D. Morrison, M.A., Owen Sound.

THE Rev. Mr. McIntyre, the new minister of the Delaware Presbyterian Church, was inducted into the pastorate of that congregation last week. A reception by the congregation was held in the evening.

THE Rev. A. McMillan, brother to the Presbyterian minister stationed at Yorkton, Manitoba, held service with holy communion at Orkney on a recent Sunday. There was a large congregation, the church being packed.

THE Rev. Dr. Fraser preached to the Ancient Order of Foresters in Knox Church, Hamilton, on Sabbath evening week. There was a large turnout of members, and the reverend gentleman treated them to a masterly and finished discourse.

THE Rat Portage *News* says: Mr. Small, whose term of service with the Knox Church congregation has nearly expired, has given up his former intention of preparing for the ministry in the east, and will put in his course of study at the Manitoba University, Winnipeg.

THE Presbytery of Ottawa have granted the Rev. Mr. Rondeau, pastor of the French Presbyterian Church, leave of absence. Mr. Rondeau intends taking a trip to the west and it is understood will join the ranks of the Benedictines before his return.

THE Rev. E. B. Chestnut was inducted into the pastoral charge of Haynes' Avenue and St. David's Presbyterian Churches, St. Catharines, by the Presbytery of Hamilton on Thursday week. The sermon was preached by Rev. J. McClung.

THE Rev. Mr. Herridge's lecture in the Presbyterian Church, Regina, on "Milton," was well attended, exceedingly interesting and instructive, and most eloquently delivered. Mayor Smith moved a vote of thanks which ex Mayor Mowat seconded.

MISS FRASER, daughter of Rev. Dr. Fraser, Knox Church, Hamilton, and Miss Maggie Wylie, daughter of Mr. A. Wylie, Customs Department, left that city last week to engage in missionary work in New Mexico, under the American Presbyterian Mission Board.

THE Rev. Mr. McKinnon, pastor of St. Andrew's Church, Eldon, returned home after spending a few weeks under the paternal roof in Prince Edward Island. His many friends are pleased to have him in their midst again, and also to learn that he has recuperated during his vacation.

At a recent morning service of the St. Andrew's Presbyterian Church, Vancouver, the Rev. Dr. Duval, of Knox Church, Winnipeg, took the place of the pastor, Rev. E. D. McLaren, and preached an eloquent sermon to an attentive congregation. In the evening Rev. Mr. Duncan, of Colborne, Ont., preached.

THE Rev. Mr. Sutherland, of Ripley, preached in the Presbyterian Church, Kincardine, on Sunday. The Rev. Mr. McLennan, of Kinross, will preach next Sunday. It is expected the pastor of the congregation will have returned from his trip to Europe in time to take charge of the services on the following Sunday.

THE Rev. N. Campbell, B.A., Filmsley, has been elected Moderator of the Presbytery of Lanark and Renfrew for the ensuing six months. Rev. Geo. Bremner, White Lake, has resigned his charge, and asked leave to retire from the active duties of the ministry on account of the increasing infirmities of advanced years.

A CHILDREN'S service was held at the Parkdale Presbyterian Church on Sabbath morning, Rev. R. P. McKay officiating. The church was beautifully decorated with floral designs, and the pulpit was transformed into an arbour of evergreens. The children's voices were particularly sweet, and the church was filled with bright young faces.

THE Rev. J. Wilkie, missionary from India, occupied the pulpit of St. Andrew's Church, Almonte, Sabbath evening week, and preached a very interesting missionary sermon, with special reference to his work in India. Mr. and Mrs. Wilkie in the course of a month or so will leave for India to resume their work in that important and interesting colony.

BANK Street Church Sunday school, Ottawa, is rapidly going up. The masonry will be finished and the roof put on by December, but the school is not expected to be ready for occupation until April next. Most of the \$10,000 required for the new building has been subscribed, and the rest, it is expected, will be forthcoming by December.

At the recent communion service in the French Presbyterian Church, Ottawa, seven new members joined the church for the first time by certificate and by profession of faith. The Rev. Mr. Rondeau preached a most eloquent sermon on "All things work together for good to those who love God." He was listened to throughout with rapt attention by the audience.

In the Reformed Presbyterian Church, Carlton Street, the pastor, Rev. S. Acheson, M.A., preached to a large congregation on the present position of the Jesuit question in Canada. His remarks were founded on the story of Gideon's band. Citizens were urged to bury all systems of party government and vote only for those who would be true to the principles of civil and religious liberty.

THE Brampton *Times* says: The Rev. Mr. Gandier, the gentleman to whom the Presbyterian congregation of this town gave a call shortly after Mr. McLaren's removal to Vancouver City, B.C., has returned to this country from his foreign trip, and is at present at the home of his father in Fort Coulonge, Quebec. He preached in St. Mark's Church, Toronto, on Sunday last. His induction and ordination to the church here will take place about the last week in September.

THE St. David's Presbyterian congregation, St. Catharines, held a very pleasant gathering in the church lately. The occasion was the reception of the newly-appointed minister, Rev. Mr. Chestnut. The evening's entertainment consisted of choice singing and music, interspersed with short addresses. An exceedingly pleasant evening was spent with great pleasure by pastor and people.

THREE was an interesting and attractive children's service largely attended in Charles Street Presbyterian Church on Sabbath morning last. The pastor, the Rev. J. Neil, preached and delivered an address, and the interest of the occasion was enhanced by the presence of the Rev. John Hogg of Winnipeg, former pastor of Charles Street congregation, who delivered an address to the children.

THE Hamilton *Times* says: The Rev. Mungo Fraser, D.D. pastor of Knox Church, Hamilton, conducted divine service in MacNab Street Presbyterian Church last evening. The text was part of the 29th verse of John 1: "Behold the Lamb of God who taketh away the sin of the world." Previous to the sermon Rev. Dr. Fletcher addressed and gave the right hand of fellowship to a large number of new members.

THE Rev. Mr. Grant preached his initial sermon last Sunday forenoon as the regularly ordained and inducted pastor of St. Andrew's congregation, Almonte. The congregation was very large, many of the people hearing him for the first time. We trust, says the *Gazette*, Mr. Grant may long be spared to the work of his choice, and that his ministry over St. Andrew's congregation will be both a happy and successful one.

OWING to the continued illness of Mrs. A. H. Drumm, the Rev. Wm. Drumm has asked his congregation here for a leave of absence. It is, says the *Georgetown Herald*, the intention of the rev. gentleman and Mrs. Drumm to spend some time in Colorado in the hope that the change may be beneficial. This necessity is exceedingly regretted by the numerous friends here of the rev. gentleman and his estimable wife and it is earnestly hoped that the change may result in the restoration of her health.

THE Rev. Geo. Bremner, Presbyterian minister at White Lake, has resigned his charge owing to his continued ill-health and increasing years. The Presbytery has accepted the resignation, which is to take effect on October 13th. Application will be made at the next meeting of the General Assembly for leave to place the name of Mr. Bremner on the list of those entitled to a grant from the Aged and Infirm Ministers' Fund.

THE new Ladies' College on Bloor Street, under the charge of Dr. Macintyre, opened on Sept. 5th, with the most encouraging results. It is only two months since Dr. Macintyre entered upon the task of opening and equipping his institution and now he has not a single vacancy in residence. The Rev. John Stenhouse, M.A. B.Sc., arrived from Edinburgh by the *Furness*, and entered upon his duties this week. This new enterprise is under able and energetic management.

THE Victoria *Warder* says: The Rev. Mr. Tully, former pastor of the Bobcaygeon and Dunsford Presbyterian Churches, preached an eloquent sermon to a large congregation at Dunsford, on Sunday the 28th ult. The rev. gentleman was camping together with his family and some friends on the shore of Sturgeon lake at the time. He preached in Bobcaygeon the Sabbath previous. The people of both places will welcome him to their pulpits as often as he may return to visit them.

IN its Knox Church, Galt, notes the *Dumfries Reformer* says: The organ committee met on Wednesday evening last and after discussing the tenders received, decided to give the contract to Messrs. Wadsworth & Sons, Montreal, at \$3,400, the instrument to be in position by the 1st of January.—Rev. J. W. Rae, of Acton, preached two very acceptable sermons on Sabbath last.—Rev. Mr. Jackson has sailed from Glasgow by the *State of Georgia* and will be home early next week. He is expected to occupy his own pulpit on the fifteenth inst.

ON Monday evening a public meeting was held in the lecture-room of the Presbyterian Church, Wingham, to hear an address by the Rev. J. Mordy, M.A., of Niagara Falls, on Sabbath Observance. The Rev. Mr. McQuarrie was called to the chair, and the meeting was opened by prayer by the Rev. Mr. Short. After singing a psalm, the chairman introduced Mr. Mordy to the audience in a few well chosen words. A vote of thanks was moved by Rev. Mr. Scott, and seconded by Mr. H. C. Priest, and the meeting was brought to a close by Rev. Mr. Scott pronouncing the benediction.

KNOX Church, Perth, will be renovated and much improved and ready for service the first week in October. The pews are now being built and placed in position, and the painters are busy on the walls and woodwork. The stained-glass windows are now in their place, and things generally have the appearance of an early completion. The opening service will be held on Sunday, 6th October, when Rev. A. H. Scott, of St. Andrew's Church, will preach at eleven a.m.; the Rev. D. Laing, of the Baptist Church, at four p.m.; and the Rev. W. G. Henderson, of the Methodist Church, at seven p.m.

DURING the summer months St. Andrew's Church, East Toronto, has been thoroughly renovated, re-tinted and decorated, and presents an artistic and tasteful appearance. The services were held last Sabbath in the church for the first time since the changes have been made, and a large congregation assembled to hear the pastor, Rev. Mr. Milligan, who has just returned from his trip to Europe. Mr. Milligan preached an eloquent discourse suitable to the occasion, and in the course of his remarks referred with deep feeling to the loss the congregation and all Christian work in the city had sustained in the recent death of Mrs. McMurchy, wife of Principal McMurchy.

THE first anniversary of the induction of the Rev. Mr. Milne into the pastoral charge of Boston Church, Etobicoke, was held on Sabbath, August 25th. Very appropriate services were conducted morning and evening by Rev. Mr. Murray of Wentworth Church, Hamilton. On Monday evening the ladies of the congregation gave a garden party at the residence of Mr. James Hume, when a very enjoyable time was spent by all present, \$100 being realized, which is to be applied to the manse fund, the congregation having during the summer erected a beautiful brick manse which is now nearly completed, and which will, when furnished, cost over \$2,500.

THE Rev. Professor Wright, of Oberlin College, Ohio, editor of the *Bibliotheca Sacra*, and member of the American Association for the Advancement of Science, was in Toronto attending its meetings. During the two Sabbaths he remained in the city he occupied the pulpit of St. James Square Church, preaching able and thoughtful discourses in the morning, and at the evening service he gave graphic and interesting details of missionary work among the Indians in Alaska, and last Sabbath evening he gave an account of a journey undertaken a year ago that enabled him to make observations on the Indian problem, and the beneficent effects of missionary labour among the Sioux in Dakota.

THE Guelph *Mercury* says: Rev. J. McL. Gardiner, pastor of the First Presbyterian Church, Eramosa, announced to his congregation Sunday that he would be compelled to leave them, his physicians having ordered his removal to a warmer climate, as the only means of restoring his health, which has become quite shattered. For nearly two years Mr. Gardiner has been the pastor of this church, and has won the esteem of the whole congregation by his faithful ministrations. The church has been very prosperous under his charge, improvements to the value of \$1,000 having just been completed, and his loss will be keenly felt. Prof. Hunt, of the O.A.C., preached for Mr. Gardiner on Sunday, as he was not able to take his pulpit.

THE Quebec *Chronicle* says: A large congregation assembled in Chalmers Church last night on the occasion of the meeting of the Presbytery of Quebec, at which the Rev. Donald Tait, B.A., late of Berlin, Ont., was inducted to the pastorate of the Church. The Rev. Mr. Clark presided and performed the induction ceremony,

first putting to the newly-called pastor the usual questions, which he all answered in proper form. The presiding clergymen then offered prayer for the newly inducted pastor that grace might be accorded him, and the hand of fellowship was also extended. The Rev. Mr. McLeod, Clerk of the Presbytery, delivered the charge to the new pastor, speaking in most eloquent terms of his duties and responsibilities. He was followed by the Rev. A. T. Love in an address to the congregation, in which he dwelt upon the people's duties to their pastor and of the aid they could and should give him by supporting him in his work.

THE Summerside, P.E.I., *Journal* says: The Presbyterian Church here was re-opened on Sunday last, after undergoing extensive interior and exterior renovating, by which it has been greatly beautified. The congregation are highly pleased with alterations and improvements, and may now congratulate themselves on possessing one of the handsomest churches belonging to this denomination in the province. Great praise is due Rev. Mr. Dickie for the work he has accomplished during the short time he has been here, both the church and manse now being a credit to the congregation. The pulpit was occupied last Sunday morning and evening, by Rev. N. McKay, of Chatham, N. B.

THE *Manitoba Free Press* says: Principal King returned to the city yesterday from Ontario. During his absence Dr. King in addition to attending the meeting of the General Assembly, and spending some time in New York State, visited Hamilton, Galt, Guelph, St. Catharines, Stratford, St. Mary's, Seaford, Clinton and Windsor in the interests of Manitoba College. As a result nearly three thousand dollars have been added to the fund for extinguishing the debt upon the institution, leaving still seven thousand dollars to be raised before it is entirely free. The amounts, while in most cases small, were contributed with great readiness. Toronto added to its former large contribution by several donations of \$100 each, and by one handsome donation of \$500 given by Mr. Alexander Nairn, brother of Mr. Stephen Nairn, of this city, and an old and much esteemed friend of Dr. King. Manitoba College will open on the 18th of the present month.

THE San Francisco, Cal., *Occident* says: The funeral service of Miss Edith, beloved daughter of the Rev. J. K. Smith, D.D., pastor of St. John's Presbyterian Church, this city, were held on Saturday, August 10. A brief prayer was offered at the residence of her parents. The services at the church commenced at a quarter past twelve p.m., and were deeply impressive. Rev. Drs. McKenzie, Fraser, Kerr and Loomis, occupied the pulpit. After singing by the choir, "Nearer my God to Thee," selections of Scripture were read by Rev. Mr. Kerr, followed by an address full of tender consolation and richest hope from Professor Fraser, a most beautiful tribute to the gentleness and lovely Christian character of the deceased. Mr. Mackenzie followed with a prayer that tenderly drew all hearts nearer the Divine Comforter. The choir then sang, "Jesus Lover of my Soul," and then the last fond look was given to all that remained on earth of this beloved daughter. Miss Smith died at Santa Cruz, August 7, of heart disease. She had been an invalid for some time.

THE *Almonte Gazette* says: Mr. Wilkie says: Five friends in Ottawa gave \$350, and one blind man, Mr. Robert Dale, jr., who makes his living by selling books, gave \$10, the largest subscription by far yet received when we consider the means of the giver. In Pembroke handsome subscriptions are expected, judging from the hearty way both pastor and people have taken up the work. One little boy there—an intimate friend of one of the lady doctors at Indore—gave \$1, the amount he made by selling cucumbers out of his garden for the very purpose; and his brother, not quite so successful as yet, gave twenty-five cents. The interest thus shown is infinitely more valuable than the amount given, and must be most cheering to all interested in the work. Amongst the donations to the college fund the one from Dr. Clint, dentist, Almonte, is at once the most intangible, as far as the building is immediately concerned, and yet one of a very tangible nature to Mr. Wilkie, and one that will play a most important part in said building. Dr. Clint has been seeking to make an impression, and as we know his good heart and skilled hand we are sure the impressions left are good and will be lasting.

THE Rev. Mr. McKay, Chalmers' Church, Woodstock, has secured the co-operation of a large number of intelligent Christian laymen for his Sabbath afternoon meetings for young people. With such subjects and such teachers the meetings will doubtless be largely attended. Sept. 8. "What Presbyterians Believe and What They Don't Believe." Teacher, Rev. W. A. McKay, B.A. Sept. 15.—"Canada for Christ." Teacher, Mr. Hugh Sutherland. Sept. 22.—"The Wisdom of God seen in the Plants." Teacher, Mr. T. H. Lennox, B.A. Sept. 29.—"A Model Congregation." Teacher, Mr. H. H. Wallace. Oct. 6.—"The Sabbath School Teacher's Preparation." Teacher, Mr. J. G. Robson. Oct. 13.—"Address by Principal Garvin of the Central School." Oct. 20.—"Bible Finances." Teacher, C. W. Oliver, barrister. Oct. 27.—"Address by Dr. Brownlee." Nov. 3.—"Church Psalmody." Teacher Mr. S. Fax, choir leader. Nov. 10.—"The Jesuits, Who They Are and What They Are Doing." Teacher, Rev. W. A. McKay. Nov. 17.—"How to Study the Bible." Teacher, Rev. W. A. McKay. Nov. 24.—"The Church's Duty to the Temperance Cause." By a lady.

THE *Aylmer Express* says: The Rev. J. B. McLaren, formerly of Canington, arrived in town on Friday last and began his pastoral duties with Knox Church on Sunday by preaching very acceptably to large congregations morning and evening. At a special meeting of the London Presbytery held on Friday at Springfield the reverend gentleman was duly inducted into his office in accordance with the rules of the Presbyterian Church. The meeting was presided over by Rev. James Brown, of Belmont. Addresses were delivered by Rev. Messrs. Bloodworth, of Port Stanley; G. Sutherland, Fingal, and E. Sawers, of Westminster. In the evening a public reception was given to Mr. McLaren in Knox Church, which was largely attended. Excellent addresses were delivered by Mr. McMaster, who occupied the chair, Rev. Messrs. Brown and Sawers, Pescoe and Sowerby, of Aylmer, and Mr. McLaren. The frank and very earnest address of the latter won for him the esteem of all his hearers, and Mr. McLaren will count his friends by scores ere he has lived among us long. A union choir rendered excellent music, and altogether the reception tendered the newly appointed pastor of Knox Church was a very pleasing event. Under the efficient management of Mr. McLaren, Knox Church will surely flourish, increase in members, and accomplish much for the cause of Christianity.

ST. PAUL'S Presbyterian Church, Dorchester Street, Montreal, has undergone a complete renovation of the interior at a cost of \$3,000. The ceilings of the nave are done in panels shaded down from light at the apex to dark at the base. The centres of each section of four panels are grouped with rays in gold, the row of panels on the highest part of the ceiling being treated separately. The ceiling of the chancel, or organ choir, is burnished in gold with beautiful scroll work, and the walls are finished in deep, rich red with bands of gold. The dado or base of the walls is decorated with geometrical overall designs in blue, browns and gold. The groined ceilings of the transepts are done in simple lines in colour and the pulpit end of the church is elaborately finished with bands of flowing scroll ornaments. The entire wall before the pulpit end is worked in golden scroll design with the text over the arch. "God is a spirit and they that worship him must worship him in spirit and in truth." The walls of the nave are in warm colour panels, gold bands encircling the stained glass windows. The whole fresco work is free hand excepting the routine figure around the windows, which are stencil work. The woodwork of the ceiling is in dark oak with heavy gold strips and red lines with ornamental *patrae*. The pews are revarnished and have the colour of light and dark oak, while the pillars supporting the woodgirders of the ceiling are in granite (natural) colour. The new residence of the pastor, which stands on Dorchester Street, adjoin-

ing the church, is nearly completed, and will be ready for occupation probably in a month. The structure is of cut stone front and sides, and has two stories, a high basement and a nearly vertical attic. The price of this building is estimated at \$10,000.

The corner stone of the new St. John's Presbyterian Church, at the corner of King and Emerald Streets, Hamilton, was laid last week. Besides the large concourse of laymen and spectators present, there were also the following clergymen: Revs. Dr. Laing, Dundas; S. Lyle, B.D., Dr. Frazer, J. G. Murray, Grimsby; R. G. Boville, W. J. Maxwell, Canon Curran, W. H. Laird, Dr. Burns, Dr. Fletcher, J. G. Murray, G. W. Dean and C. Abraham, Burlington. Most appropriate and impressive were the opening services—the singing of the one hundredth psalm, scripture reading by Rev. C. Abraham; and Rev. Dr. Frazer's prayer. Hon. and Rev. R. Moreton performed the ceremony, and after placing in the corner stone the usual record of Church history, a trowel was brought into service and the regulation announcement, "I declare this stone well and truly laid to the honour of God," was made. The trowel was an ordinary one, the silver trowel of tradition being done away with on the ground of expense. The historical record of the congregation together with the daily papers of Hamilton and Toronto, as well as several weeklies and other periodicals, among them the CANADA PRESBYTERIAN, the *Presbyterian Year Book* and the *Week* were placed in the cavity. Rev. J. G. Murray presided over a meeting held in the old church, where the altar service was held. He expressed his great pleasure at seeing so many clergymen present and particularly clergymen of other denominations. Telegrams were read from Rev. Dr. Laidlaw and Rev. Dr. Wells regretting their inability to be present. Addresses were then delivered by the clergymen present, congratulating the congregation on its excellent progress and wishing them God speed in their work.

The corner stone of the Bloor Street Presbyterian Church was laid on Wednesday, 4th inst., being the 1st anniversary of Rev. W. G. Wallace's induction. There was a large attendance, ministers and members of sister churches showing their cordial interest in the prosperity of the young congregation by being present in goodly numbers. The proceedings were commenced at four o'clock in the afternoon with religious services conducted by the pastor, Dr. Parsons and Dr. Gregg, after which Mr. McCracken, Chairman of the Building Committee, read a succinct and carefully compiled narrative of the congregation's history from its commencement in 1886, till the moment at which they were assembled for the performance of the interesting ceremony. The document also contained a complete list of the various congregational organizations and their officers. The building to be erected is one of very handsome and appropriate design, the plans having been drawn by Mr. W. K. Gregg, architect. It will be built entirely of Credit Valley stone, will accommodate 1,250 and will contain lecture and Sabbath school rooms, and basement space. Two square towers, 120 and eighty feet, surmounted with turrets, and a three door entrance in richly cut stone will set off the Bloor Street front. A storey has been added to the old building in the rear so that it will form part of the new edifice. The estimated cost is \$55,000. It is needless to say that yesterday was an auspicious day in the history of the church and that the proceedings were very interesting. A silver trowel was presented to Rev. Prof. McLaren, D.D., the document just read by Mr. McCracken, together with the customary corner-stone contents—current coins, the daily and other papers, among them THE CANADA PRESBYTERIAN. A thunder storm coming on the gathering adjourned hurriedly to the Western Methodist Church, where a number of addresses were made. Rev. Mr. Wallace presided, and after referring to the support Dr. McLaren had given the congregation from the beginning, called upon him for an address. Professor McLaren referred in suitable terms to the presence of members from other denominations—the Episcopal Church, Rev. Arthur Baldwin; and the Methodist, Rev. Hugh Johnston and Rev. Dr. Parker—as a symptom of a tendency to unite on the part of the evangelical churches. Referring to the rapid growth of Toronto, he was glad that church building was keeping equal pace, so that the people in the future would not have to look forward to the problem of the lapsed masses, so prevalent in the cities of the old world. Among the other speakers were Rev. Dr. Parker, Rev. Prof. Gregg, Rev. A. H. Baldwin, Rev. R. P. McKay, Rev. Elmore Harris, Rev. A. F. McGregor, Messrs. Wm. Mortimer Clark and J. L. Blake.

The Kingston *Daily News* says: Mr. Thomas Kerr, of Toronto, lectured in the lecture room of Cooke's Church on the Patron Saint of Ireland. The Rev. S. Houston occupied the chair and introduced the lecturer in a few complimentary remarks. Mr. Kerr had not proceeded far until the audience could see that he had a thorough knowledge of his subject, and was able to put what he knew in a very interesting manner before his audience. In one way, he said, it is not strange that there should be so much confusion and misapprehension in the minds of many respecting the life and work of one who did so much to spread the light of the Gospel in Ireland. At the same time there is no reason why such ignorance should be prevalent. Patrick, in the lecturer's opinion, was born near Dumbarton, Scotland. In early life he was taken captive and kept as a slave herding cattle in the County Antrim, near the conical-shaped mountain named Hemish. He at length escaped and found his way back to his native place. He longed to sprang up in his breast a desire to return to Ireland and carry the Gospel to that island, which as yet was enveloped in heathen darkness. This purpose he carried out with heroic zeal, and his efforts were crowned with marvellous success. He himself was of a clerical family; his father was a deacon and his grandfather a presbyter. Evidently celibacy did not then prevail among the clergy in that part of the Christian world. Indeed, the Romish Church of later days had as little in common with Patrick, as it had with the men of the Apostolic age. The doctrines found in Patrick's confession are not the doctrines of the Church of Rome. The life and labours of the Irish saint were sketched in a vivid and fascinating manner. When he passed away the Christian faith was prevalent in the whole island. His name is associated with the erection of some 300 churches, and over every church there was a bishop; that is to say, a bishop had under his episcopal care an average of a hundred people. Centuries after there was one of the bitterest fights in ecclesiastical history over the reduction of the number of the bishops, and in effecting other changes to bring the early Irish Church into harmony with the Church of Rome. This scheme was not wholly effected until Ireland was subjected to England in the twelfth century. Mr. Kerr's fine lecture was closed by a brief reference to the present troubles of that unhappy country, and a patriotic prayer for the peace and prosperity of a land that was once the Isle of Saints. The lecture was much appreciated by those who heard it.

The Montreal *Witness* says: There was a quiet air of satisfaction about the priest who receives visitors at the Jesuit College, Bleury street. He was round-faced and business-like, spoke with a foreign accent, but decidedly good English. "Ah," was his polite expression as he received the self-given introduction of the *Witness* man, who asked if Rev. Father Jones was in. "Yes; he is upstairs. They are getting through with the conference. Father Jones and Dr. MacVicar are together. They will be down presently. No; the conference is not open to the press. It is private." These were preliminary remarks, and in reply to a suggestion as to the question the priest remarked laughingly, "I'm not chasing the poor Jesuit?" "No, I am looking for fair play for myself," was the reply. "That was a very good answer from the Governor General," remarked the priest. "From your point of view, yes," said the *Witness* man. At this point Dr. Hurlbert appeared and was politely directed to a room near by. The priest seemed quite willing to chat about the great question of the hour, and he and the *Witness* reporter had a good-humoured talk for quite a while. The conversation was, however, interrupted by the arrival of the Rev. Father Jones, the Rev. Dr. MacVicar and

the Rev. Prof. Scrimger. "Oh, ask your friends," said Father Jones with a graceful wave of the hand in the direction of Dr. MacVicar and Prof. Scrimger. Dr. Hurlbert's glasses and curly hair just now appeared. "Out of courtesy I ask the opposing side for information, Father Jones," said the *Witness* man. Father Jones did not reply to this until the remark was repeated more directly. "Oh, well, ask your friends. I have confidence enough in them to feel quite safe in what they tell you." That settled the matter. The father would not speak more on that point. That was plain. Dr. MacVicar and Prof. Scrimger, accompanied by Dr. Hurlbert, then proceeded to the office of the Rev. Dr. Warden, and in a few words Dr. MacVicar stated that the conference was between the Rev. Fathers Jones and Doherty on one side, and Dr. Scrimger and himself on the other. He would have had no objection to the press, but the meeting was private. After interchanging formal greetings, Dr. MacVicar proposed the Rev. John Clark Murray, LL.D., Professor of Metaphysics and Ethics of McGill University and Doctor of Laws, Glasgow University,—a gentleman of scholarly attainments, trained as a theologian, and an author in high repute, whose text books are in use in American colleges. Prof. Murray is regarded as a calm and impartial man, well known in Canada and elsewhere—a gentleman not committed, so far as he was aware on this question. Fathers Jones and Doherty objected to Prof. Murray, as they required a special expert. Dr. MacVicar replied that Dr. Murray was an expert. The Fathers maintained their objection, and suggested that an expert be appointed from some of their own colleges, a thorough casuist and practical expert in moral theology. Dr. MacVicar's reply was in substance that to consult one from that school would be to practically acquiesce in their doctrines, because the Catholic Church was very careful that no man should teach in their schools except one who took the position of the Church, and he could not be expected to exercise free and independent judgment. He would have to defend the doctrines of his Church. Dr. Hurlbert's conditions permitted him to quote either Jesuit or other Roman Catholic Church doctrine to establish his point. This closed the conference, and in a friendly manner the gentlemen parted. Each side insisting, the great dispute was thus shunted for want of an umpire.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met August 27th, in Knox Church, to consider the resignation of the Rev. W. Hamilton Spence of Kildonan. Messrs. Alexander Jaffray and Hector Sutherland, representatives appointed by the congregation, and Mr. Robert McBeth, a representative of the session, expressed the high esteem in which Mr. Spence is held by the congregation, and its regret at parting from him, but since the call that has come to him from Grand Forks, Dak., is to a much larger place, they felt unwilling to put any obstacle in the way of his resignation. The resignation was accepted on motion of Professor Hart, seconded by Chief Justice Taylor, the usual Presbyterial certificate was ordered to be given him, and the Rev. James Douglas and Mr. C. H. Campbell were appointed to draw up a minute expressive of the feelings of the Presbytery in parting from Mr. Spence. It was agreed that Professor Hart be Moderator of the Kildonan session, and that he declare the pulpit vacant on the third Sabbath of September.—ANDREW B. BAIRD, Pres. Clerk.

GUELPH NOTES.

The Professors of the Ontario Agricultural College, Guelph, have been conducting a mission at Vance's Corner during the past summer. There is a probability that the people of that district may ask for organization under the Presbyterian Church. In connection with this work it is worthy of note that out of a staff of six in our Agricultural College all are active Christian workers, while five act as lay preachers in their respective denominations—three Presbyterians, one Baptist and one Methodist.

During Mr. Dickson's absence in Europe the pulpit of Central Church, Galt, was occupied on two successive Sabbaths by Mr. Blair, of Nassagaweya. Among the young men of our church Mr. Blair has few equals as a preacher.

On account of ill health Rev. J. McL. Gardner has been compelled to tender his resignation of the charge of First Church, Erasmus. The pastorate just closing has been a peculiarly happy one, and it is with deep regret that the congregation bid farewell to their minister who goes south for the winter in search of health.

East Puslinch pulpit was occupied last Sabbath by Rev. Mr. McGregor, formerly of the Congregational Church, Guelph, with much acceptance. If Mr. McGregor's views of church government are as orthodox as his theology he should be a Presbyterian.

LADIES' COLLEGE, OTTAWA.

Our readers are aware this College was purchased in July last by the Board of French Evangelization and is now the property of the Church. Of the \$22,000 required only \$15,000 have thus far been obtained. It is hoped that those intending to help this important work will without delay forward their contributions to the Rev. Dr. Warden, Montreal.

The College is hereafter to be conducted as a first-class institution for the Christian education of young women, French and English. French is to be the language chiefly spoken in the school, and every facility is to be given to the English pupils to acquire French conversationally.

The Rev. Dr. Warden, who last week returned from Europe, has been fortunate in securing for the Principalship of the College a lady with very special qualifications for the position, Mrs. Crawford, of Waterloo, England. Brought up in the home of her uncle, the late Rev. Dr. Macdowal, Alloa, and educated in Scotland and on the Continent of Europe, Mrs. Crawford speaks and writes with equal facility English, French and German. She is highly recommended by many of the leading ministers in England and Scotland, and by Rev. Dr. Wm. Taylor, of New York, who when settled in Bootle, England, was her pastor. She has had wide experience in teaching in Germany and in England, and has been most successful in her profession, having passed about 120 pupils at the examinations for the degree of A.A. Cambridge and Oxford. She is an accomplished musician and also holds a certificate from Mons. Hanstein, the well known royal painter of Germany. Mrs. Crawford sails from England in a few days, and the College is to open on Thursday, October 3rd.

Dr. Warden has also secured for the Institution a highly accomplished governess from Europe who is thoroughly familiar with, and speaks and writes, English and French and German. She holds the A.A. Degree, University of Oxford; Certificate of the Royal Academy of Music, London, with senior honours for Pianoforte playing, Harmony, Counterpoint and Figured Bass; Certificate of Trinity College, London, with first-class senior honours for Violin, Pianoforte, Harmony, Counterpoint and Figured Bass; and Certificate from the International College of Music, with first-class senior honours for Harmony, Counterpoint and Figured Bass. This young lady spent last year in teaching Music and Painting in a large Ladies' College in France.

In order to make the Institution known under its new management and because of the lateness in opening, it has been decided to make the fees for board and tuition extremely low this year. In addition to boarders, arrangements are being made for day pupils and for the establishment of a thoroughly equipped Kindergarten. The staff of teachers will be found exceptionally good, and parents may, with confidence, rely on the moral and spiritual interests of their daughters being carefully guarded, and their general comfort and happiness promoted.

Applications for admission should be addressed to the Rev. Dr. Warden, 408 St. James St., Montreal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

DEATH OF SAUL AND HIS SONS.

GOLDEN TEXT.—The face of the Lord is against them that do evil. 1 SA. XXXIV. 10.

SHORTER CATECHISM

Qu. Aen 3^d—The time of the resurrection is not revealed. But the Scriptures teach that the following events are to occur together in immediate succession (1) The Second Coming of Christ; (2) the Resurrection of the Evil and the Good; (3) the General Judgment; (4) the End of the World; (5) the Final Award of Rewards and Punishment (Matt. xxiv. 30; Dan. xii. 2; John v. 28, 29; 1 Cor. xv. 23; 1 Thess. iv. 16; Matt. vii. 21, 23; xiii. 30-33; xvi. 24-27; xxv. 31-46; 2 Thess. i. 6-10; 2 Peter iii. 7-13.) This answer embraces three great subjects—(1) The Resurrection; (2) the Judgment; (3) Heaven (1) The Resurrection. (a) All men, good and bad, are to rise together, "they that have done good unto the resurrection of life, and that they have done evil unto the resurrection of damnation" (John v. 29). They who at that time are remaining alive on the earth will be changed and caught up to meet the coming Judge in the air (1 Thess. iv. 17; 1 Cor. xv. 51). (b) The same bodies which are deposited in the graves shall be raised and united to their respective souls again (1 Cor. xv. 42-44; 1 Thess. iv. 14; John v. 28; 1 Thess. iv. 13-17). The identical body of Christ rose. This identity does not depend upon sameness of material. From infancy to old age we have the self same bodies on earth, while their material constituents are continually changing. All we need to know is that our bodies in the resurrection will be in the same sense one with our bodies at death, as our bodies at death are one with our bodies at birth. (c) But they will be changed (not exchanged) in quality, and in all necessary to adapt them [1] to the uses of our perfectly glorified souls in their high estate, and [2] to the physical conditions of the "new heavens and a new earth wherein dwelleth righteousness" (Rev. xxi. 1-5; 2 Peter iii. 13). They will be made like unto Christ's glorious body (Phil. iii. 21). The present body is called a "natural body." The same body will become in heaven a "spiritual body." The word "spiritual" in the New Testament means that which is made a temple of the Holy Ghost, and is transformed by his indwelling (1 Cor. ii. 12-15; xv. 44). (2) The Judgment. (a) The Person who is to judge all men is the Godman, the same Person who was condemned at the bar of Pilate and executed as a malefactor on the cross. He will judge the world as Mediator (Matt. xxv. 31, 32; Acts iii. 21; xvii. 31; John v. 22, 27. 2 Thess. i. 7-10; Rev. i. 7). (d) The subjects of the judgments are to be all men who have ever lived and all fallen angels. The good angels will appear as attendants and ministers (Matt. xiii. 41, 42. xxv. 31-46; 1 Cor. xv. 51, 52; 2 Cor. v. 10. 1 Thess. iv. 17, 2 Thess. i. 6-10; Rev. xx. 11-15; 2 Peter. ii. 4; Jude 6).—A. A. Hodge, D.D.

INTRODUCTORY.

When Saul's life was spared by David, he promised to be friendly to him, but the promise was not long kept. The pursuit of the exile was begun again with more determination than ever. Poor David went to find shelter with the enemies of Israel, where he remained up to the time of Saul's death. The Philistines again made an attack on the Israelites. The battlefield was the plain of Jezreel and the height of Mount Gilboa, the scene of Saul's tragic death.

I. Saul's Defeat and Death.—Saul lost faith in God and in His cause. In an apprehensive state of mind he was anxious to know beforehand what would be the issue of the fight. He consulted the Witch of Endor, who gave him an answer that could only increase his dismay and leave him utterly prostrate. Next day the battle began, and continued all day, the Israelites getting the worst of it. They were driven off the field and slain in great numbers. The Philistines pursued Saul and those attendant on him. They were borne down by numbers. Saul and three of his sons, Jonathan, David's dearest friend, one of them, were killed on Mount Gilboa. Saul was not slain outright. He had been shot by an archer, but death was not instantaneous. He had no wish to live longer. He appealed to his trusty armour-bearer to thrust him through with his sword. This the armour-bearer refused to do. He feared the consequences and had no desire to outlive the king. The king took a sword and fell upon it, thus ending ignominiously his life and reign. The armour-bearer, following his example, committed suicide. One reason that impelled Saul to this last act was the fear that he might be tortured by his enemies while life still remained—a barbaric custom only too common in ancient warfare. The people of Israel dwelling in the region, seeing that their king was dead, and the army defeated, fled, and the Philistines took possession of their cities, and for the time the triumph of the enemy was complete.

II. The Philistines' Exultation.—The day after the battle a party of Philistines ascending Gilboa for the purpose of stripping the slain found the king and his three sons among the dead. They cut off the head of the dead king and took his armour. These they sent into their own territory, and proclaimed their victory in their heathen temples and among their people. Then the armour of the slain king was hung up as a trophy in the temple of Ashtaroth, and his body was exposed to public view. This was also one of the barbaric customs of ancient warfare one that continued even among civilized peoples for many centuries. During the memorable covenant struggles in Scotland the heads of several who died for religious freedom were affixed to gateways in the city of Edinburgh.

III. An Act of Grateful Remembrance. At the beginning of his reign Saul with his army delivered Jabesh Gilead, a city belonging to the tribe of Manasseh, east of the Jordan, from the Ammonites who cruelly oppressed the inhabitants. This deliverance they gratefully remembered. The valiant men of the city performed an act worthy of their valour. They went by night and took the bodies of Saul and his sons from the walls of Bethshan. When they returned to Jabesh they burned the remains and interred the bones at the foot of a tree where for a time they rested, but subsequently David had them removed and buried in the family burying place in Zelah in the land of Benjamin. In this act of honour performed by David we have another instance of the magnanimity of his character. Saul had made David's life bitter for a number of years. Even after all David's generosity the jealous king became more cruel than ever, yet there is no trace of David's exultation at the calamities that befell Saul. On the contrary, whenever the opportunity offered, David acted generously and nobly. When the messenger told him of Saul's death, thinking to secure his favour, he boasted lyingly of having inflicted the death-blow on Saul, he only brought disaster to himself. David did not neglect the last opportunity of paying respectful respect to Saul's memory; he laid the bones of the king and his sons in the ancestral tomb. The men of Jabesh fasted seven days, thus publicly mourning the loss of one whose services to them in earlier days they desired gratefully to remember.

PRACTICAL SUGGESTIONS.

Saul's life ended in disaster and defeat because he had disobeyed God.

In earlier days Saul had splendid opportunities, but he failed to use them aright, and as a consequence his closing years were wrapt in gloom.

We too have our opportunities, how shall we use them? Their use or neglect will influence our lives to the end.

Note how honourably David and the valiant men of Jabesh acted even after Saul's overthrow.

11/5-2
Good morning
 HAVE YOU USED

PEARS' SOAP?

FEDERAL LIFE

ASSURANCE COMPANY.

Assets, exclusive of over \$600,000 uncalled Guarantee Capital, over \$200 to every \$100 of liabilities to policyholders.

Insurance in force, over \$10,000,000; Increase in last three years, over \$7,000,000

Policies on the HOMAN'S PLAN of pure insurance, and on other popular plans.

Head Office - - - Hamilton, Ont.

Reliable Agents Wanted.

DAVID DEXTER, Managing Director.

NEWCOMBE

me **PIANOFORTES**

PRONOUNCED BY LEADING ARTISTS

THE FINEST MADE IN CANADA

Factory: ---89 to 97 Bellwoods Avenue. Warerooms: ---107 and 109 Church St. **TORONTO.**

SOLID GOLD WATCHES FREE. LADIES' AND GENTS' SIZES.



Our AMERICAN HOME JOURNAL is a beautifully printed and handsomely illustrated monthly paper for the home. Each number contains 16 pages, 64 columns of instructive and entertaining reading matter of a high order, consisting of short stories, poems, articles on fancy work, fashion notes, domestic economy, social science, general news, etc., etc. Every home is delighted with this charming paper. The publisher wishes to add fifty thousand new subscribers to its present subscription list, and in order to introduce it into fifty thousand homes where it is not already known, the publisher will give away, absolutely free, thousands of genuine Solid Gold Stem-Winding and Stem-Setting Watches (in order to get new subscribers and agents, to thousands of persons, as stated in our advertisement in our paper. These watches come in ladies' and gents' sizes; we warrant every watch to be solid gold, and to contain a fine American Movement, Full Jeweled, Patent Lever. We give a ten-year guarantee with every watch. This is one of the grandest offers ever made by a reliable publisher. How can we do this? The answer is, we have read our advertisement and will ask. We answer, easily enough, and in order to make everything perfectly plain to you. There are thousands of dollars in advertising to say nothing about subscriptions; then, it will only be a question of time, with careful and thorough management, square, honest and truthful statements to our subscribers, that we will be friends with every person in the land; then again we know that our Solid Gold Watches and our paper will give such perfect satisfaction that we will get as many orders to send new subscribers in every town where our paper goes, and as there is something like 50,000 towns and hamlets, you can picture what an immense circulation we secure to build up. Remember, we are a large circulation; we must have it, even though it cost us many thousands of dollars, otherwise our enterprise would be a dead failure. We consider our paper one of the liveliest, spiciest, neatest, cleanest and best family papers of the kind in America; you will say so when you have seen it. It is a complete family paper in every way. We are determined to push the circulation of our AMERICAN HOME JOURNAL until it reaches the top of the ladder. In addition to the above we have offered and given many other valuable premiums to subscribers and we now add still another grand offer to those who desire to receive this gem of Home-hold papers and consider the opportunity of obtaining a Solid Gold Watch absolutely free.

READ OUR WONDERFUL NINETY DAY OFFER.

To every person who cuts out this coupon and sends it to us, with \$1.00 bill money order, express money order, postal note or postage stamps, for one year's subscription to AMERICAN HOME JOURNAL we will send you absolutely free and prepaid by mail, the handsome premium we illustrate here. It has beautiful Gold-Plated Engraved Hasting Case, is a stem-winder, with patent adjustment stem-winding arrangement with calendar, and tells the day of the month as well as the time of day. The Crystal is Double Thick Polished Glass. Each one is carefully inspected, regulated and tested before leaving the factory. A Gold-Plated Watch Chain, with fine imitation Gold Chain Charm, goes with each. It is entirely new, having been patented Feb. 9th, and will not be sold by watch dealers or jewelers. We will send it in a nice satin-lined case, with Gold-Plated Chain and Charm, as illustrated here, absolutely free, and postpaid as a premium. This offer is for new subscribers only, and cannot be accepted by those already subscribers or any other member of their family. Will you be so kind to state, as this great Premium is intended solely to secure new subscribers. We will not sell it at any price; we give it away, and the only way you can secure it is to send \$1.00 for one year's subscription to AMERICAN HOME JOURNAL, when it will be sent you safely packed by return mail free as a premium. References: We have been so long before the public as engraving publishers that we are well known to all newspaper publishers, and do "stand" to most of their readers. Any bank or publisher can tell you of our reliability. Address AMERICAN HOME JOURNAL, Rialto Bldg., Chicago, Ill. Our subscribers will confer a favor by mentioning the name of our paper when answering this advertisement.



A HOUSEHOLD REQUISITE.

EVERY HOUSEKEEPER SHOULD HAVE ALWAYS ON HAND A SUPPLY OF



It is useful for making RICH GRAVY and for STRENGTHENING SOUPS. Its greatest value lies in its CONVENIENCE and EFFECTIVENESS in TIMES OF SICKNESS. It is EASILY PREPARED, READILY DIGESTED, and POSSESSES GREAT STRENGTH GIVING QUALITIES.

THE MISSIONARY WORLD.

ABORIGINAL CHRISTIANS.

The Rev. W. J. Youngson, B.D., of the Church of Scotland Mission at Sialkot, writes: To enable your readers to estimate the influence that our aboriginal Christians will have on the general community, let me bring before them the following considerations.

First. There are many among the low-caste people who have fallen from the higher castes, and correspond to the "publicans and sinners" of our Lord's time. Mr. Ibbetson, in the Government Census Report of 1881, says, "It is probable that they are essentially of aboriginal origin; but there is little doubt that the aboriginal nucleus has received additions from other sources, of those who have gradually sunk in the scale of occupations, or have in any way been degraded to the lowest level." The great work going on in this district began with one who had been outcasted. With education and privileges corresponding to the faith they have adopted they will presently rise again in the social scale, and, as Christians, seek to evangelize all unbelievers, Hindoos, Mohammedans, Buddhists, or any other.

Second. The Aborigines are noways behind others in intellectual ability. The Government—all honor to it—has endeavoured to instruct the Sansees of this district, for which purpose schools were opened for them thirty years ago. Recognising the fact that a moral element ought to be introduced into the schools, the Government, represented by the District Board, entrusted them to us, and we at once brought in the only law that can give life, the only effective power for good, the Gospel. The highest classes in these five schools read two languages, Hindustani and Persian, besides studying arithmetic and geography, and last year five boys passed the Government examination. They are now under special instruction, showing ability of the highest order, and will doubtless some day enter the crowd of men who are of the so-called learned professions, when the fact of their being Sansees by birth will either be ignored or altogether forgotten.

The Chuhras and Maigs, of whom so many have lately embraced Christianity, are higher in the social scale than the Sansees, the former of the two being divided in the Panjab into sixteen great tribes, the "stronghold of the latter being the sub-montane portion of Sialkot lying between the Ravi and Chanab" (vide Census Report, 1881). They all show a desire for education, and in the village schools which have been opened for Christian children, the encouragement afforded and the hopes excited by their ability and capacity for learning are sufficient to secure missionaries of final success in furnishing a weapon whereby to destroy the idolatry and beathen superstition of the higher castes.

Third. We have only to look at the position the aboriginal people occupy to be convinced that, as Christians, they must exercise an influence on Hindoos and Mohammedans. They are not gathered into communities apart from others, but they are to be found in every village, and form an integral part of the village, having special work and special privileges in it. In Sialkot district, for instance, in some villages there may be ten families, in some fifty, in some a hundred. Now, suppose Christian truth and the power of the Gospel change the mode of life and manner of fifty families or 250 persons in a village, and their name is no longer Chuhras and Maigs, but Christians, and, moreover, suppose they now become, instead of passive slaves, with no caste, aggressive proselytisers among the Hindoos and Mohammedans of their village, having the religion of the rulers of the land,—is it possible to conceive the fact that they will not affect the whole community? Think then what the result will be when Christians are in every village, and Christianity appears as a leavening power all over the land. The Aborigines are at present the servants of the Hindoos and Mohammedans, the ploughers of their land, and the bards that recite the deeds of their forefathers.

Fourth.—Many Christians have come to the Punjab from the North-West Provinces to take part in the work that is going on here. Some are well-educated, some are not, but all of them that lead respectable lives are respected here. Who are they? I do not know, and will never inquire. They are Christians; that is sufficient. If I were to inquire, how-

ever, I should certainly find, as sometimes one is found ill-natured enough to suggest, that they cannot boast of noble birth. Let our Christian brethren from the low castes here go to another province, and they would be received by Hindus and Mohammedans of the highest castes as Christians. When their children, through education and the power of Christianity, take their places in the world as respectable citizens, all the distinctions of today will have disappeared.

Fifth.—The term "low caste" seems to be unfitness to suggest low stature, flat nose, skulking gait, mean actions, and bad manners, but this is an entire misapprehension. These people have a splendid physique. Not long ago an article appeared in the *Civil and Military Gazette*, in which the virtues of the Chuhras were extolled. They were described as hardy, faithful, and patient; serving in the meanest offices; waiting on us in peace, and following our fortunes in war; tending the sick and helping to bury the dead; enduring in marches the utmost extremities of hunger and thirst, and ready, themselves in difficulty to assist others. "A dearth of this caste," said the writer of the article, "would mean a social revolution in India. The breaking up of this caste means the dissolution of the whole caste system; for as long as other castes find this one to keep things sweet and clean, so long will the other castes hold together. The dissolution of the Chuhra caste is the greatest lever by which the missionary can look forward to break asunder the whole system; and any close observer of things in India can see for himself that Chuhras are on the decrease. They turn bearers, cooks, and servants of other kinds; so that the race is getting almost extinct in comparison with other castes." Then, after speaking of their patience, industry, and cheerfulness, "Surely there is room for our zealous-minded missionaries amongst these people. And yet perhaps it is well that the missionary is not abroad."

Sixth. Experience shows us that the Hindoos and Mohammedans are much more ready to admit them to social privileges than we give them credit for. I have seen Europeans create a feeling of dislike and separation, suggested by their own fears, when they intended to do the opposite. In some schools, for instance, they have been careful to separate the two classes when, if the natives had been allowed to settle the matter for themselves, the higher castes would not have been so conservative.

Lately, in order to test the good feeling which I have found prevailing in the villages, I sent four Christian boys, three of them having been originally Chuhras and one a Maig, to our large main school in the city. On my arrival at the school about an hour after, I found them sitting on a bench outside, apparently undecided as to whether they should venture in or not. A Hindoo master came up to me and asked me what my pleasure was regarding them. I told him to admit them, taking the usual fees. He at once led them to the room occupied by the 3rd class, and they were formally admitted into the class, and (God be praised, passed the day without hearing a murmur. Ten years ago that was impossible—but with God all things are possible.

In Landawala the Hindoos helped the Christians, taking their part against the Mohammedans. In Daska, where at first they were so bitter against the aboriginal Christian boys, trying to hound them from the town, they now allow them to sit in their shops, and the last day I was there Hindoo and Christian boys walked along the road arm in arm!

In your issue of December 1888 "a Fellow of the University of Bombay" expressed himself thus.—"Be it remembered that you may convert the fifty millions of the simple Aborigines of India to a man, and yet never touch the fringe of the great religious sects of India—the Hindoos and the Mohammedans." He called the converting of Brahmins and Mohammedans a "far greater work." He wrote unadvisedly. Is not 1 Cor. i. xxi, enough to show the character of the first converts, by means of whom the Gospel prevailed? "The whole history of the expansion of the Church is a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."

Let it never be forgotten that our aborigines are not situated on the hills, divided from the plains by ranges of lofty mountains, but scattered all over the plains, occupying portions of

every village, doing the work, and ever about the hands, of their Hindoo and Mohammedan employers. Give me fifty millions of Christians, converts from the aboriginal tribes, and I will undertake by the grace of God, to convert the great religious sects of India, the Hindoos and the Mahomedans, for Christians are not men willing to stand outside any system of error, like a fringe, but are eager to attack and overthrow it, whether they have originally been Brahmins, Mohammedans, or Chuhras.

Finally, permit me to say, that we prosecute both methods of work here. Our work is as much among Hindoos, of whom two were baptised this year, as among the aborigines; and as interested in both, let me counsel the zealous prosecution of both methods of evangelistic work, simple preaching of the Gospel everywhere, and the most careful endeavour to perfect our schools and colleges, that we may fit young Christian men to meet the enemies of the truth in the arena of the world, and gain in the process some of them who are not of us. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." "Not

many wise men after the flesh, not many mighty, not many noble are called."

EVER YOUNG AND FAIR.

FROM THE DAVENPORT DEMOCRATIC.

The preservation of human beauty and its enchantments by the use of harmless cosmetics, are duties the ladies owe to themselves, and to those who value their personal charms as they appreciate their moral qualities. Unfortunately unprincipled parties too frequently take advantage of the natural desire to be ever young and ever fair, and palm upon the market deleterious acid and mineral poisons which create a momentary lustre at the risk of future sallowness and ruined health. In the Oriental Cream, prepared by Dr. T. Felix Gouraud, of New York city, the ladies have a harmless preparation for preserving the delicacy of the complexion, and obliterating blemishes, which has become the favourite toilet article of the leading professional artists, who owe so much of their popularity to their personal charms. Scarcely a star dressing room in opera or theatre throughout our land is without the Oriental Cream. It stands to-day the most harmless and perfect beautifier known.

IF * YOU * WANT
 To sell anything which
*** FARMERS ***
 Or their SONS; or their DAUGHTERS,
DESIRE TO BUY!
 Then you should Advertise
 in the

WESTERN ADVERTISER

Only 2 cents per word each insertion,
 or only

*** ONE DOLLAR ***
 A word by the year. The Great Family
 Weekly gets into
NEARLY 50,000 FARMERS' HOMES EVERY WEEK.

ADVERTISER PRINTING CO.,
 LONDON, ONTARIO.
 BRANCH OFFICE:
 11 KING STREET WEST, TORONTO.

RADWAY'S
ALWAYS RELIABLE **PILLS** **PURELY VEGETABLE.**

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

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

PERFECT DIGESTION.

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

Price 25 Cents per Box. Sold by all Druggists.

Send for our **BOOK OF ADVICE** to **RADWAY & CO., 419 St. James Street, MONTREAL.**

Scrofulous

Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. - W. F. Flower, M. D., D. D. S., Greenville, Tenn.

For years my daughter was troubled with Scrofulous Humors, Loss of Appetite, and General Debility. She took Ayer's Sarsaparilla, and, in a few months, was

Cured

Since then, whenever she feels debilitated, she resorts to this medicine, and always with most satisfactory results. - Geo. W. Fullerton, 32 W. Third St., Lowell, Mass.

I was very much afflicted, about a year ago, with Scrofulous Sores on my face and body. I tried several remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. Since using this medicine the sores have all disappeared, and I feel, to-day, like a new man. I am thoroughly restored to health and strength. - Taylor James, Versailles, Ind.

The many remarkable cures which have been effected by the use of

Ayer's Sarsaparilla

sarsaparilla, furnish convincing evidence of its wonderful medicinal powers. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Affections

Of the Eyes, Lungs, Stomach, Liver, and Kidneys, indicate the presence of Scrofula in the system, and suggest the use of a powerful blood purifier. For this purpose Ayer's Sarsaparilla has always proved itself unequalled.

I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sarsaparilla have relieved my lungs, and improved my health generally. - Lucia, 370 Washington Ave., Chelsea, Mass.

I was severely troubled, for a number of years, with an affection of the stomach, and with Weak and Sore Eyes; the result of inherited Scrofula.

By Taking

a few bottles of Ayer's Sarsaparilla my eyes and stomach have ceased to trouble me, and my health has been restored. - E. C. Richmond, East Saugus, Mass.

Three years ago I was greatly troubled with my Liver and Kidneys, and with severe pains in my back. Until I began taking Ayer's Sarsaparilla I obtained no relief. This medicine has helped me wonderfully. I attribute my improvement entirely to the use of Ayer's Sarsaparilla, and gratefully recommend it to all who are troubled as I have been. - Mrs. C. C. Nichols, 8 Albion St., Boston, Mass.

The healing, purifying, and vitalizing effects obtained by using Ayer's Sar-

CURE FOR ALL!
HOLLOWAY'S OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. **FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.** Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at **THOMAS HOLLOWAY'S** Establishment, 87 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 1 or by letter.

LADIES, ATTENTION! The best Cookery Book ever published and acknowledged to be the **LADIES' FRIEND.**

CLARKE'S COOKERY BOOK,

COMPRISING A COLLECTION OF ABOUT 14,000 PRACTICAL, USEFUL AND UNIQUE RECEIPTS, WHICH ARE DECIDELY AMERICAN AND WELL ADAPTED FOR THIS COUNTRY.

ALSO A DEPARTMENT OF

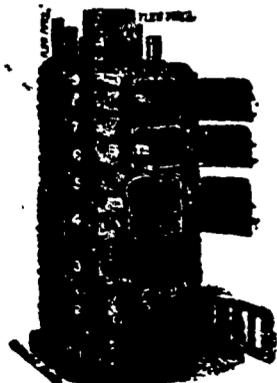
'SICK-ROOM COOKERY,' 'THE DOCTOR,' 'WHAT TO NAME THE BABY,' ETC., ETC.

The latter is a Complete Dictionary of Christian Names, their Origin and Signification.

This book contains over 400 pages, printed on superfine heavy toned paper, bound in cloth, with elaborate title in gold, and is of itself worth \$1.25, is much better than many similar books sold at that price.

Sent post free on receipt of \$1.00.

Presbyterian Printing and Publishing Co. (Ltd.)



SIMPLICITY.

"I am using a GURNEY HEATER for the third winter. It is no more trouble to manage than a Cook Stove."

M. FROST, Winthrop, Mass.

CLEANLINESS.

"No gas, no dirt. We have the GURNEY HEATER and are happy."

W. H. ELLIS, Oswego, N.Y.

PERFECTION.

"THE GURNEY HOT WATER HEATER is a perfect success."

T. D. SMITH, Mascatoine, Iowa.



CLARE BROS. & CO.,
 PRESTON, ONT.

MANUFACTURERS OF
COAL AND WOOD
HOT-AIR FURNACES & REGISTERS.

12 STYLES—40 SIZES.
 Send for Catalogue of the Largest and Most Complete Line of Hot-Air Furnaces for both Coal and Wood manufactured in Canada. Mention this paper.

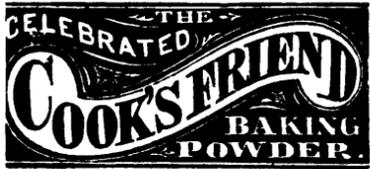


Miscellaneous.

MEETINGS OF PRESBYTERY.

Miscellaneous.

Miscellaneous.



PURE, HEALTHY, RELIABLE

Retailed Everywhere 11/32



For Infants and Invalids.

IS A COMPOUND OF

MILK, WHEAT and SUGAR.

Chemically so combined as to resemble most closely the Mother's Milk.

It requires only water in preparation, thus making it the MOST ECONOMICAL AND CONVENIENT preparation in the market, besides doing away with the difficulty and uncertainty of obtaining pure milk of a suitable and uniform quality.

It is recommended by the highest medical authorities. It is especially adapted as a summer diet for infants.

SAMPLES ON APPLICATION TO

THOS. LEEMING & CO., MONTREAL.

Style

Is essential in the selection and arrangement of Wall Papers. Without it the best designs and the best colourings are ineffective. The wall must suit the room—the frieze must help the wall—the ceiling must be a fitting crown to the whole. Our Stock of

WALL PAPERS

Is selected with the greatest care, and in our cheapest grades we show tasteful arrangements of design and colour.

ELLIOTT & SON, 94 & 96 Bay St.

READ THIS!

There are in the Northwest over 50 cities where you could have purchased a few years ago for \$25 a building that to-day will sell for upwards of \$10,000. We think there are just as good opportunities present themselves at the present time. We own and control over 1000 lots in the most promising city of one of the new States. It will probably be the State capital. For 60 days only we will sell these lots for \$25 each payable in monthly instalments of \$1.00 per month for twenty-five months. Send your name and address at once for descriptive circulars, plans, etc. This may be the chance of a life time to you. Address, THE NORTHWEST INSTALMENT CO., 420 Wabash Avenue, Chicago, Ill.

GLENGARRY.—In Knox Church, Lancaster, on Tuesday, September 17, at eleven a.m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, the 17th September, at 9.30 a.m. LINDSAY.—At Woodville, on Tuesday, 26th November, at 11 a.m. PETERBOROUGH.—In St. Andrew's Church, on September 17th, at nine a.m. PARIS.—In Dumfries St. Church, Paris, Sept. 24th, 10 a.m. QUEBEC.—In Chalmers Church, Quebec, on September 24, at three p.m. KINGSTON.—In Cooke's Church, Kingston, on September 17, at three o'clock, p.m. MONTREAL.—In Convocation Hall, Montreal Presbyterian College, on Tuesday, October 1, at ten a.m. OWEN SOUND.—In Division St. Hall, Owen Sound September 16, at half-past seven p.m. WHITBY.—In Oshawa, on the 15th October, at half past ten o'clock.



PROVIDENT LIFE and LIVE STOCK ASSOCIATION. CHIEF OFFICE—ROOM D, YONGE STREET ARCADE, TORONTO. INCORPORATED. A MUTUAL BENEFIT ASSOCIATION. IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement. IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury. Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.

ALWAYS ASK FOR ESTERBROOK STEEL PENS Superior, Standard, Reliable. Popular Nos.: 048, 14, 130, 135, 161 For Sale by all Stationers

Burdock BLOOD BITTERS REGULATE THE KIDNEYS. Burdock is a powerful purgative. It is the most effective of all the medicinal plants in the blood, which is the chief cause of Rheumatism and the distressing Back Ache so commonly troublesome. While regulating the Stomach, Liver, Bowels and Blood, Burdock Blood Bitters never fails to regulate the Kidneys, whose proper functions are all important to good health.

GAS FIXTURES For Churches and Public Buildings. 34/5

We are manufacturing a choice lot of these Goods AT VERY LOW PRICES. Below anything that can be imported. Estimates Given on Application. KEITH & FITZSIMMONS, 109 King Street West, Toronto.

KILGOUR BROTHERS, Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street W., Toronto.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphorus powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

23/52 MESSRS. C. C. RICHARDS & CO., Gents.—I have used your MINARD'S LINIMENT successfully in a serious case of group in my family. In fact, I consider it a remedy no home should be without. Cape Island. J. F. CUNNINGHAM.

So SAY ALL.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.



CATALOGUE FREE Our 320 Page Illustrated Descriptive Price List Contains Lowest Market Prices of Merchandise of every Description WATCHES JEWELLERY, GUNS, CLOTHING, DRY GOODS, HARDWARE &c. Price 25 cents. Mailed Free to Intending Purchasers upon application. CHARLES STARK COMPANY, LTD 52 Church St. TORONTO

WRIGHT & CO., ART FURNITURE MANUFACTURERS DESIGNERS AND WOODWORKERS 14/52 MANTELPICES AND Ecclesiastical Furniture A Specialty. 63 and 64 HIGH STREET TORONTO.

Knitting Machine IN PERFECT ORDER, WILL BE SOLD CHEAP. Address—KNITTER, 5 Jordan St., Toronto.

ALMA THE LEADING FOR CANADIAN COLLEGE, ST. THOMAS, ONT. WOMEN Nearly 200 students last year. 17 Graduates and Certified Teachers in Faculty. Graduating Courses given Certificates and Diplomas in Literature, Music, Fine Arts, Elocution and Commercial Science. In the recent Art Examinations Alma won 116 Provincial Certificates, including FOUR FULL ADVANCED CERTIFICATES—the ONLY FOUR GRANTED IN THE PROVINCE, also TWO GOLD MEDAL CERTIFICATES and SIX FULL PRIMA. MCLACHLIN HALL.—The elegant new addition costing \$20,000 now open. Thorough work. Low rates. Good board 60 pp. Announcement free. Address, PRINCIPAL AUSTIN, B.D.

MORVYN HOUSE, 350 Jarvis St., TORONTO. Boarding and Day School for Young Ladies. This School has a well earned reputation for High Intellectual Training, and Moral and Religious Culture. Every department is under the personal supervision of the Principal, whose aim is to make it a thoroughly good school, and to provide for Resident Pupils a refined christian home. The Modern Languages, Instrumental and Vocal Music, Drawing, Painting and Elocution taught by competent teachers. Terms moderate. A liberal discount made to the daughters of clergymen. MISS HAIGHT, Principal. The Autumn Term of this school will Open on WEDNESDAY, SEPTEMBER 11th.

PRESBYTERIAN LADIES COLLEGE. (Formerly Richard Institute.) 152 Bloor Street West, Toronto. Literature and History—T. M. Macintyre, M.A., LL.B., Ph.D., Science—Rev. J. St. John, M.A., B.Sc., Edinburgh. Modern Languages—W. H. Fraser, B.A., Lecturer in University of Toronto. Fraulein Hoffmann (a pupil of Madame Janauschek). Classics—Miss E. Alice Cameron, B.A. (Graduate of the Boston Latin School, and of Queen's University, Kingston). Music—In connection with the Toronto Conservatory of Music, Edward Fisher, Director. Art—T. Mower-Martin, R.C.A., formerly director of the Government Art School, and member of the Ontario Society of Artists. Miss E. L. Christie (Provincial Art School Certificate), Assistant. College opens on September 5, 1889. Send for circulars and forms of application. T. M. MACINTYRE, M.A., LL.B., Ph.D., Principal.

ONTARIO Agricultural College Will Re-open on October 1. Lectures on Agriculture, Live Stock, Dairying, Veterinary Science and other subjects required by farmers. For circular giving information as to terms of admission, cost, etc., apply to JAMES MILLS, M.A., President. Guelph, Aug. 5, '89.

TO THE MINISTERS and CHURCH MANAGERS, the PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA, with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH. by CHIEF JUSTICE TAYLOR. Price 50 cents. Sent POSTPAID To any address. C. BLACKETT ROBINSON 5 Jordan Street. TORONTO.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

MAMA SAYS THE DOWSWELL WASHER AND STANDARD WRINGER SAVE HEALTH TIME MONEY HARDWARE DEALERS SELL THEM OR DIRECT FROM THE FACTORY STANDARD MFG CO. HAMILTON ONT



For Catalogues, etc., address, WM. BELL & CO., GUELPH, - ONTARIO. MUSIC-ART-ELOCUTION and General Culture. Desirable Positions open to progressive students. All interested will receive valuable information free, by addressing J. TOURJEE, Boston, Mass.

THE CANADA Business College. HAMILTON, ONT. Re-Opens 2nd September, '89. For 28th year. The largest and best equipped Business College in the Dominion. For catalogue, write R. E. GALLAGHER, Principal.

MCSHANE BELL FOUNDRY. Finest Grade of Bells, Chimes & Peals of Churches, Colleges, Tower Clocks, etc. Fully warranted, and satisfaction guaranteed. Send for catalogue and estimates. HENRY MCSHANE & CO., BELLFLORE, Md., U.S. Mention this page. MENEELY & COMPANY WEST TROY, N.Y. BELLS Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells also. Chimes and Peals. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & HIFT, Cincinnati, O.

DROPSY TREATED FREE. POSITIVELY CURED WITH VEGETABLE REMEDIES. Having cured many thousand cases, and patients pronounced hopeless by the best physicians (from first symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for free book of testimonials of miraculous cures. Ten days treatment furnished by mail. If you order trial, send 10 cents in stamps to pay postage. FREE Dr. H.H. Green & Sons, Atlanta, Ga.