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TORONTO ENGRAVING CO.

Vol. 17.—No. 33.  
Whole No. 861.

Toronto, Wednesday, August 8th, 1888.

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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, AUGUST 8th, 1888.

No. 33.

## Notes of the Week.

It is announced from Panama that the Government of Columbia has entered into a convention with the Papal See by which the universities, colleges, schools and other educational establishments and all public and private education and instruction shall be organized and directed in conformity with the dogmas and principles of the Roman Catholic Church, that religious instruction in that creed should be obligatory.

PROFESSOR CHRISTLIED gives a most encouraging account of spiritual life and evangelical fervour among the rural population of Germany, especially in the Sieg country, the home of the Orangemen who freed Holland from the tyranny of Spain. Their Scripture and prayer meetings are largely attended, requiring the building of association halls, and their missionary meetings are so great that the gatherings are often of necessity held in the open air.

THE negotiations for the organic union of the Presbyterian, Reformed and Congregational mission churches of Japan have been brought to a conclusion and await only the certain approval of the separate bodies next November. The doctrinal basis is the Apostles' Creed and the Nicene, with which are associated the special historical Confessions of the three bodies, which are to be held in high veneration. The local Church is to be governed Congregationally, while the consolidated body is to be governed Presbyterially. The union thus on the eve of being consummated embraces most of the Protestant Christians of Japan.

A CONFERENCE on evangelical preaching is to be held in London about November 19 and following days. Persons desiring to take part are to communicate with Rev. Dr. Newth, New College, South Hampstead, London, N. W. The conference is to be open to all evangelical communions. Dr. Henry Allon will preside the first day and Dr. S. G. Green the second. Dr. Clifford, Rev. J. Guinness Rogers, B.A., E. E. Jenkins, M.A., R. F. Horton, M.A., Dr. Parker, H. Price Hughes, M.A., Dr. Monro Gibson, Professor Elmslie, and others have signified their intention to be present.

THE Bishops attending the Lambeth Conference were entertained at breakfast in the Westminster Town Hall by the Church Temperance Society. The Bishop of London, who presided, said he had always held fast by the principles of the Society, and had steadily refused to say one single word which might appear to condemn those whose Christianity did not lead them to take the Temperance side. Rev. Canon Ellison said they desired to see this movement extended to all branches of the Anglican Church throughout the world. Prelates present spoke of the evils resulting from the liquor traffic in Ireland and the Colonies.

THE union of the Presbyterians and Congregationalists in Japan under the proposed constitution will make the United Church practically Presbyterian. That this will very likely, but not certainly, be the case is the New York *Independent's* opinion. The local Church is left free to be governed either Congregationally or by a Session. Above the local Church the government is by Presbyteries, Synods and General Assembly. The natural outcome will be to complete Presbyterian government for the local churches, but the result will depend on which system has the most vitality, as both are allowed. As to the vitality there is little room for doubt.

THE Presbyterian Assembly of Queensland received no fewer than six petitions from ministers of other denominations desirous of entering its ministry. Only one applicant was received, Mr. Watkins, a Congregationalist, who had passed through a full curriculum in a Welsh Presbyterian College. Three

evangelists were raised to the status of ordained missionaries; a Primitive Methodist minister was received as a student-evangelist; and Mr. McQueen, a student from Aberdeen, was referred to the Presbytery to be taken on trial for license. The Queensland Presbyterians are determined to stand second to none in the scholarship of their ministers.

THE Presbytery of London, England, at its last ordinary meeting, agreed in the motion of the Rev. John Black to make certain important changes in the method of Presbyterial appointments. Hitherto the Moderator of Presbytery has been appointed simply by rotation, without any respect to special fitness for the office; in future he will be nominated by a widely representative Selection Committee. The same committee will also nominate suitable ministers to preside at ordinations and inductions, the old rule of rotation being abolished there also. The only point in which rotation, pure and simple, is preserved, is in appointments to preach at ordinations and inductions, it being assumed that every minister is fit for such work. Mr. Black's motion was carried with only four dissentients.

RELIGIOUS conventions on a large scale have lost their novelty. There is a possible danger that they may become quite common and thereby fail to awaken general interest and cease to be of much practical value. Arrangements are being already made for holding a World's Sabbath School Convention in London in June, 1889. Invitations are now extended to the Colonies and to America, to the Continent of Europe, to India, and to the several mission stations. Those in charge are desirous of obtaining statistics of Sunday schools in all parts of the world; and it is hoped that the figures may be obtained in time to enable them to be tabulated according to the several countries for presentation to the convention. It is probable that the International Lessons Committee of America will hold a session in London immediately after the meetings of the convention.

THE *Interior* says: An order issued at the request of vessel-owners who hail from the United States, directs that the Welland Canal be kept open up to eight o'clock in the morning and after nine o'clock at night, on the Sabbath. It is inspiring to hear the protests against this partial desecration of the Lord's Day, which come from Canadian newspaper offices and the people themselves. The order is roundly denounced as a clear violation of law and an outrage on the feelings of a Christian community. As similar orders have been made before, only to be withdrawn in deference to public opinion, this one may not stand many days. The prevailing sentiment in the country through which the canal runs is in favour of Sabbath observance. Although Chicago has a notably large foreign element in her population, it might be a wholesome scheme to import a mayor and a board of councilmen from the neck of the woods. The "neck of the woods" could supply a fine race of mayors and none of them basswood either, for American cities.

THE Chicago *Interior* has a habit of saying good things in every issue. Here are three specimens from the last number: It is rather remarkable that, in his celebrated work on "Natural Law in the Spiritual World," Drummond failed to make a chapter on the law of natural depravity as manifested in ecclesiastical affairs. In many cases the natural law is about the only one that seems to work. "Are you not very glad she has been able to pay out," we said to a rich man whose mortgage on a widow's home was paid off. "Oh, no—it was perfectly good for what she owed us," was the reply. This rich man is too everlastingly pious for anything—one of the kind of men whom Solomon thought was too good. That man will stick fast in the needle's eye, sure, and have to be pulled out by the legs. "Look not upon the right hand nor upon the left." We are trying to follow this Scriptural injunction in these political times—and when we do we are sure to see some pious

patriot standing ready for us with a club. But you haven't any idea how we would like to let loose. We would like leave to write just one red-hot column! The text would be, "All men are liars"—whether David ought to have taken that remark back.

THE *Christian Leader* justly remarks. It is easy to realize the deep grounds for the address recently presented to Dr. Martineau being subscribed by representatives of the Evangelical Churches when we read the remarkable confession he has made, that he finds all that most appeals to his spiritual nature in the lives any writings of men who found all their inspiration in a living Christ. There are few autobiographical passages in our language that can be said to match in interest and significance the frank account which he has given of his own experience. Ebionites, Arians, Socinians, says Dr. Martineau, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text books, and the authors in chief favour with them. In biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold.

A CONGREGATIONAL society was recently held in the Free Church of Hillside, Unst., Shetland to celebrate the jubilee of the senior pastor, Rev. John Ingram, M.A. The church was filled, and many members of Presbytery took part in the proceedings. Two presentations were made to Mr. Ingram, the first a large photographic portrait of himself, handsomely mounted and framed, by his brethren of the Presbytery; the second an illuminated address on vellum, framed in plush and antique gold, together with a purse of 100 guineas, from the Hillside and Nyasound congregations and many friends throughout Scotland. The following is an excerpt from the address; "The fourteenth of this month marks the completion of the fiftieth year of your ministry. To few men is it given to proclaim the Master's message so long, and to fewer still to do so in one place. Right faithfully and well have you kept watch and ward over this outpost of Zion. With a zeal which never flagged you have striven to lift up the crucified Christ to the men of your generation, teaching by life as well as by lip, while to our homes you have been a frequent and ever-welcome visitor, rejoicing with those who rejoiced, weeping with those who wept, and bringing to many a sad and weary heart the solace of the Gospel of Grace. Not only in spiritual matters but in everything that concerns the educational and social well-being of the place, you have taken a foremost part, proving yourself to be a wise citizen as well as an able minister. The people who have gathered round you have been many. Not a few of these are your children in the Faith, and have looked up to you as their spiritual guide from the cradle to the grave; and, while some are scattered far and near there still remain a numerous and attached flock, each and all of whom regard you, not only with admiration, but with simple reverence and filial love. Your name has travelled far beyond these Shetland Isles, and wherever it has gone it is known as that of a true, gentle, faithful servant of the Lord." This ministerial jubilee is the more remarkable that in 1876 the late Dr. Ingram, father of the present minister, celebrated his 100th birthday and the seventy-third year of his ministry. Dr. Ingram, who was the father of the Free Church, died at the age of 103. The joint labours of father and son extend over the long period of eighty-five years.

## Our Contributors.

### SHORT AND LONG SERMONS.

BY KNOXONIAN.

The hot season brings up the old question—How long should a sermon be? The only thing some people ever discuss about a sermon is its length. That is not a good sign of the times. More discussion about the matter of sermons and their likelihood to convert sinners and edify believers would be a much better sign.

"That is just the right length for an evening sermon," says some hearer as he leaves church. Well, that is a good enough thing to say. A better thing would be to say "that sermon was well adapted to awaken the careless and bring sinners to Christ." The one remark would show that the hearer was thinking mainly about the time spent in hearing; the other that he was thinking about the salvation of souls. The main question about any sermon is, Was it a sermon likely to do good to anybody?

The question, How long should a sermon be? has very little point in it. As the lawyers say about their pleas, "it is void by generality." Everything depends on the preacher, the character of the sermon and the circumstances under which the sermon is delivered. Some sermons are short at forty-five minutes and some long at ten. Time has very little to do with the matter. Everything depends upon how you *feel* about it. If you feel interested and edified, time soon slips past; if you feel that the sermon is something that must be *endured*, then a ten minute sermon seems terribly long.

Allowance, too, must be made for surroundings. Hearers have bodies as well as souls, and if the physical man is uncomfortable the attention of the best hearer cannot long be retained. If the body of a church is poorly ventilated and the gallery as hot as a Turkish bath, a hearer needs to strain considerably to follow any preacher for an hour. Spurgeon says that next best thing to the grace of God in a church is pure air. The same high authority declares that some places of worship are less comfortable than Shadrach, Meshach and Abednego found Nebuchadnezzar's fiery furnace. The great London preacher says he could not pray for the preservation of such places of worship from fire if he knew they were well insured. The deacons of his Park Street church refused to fix the upper part of the windows so that fresh air could be let into the room, and somebody broke the windows and ventilated the building. Spurgeon says he often walked with the cane that did the deed.

Beyond all doubt, surroundings should regulate to some extent the length of a sermon. If a church is so heated that the heads of the hearers are in hot air and their feet like iceblocks, the sermon should not be long. It is not in human nature to listen long in that condition with any degree of attention.

Then, too, the kind of day makes a good deal of difference. In a sharp, clear, frosty day in winter one can listen much longer than in a hot day in July or a leaden day in November.

Somebody who vainly hopes to put the world right by finding fault with it, is ready to say, If people were what they ought to be they would not be so particular about the length of sermons. To which we simply add, If people were what they ought to be they wouldn't need sermons at all.

It is quite true that if people were more spiritually minded they would not attach so much importance to the mere externals of worship. It is also true that foul air and half-frozen feet will mar the devotion of the ripest saint as well as that of the weakest believer. Ministers often tell us that they preach much better in some places than in others; that they have much more freedom at certain times than at others. Well, if the surroundings affect the man who preaches, why blame the hearer if he is not equally attentive and retentive at all times?

Those who hold that the desire for short sermons is undoubted evidence of declining piety, say that the people who demand short sermons will listen to a political orator for a whole evening. To which it may be replied that political orators are heard about once in three or four years, while many people hear two sermons every Sabbath. The best political orator in Canada can't address the same audience one hundred times a year. The people would not attend. There is no sense in comparing the length of a speech de-

livered once in four or five years with the length of a sermon. A preacher who could not hold the attention of an audience for two hours if he preached only once in four years ought to be ashamed of himself.

The clock is no standard to measure a sermon by. There are weightier considerations than the mere fact that the clock handle has come round. No specific time can or should be fixed at which every preacher must stop, but there are a few common sense rules that it might not hurt any ordinary preacher to consider.

A preacher who delivers his sermon in one key should never—well hardly ever—preach as long as one who can go up and down the scale. Monotony or sing-song can never hold the attention as long as a free natural delivery.

A sermon well illustrated may be made longer than one that has little or no illustration. Plain didactic statements coming one after another like soldiers in single file soon weary the best of hearers.

Sermons in which doctrinal points are discussed in technical language should be short. The popular mind soon wearies of technicalities.

Mere hortatives should be short. There are few things that weary one more than being exhorted if the exhortation has no motive power behind. Any kind of a sermon poorly prepared ought to be short. These are usually the longest.

When a preacher, from any cause, has clearly lost the attention of any considerable number of his hearers and cannot regain it, his best plan is to wind up. There is no use in going on if the people will not listen.

### LETTER FROM JAPAN.

One of the many encouraging and delightful features of Christian work in this land is the unity of spirit that prevails among all the followers of Christ. The prayer of Christ is being answered here in the manifestation of a oneness of heart, so that even those of different folds mingle together as members of one flock, and followers of the same Shepherd.

As evidence of this, a few days since a social meeting was arranged for all the theological students in Tokyo. It was to be held in a sort of park near the centre of the city, which is a popular place of resort for all classes of people.

A meeting was recently held in Tokyo by the various pastors, in which the question for discussion was, what was the present need in all their respective churches? A weekly meeting for prayer and conference was arranged, and is well attended, as well as exceedingly profitable.

At a recent Gospel meeting held in Tokyo, under the auspices of the Episcopal Mission, the speakers were Bishop Bickersteth, of the English Church, Rev. Dr. Verbeck, of the Reformed Mission in America, Rev. Mr. Honda, of the Methodist Church, and Rev. Mr. Hoshimo, of the Congregational or Independent body. As Bishop Bickersteth was unable to speak in Japanese he was assisted by a Presbyterian interpreter. It is reported that there were 1,000 persons present.

At a similar service recently held in Nagoya, the speakers represented the Protestant and Episcopal Methodists, the Reformed and the Presbyterian Churches.

The general influence of such unity is most beneficial to all, and demonstrates to these heathen minds that there is a secret and strong power in Christianity that binds together all who truly love and try to serve our Lord Jesus Christ.

Much to our astonishment there has recently come a proposition from the former President of the Imperial University to place all schools of the middle grade under the care of the Protestant missionary bodies. The reforms and improvements which have been inaugurated by the Minister of Education (Mr. Mori) have been important and helpful, but the claims on the Government are so many and varied that it is found impossible to do all that is felt to be needed.

In this emergency it is urged that the needed help in the way of suitable preparatory schools would be found in calling in the aid of the missionaries and giving them the charge of this branch of the educational work.

This is, of course, a mere suggestion, but it comes from one who knows of what he speaks, and his opinion will have weight in the minds of those who are to decide such matters. I doubt if such a thing is wholly

feasible even if it should meet with approval on the part of the proper Japanese authorities. It would involve large expense on the part of the missionary bodies, and at present none of them seem to have the surplus funds; even if there was a willingness to devote their income to an almost distinctively educational work.

But the suggestion is an important indication of what has been accomplished by the missionaries in this land in the work of education. Of course no such proposal would have been made had not the work hitherto done attracted the attention and won the admiration or approval of those who were best qualified to judge. Mr. Toyama is not an avowed Christian, and has therefore no religious bias that would lead him to speak contrary to his honest convictions.

It shows, further, the confidence that the leading men in Japan have in the character of the missionaries. It is an acknowledgment of their high character and ability to conduct such a work even better than the Japanese themselves. So we shall see in the future a flocking of the young men of Japan to the Christian schools as the most desirable places to secure a complete and thorough education. There is no question but what the future of Japan depends upon the training which the present generation of scholars receives. Whether it is to be Catholic, Greek, Protestant or Infidel depends upon the influences which surround the youth of to-day.

There is a most blessed work now going on in the various schools in Yokohama and Tokyo especially. At the Ferris Seminary forty-five converts are reported among the girls. It has been a deep and thorough work of God's Spirit. With no extra effort or excitement one after another has come out boldly and joyfully on the Lord's side. On a recent Saturday it is said that more than fifty letters were sent by these new converts to their homes and friends in all parts of the land asking permission to profess their faith in public, and pleading with one and all to repent of their sins and follow the Saviour. No one can tell how much will be accomplished by these earnest and loving appeals.

In the Methodist Protestant school there has also been great interest of late, and on a recent Sabbath forty-five persons received baptism. In the school at Aoyama in Tokyo there are seventy-four applicants for baptism. The students have become so aroused that they have for some time gone out into the streets and preached to the people and distributed tracts.

At another of the mission schools in Tokyo there has been a general awakening and twenty of the scholars asked for prayers at a single meeting.

The churches have also been aroused and are as work as never before. At many of them special services are being held and also morning meetings for prayer. Not only are sinners being converted, but also those who have been visited by their brethren are roused to new zeal and more faithfulness in the discharge of their Christian duties.

At Miyama, in Kishi, there is a rich man who is interested in Christianity, and he recently sent a request for some one to come and preach at his house. An Evangelist from Osaka, with one Church member, went there and held a service at which eighty persons were assembled. These were very attentive, and sought most anxiously to know the way of life. The Evangelist promised to go there and preach to them once a week hereafter, and they were greatly rejoiced.

As I write, the bell has been tolling for a Japanese funeral of an old man who had been very dissolute in his habits and late in life found the Saviour. When the pastor called upon him a few days since, he was unable to speak, but was given a pen and wrote as best he was able: I am at peace, all is bright. I am going to heaven. I shall meet you there. So the Lord is gathering his chosen ones from every land, that people of every clime and tongue may unite in ascriptions of praise to Jesus, who hath washed them from sin and saved them by his own blood, shed upon the cross for their redemption.

A doctor, seventy-one years old, named Miwake, living in the Province of Choshu, had a son who was an active Christian and an elder in the Church at Yamaguchi. The son often tried to persuade his father to become a Christian, but the old man was such a strong believer in Shintoism he did not wish to hear of any other religion.

But the son was not discouraged, and continued to labour and pray for the conversion of his aged parent who must soon leave this world, and, unless prepared, go down to a hopeless grave.

At length the labours and prayers of the young man were effectual, and the aged father was led to an acceptance of Christ as his only hope of salvation.

He joined the Church at Yamaguchi, and was a most happy and earnest Christian. It was his constant desire to lead others to that Saviour that had brought such peace and comfort to his heart.

He was very fond of poetry, and was accustomed to write poems and Christian hymns as a common diversion. He loved the Bible very much; and especially enjoyed the beautiful and poetic thoughts that it contains.

Not long since he was taken sick and on his death-bed found great comfort in reading God's Word and composing hymns in which he could express his love and gratitude to God for His great goodness to such a sinner as he.

Just before he died he wrote as follows: (Translation.)

I soon from this body of sin shall be free,  
But the angel of death has no terrors for me,  
I then shall behold the God of all grace,  
And dwell evermore in the light of his face.

Like the bright petaled flower, that blooms for a day;  
Or the dew drop that glistens, and passes away,  
So brief is our life, and hastens to its end;  
And vain is man's power his days to extend.

H. LOOMIS, Agent, A. B. S.

Yokohama, Japan.

THE POWER OF CHRISTIANITY.

ITS ASSIMILATING POWER.

In Christianity which is the personal delineation of Christ and Him crucified, there stand out before us several things pregnant with significance in regard to the point at issue. The first is the idea that Christianity possesses the power to mould us into a likeness of Christ so that the Word of God is to us the law, the strength and the delight of our soul. This was the experience of David when he exclaimed in the language of inexpressible appreciation, "Oh, how I love Thy law! it is my meditation all the day." The Word of God penetrates into the deep recesses of the soul, touches the springs of action in the heart, and engages the understanding in reflective meditation. Such is the experience of all who know the truth in the love of it. The second is the idea that Christianity carried in it power to control events, to dispose things and to utilize circumstances in order to accomplish the gracious purposes of Christ in the economy of grace. In this respect, marvellous are the manifestations of God in the evolutions of Providence. Amazed therewith, Paul exclaims from the depths of his soul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" The third is the idea that Christianity is so comprehensive as to embrace everything founded on fact and to lay everything so founded under contribution to promote the highest interest of man. The aim of Christianity is the intellectual, the moral and the spiritual good of man and Christianity harmonizes with everything that runs in that direction or which tends to dispel the darkness of ignorance, to diffuse the light of knowledge and to better the condition of man for time and eternity. Towards this end Christianity uses the judicial ability of Moses, the dramatic talent of Job, the versatile genius of David, the metaphysical acumen of Solomon, the vivid imagination of Isaiah, the deep wail of Jeremiah, the simple narrative of Matthew, the abrupt brevity of Mark, the fine polish of Luke, the intuitive insight of John, the vigorous logic of Paul, the passionate address of Peter, and the practical turn of James. The assimilating power of Christianity, which has just been set forth in its general import, may now be considered under the peculiar aspects.

1. The pervasive influence of Christianity. The light of the sun is everywhere present on the earth, enters into the essence of things, clothes things with all the hues and colours of the rainbow and stands out before us with all the beauties of nature; in like manner Christianity, which is Christ the Sun of Righteousness, is the Light of the world, is in and around us in the unspeakable riches of grace, becomes a consti-

tuent part in our thoughts, in our sentiments and in our actions, appears with characteristic prominence in our manners, and in our customs, and in our laws, stands out with unique effect in our asylums and in our reformatories and in other similar institutions in our midst. As like produces like in strict accord with its own condition and environment, so Christianity diffuses itself in every direction among men and things without regard to public gaze and noisy throng, or Christianity works in secret and in silence with glorious success in the advancement of man's spiritual and material welfare. It has succeeded, and is succeeding as no philosophy the world ever saw could do. It is permeating and purifying from year to year the whole intellectual, moral, and social life of the human race. The subtle influences of Christianity which act with such benign effect on men and things are set forth by Moses with expressive as well as beautiful imagery, when he thus describes the truth in its modes of operation. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass." There is here placed before us the endless and nameless influences of Christianity together with their native effects as suggested by similar effects in the processes of nature. The effects of Christianity, which we have just seen under figures of similitude, are indefinite in number, variety and beauty. Well, since it is so and there is no limit to it either in time or space, what amount of influence must one age exert on another in the culture of mind and in the refinement of taste as well as in purity of heart and sanctity of conduct through the practice of the truth which came not in old time by the will of man; but holy men of old spoke as they were moved by the Holy Ghost? The influence of inspired men over men uninspired is a marvellous fact; and in the annals of literature, as well as elsewhere, it presents most interesting and vivid reality. Aside from the material contents of their books, we cannot see how Bunyan, Baxter, Milton and Shakespeare could have been the men they were, but for this indirect agency of the inspired authors of Scripture as a silent and unconscious efflux into their souls. So far from decaying, it seems to be increasing. Take the vast breadth of its range, and modern thought is permeated to the core of its heart with this subtle spirit. Not that all our statesmen, scientists, poets and historians acknowledge it any more than Plutarch, Marcus Aurelius, and Julian acknowledge it; but, nevertheless, the fact stands, that the world would have had a very different Plutarch, Aurelius, and Julian, had not Paul and John lived.

2. The transforming efficiency of Christianity. Divine agency is a necessary factor in Christianity and without that agency there can be no personal vital religion, but, with it, the soul is in health and prosperity. Hereon, thus God speaks, "I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Under divine agency, which acts on the mind through the doctrines of the cross, it is clear how the soul grows in grace and expands into all the beauties of holiness. Again, the transforming efficiency of Christianity stands out before us in the processes by which the life of God is carried on in the soul. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." We behold the glory of God in the face of Jesus Christ and are thereby transformed into His image. The effect of the truth on the mind of men is the same in all ages, from Enoch to Paul, and from Paul down to our own time. As then, so now Christianity eliminates what is evil out of things, adopts what is good in things and brings things into harmony with itself; brings order out of confusion, beauty out of deformity, and sweetness out of bitterness; governs the passions, regulates the desires, and conforms the will to the will of God; changes the soul from sin to holiness, from darkness to light, and from barrenness to fruitfulness; uplifts the soul to God in devout contemplation, in glowing adoration and in longing anticipation of heaven our eternal home. Christianity is, indeed, an efficient factor in our material, intellectual and moral good. No other religion, no system of philosophy has so high a claim for our regard if we merely rest it on what Christianity has done. To tell that volumes would be needed.

It has changed the face of the world, altered the aspects of history, created a new religious language, formed a calendar of time, introduced a new and higher art, inaugurated a new realm of literature, permeated society with new graces of culture and refinement, done much to alleviate pain by its benevolent institutions, and brightened human life as nothing else could do. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted.

3. The universal adaptability in every age and in every quarter of the globe. Christianity is everywhere adapted to the depraved condition and spiritual wants of men whether old or young, rich or poor, learned or unlearned. Christianity enlightens the philosopher as well as the peasant on the subject of redeeming love, makes the sage as well as the ignorant wise unto salvation, directs the sovereign as well as the subject in the duties incumbent on them in their respective relations. The truth, which sets forth Christ as the Mediator between God and man, is the same in effect on the human mind amidst all the diversities of talent and circumstances of men on the face of the earth and will continue to be so till the consummation of all things. Besides, it is the genius of Christianity to embrace whatever is good and true in the culture of the people that differ widely from each other in their habits of thought on religion in their modes of life and in their environments. Perhaps the most marvellous feature about Christianity from the human point of view is its incorporativeness. Transcending as it does all nationalities, it reaches that transcendence not by expelling the nations, but by gathering them in. Professing to supersede the religions of the past, it has yet within its Pantheon given a place to these religions. Within the portrait of the Son of man are embraced the lineaments of all those antecedent faiths which He purposed to transcend. Here sleep the Brahmin's sense of mysticism, the Parsee's sense of sin, the Buddhist's sense of sacrifice, the Confucian's sense of empire, the Jew's sense of holiness, the Greek's sense of beauty, and the Roman's sense of justice. Here repose side by side instincts hitherto deemed the most diverse and the most irreconcilable. Why is it that many are to come from the east and from the west to sit down in the kingdom of God? Hitherto the east and the west had been terms expressive of the very poles of human thought. The east was restful, gentle, quiescent; the west was strong, muscular, active. It had always appeared to men as if a great gulf had been fixed between them. But in this central figure of Bible portraiture there was found a meeting place of reconciliation. Within the life of the Son of Man the east and the west met together, for within life of the Son of Man gentleness and strength embraced each other.

The Son of God,  
Only begotten and well beloved, between  
Men and His Father's justice interposed;  
Put human nature on; His wrath sustained;  
And in their name suffered, obeyed and died,  
Making His soul an offering for sin:  
Just for unjust and innocence for guilt,  
By doing, suffering, dying unconstrained,  
Save by Omnipotence of boundless grace,  
Complete atonement made to God appeased;  
Made honourable His insulted law,  
Turning the wrath aside from pardoned man.  
Thus truth with mercy met, and righteousness  
Stooping from highest heav'n, embraced fair peace,  
That walked the earth in fellowship with love.

E. C.

ONE IS YOUR TEACHER.

The following is the sermon preached at the opening of the Presbyterian Council by the Rev. Oswald Dykes. The text selected was Matthew xxiii. 8-12, (Revised Version.)

It was the avowed object of our blessed Lord to set up a religious commonwealth or kingdom of God on earth. The idea was far from a novel one; since, in point of fact, religion had always been conceived of in the ancient world as the internal bond or cement of society that gave cohesion to civil life. But in various ways the Christian commonwealth was to stand in profound contrast to every sacred society previously existing among men; and perhaps the central contrast of all may be discerned underlying this passage of the Gospel. Superficially read, this utterance of

Christ expresses a revolt against Rabbinism, fundamentally it is nothing short of a charter for His new kingdom. And it gains this constitutional importance simply from the fact that it elevates into prominence, and safeguards as of primary value, the spiritual rights of the individual.

To see the significance of this change, let it be remembered on what a different conception men had been accustomed to organize themselves into religious communities. In all antiquity, the State was the religious unit. To it attached the sacredness which we now attach to the Church. The gods were gods of the land. Their cult was a service paid by public officials at the expense of government. The chief of the State was the *pontifex maximus*. In face of a system so firmly organized, the religious rights of the private individual were nowhere. Liberty of conscience was undreamt-of. Private was merged in public worship. Access to God was possible only through a State priesthood. Each man's faith was fixed for him by functionaries empowered to interpret the will of heaven. Dissent was disloyalty. In short, the individual was simply swallowed up, with all his personal responsibilities and rights, in the vast social whole of which he formed a part.

The system is one of which we have to day no complete survivals in any great community. But before Christ there was no religious community in existence of which social authority was not the formative principle rather than individual conviction. Even the religion of Israel was not, and could not be, any real exception. For although, under Old Testament teaching, religion became more and more an inward, spiritual, and therefore personal relationship betwixt the soul and God, yet it never disentangled itself altogether from the mould of a State Theocracy. So long as the kingdom stood, everything in the domain of faith and morals, no less than that of government, was prescribed by public authority—an authority which was at once national, and at the same time divine. Through one authoritative order of public functionaries—the priests—men approached God's mercy-seat to worship; through another order of the prophets—the oracles of heaven were authoritatively declared. At Jerusalem, almost as little as at Memphis or Babylon, was there room left for the free play of private judgment, or the claims of the conscience to determine individual duty.

The form in which our Lord encountered this corporate authority dominating the religious life of a people was Rabbinism. While the Jewish priesthood survived as the official mediator in every act of worship, the old function of authoritative teaching had degenerated into interpretation only of the divine will; and this in the hands of the Rabbis was stiffening into a rigid system of traditional unwritten law. The hand which thus continued to interpose itself between Almighty God and the soul and conscience of His child had not become less authoritative in becoming cold and dead. Rabbinism was the degradation of elements which had always existed in Judaism, but as a monopoly of religion in the interests of a class, it proved itself singularly fatal to religious life. For the dominant order claimed to absorb into itself the threefold authority against which our Lord protests in my text—authority to teach God's truth, authority to bless with the heavenly Father's favour, authority to bind the conscience with the commands of the Most High. Alike in faith, in worship, and in morals, "Scribes and Pharisees" ruled supreme—the teachers, fathers, masters of the people.

Now, in express contrast to all this, Jesus avows that He is about to erect His spiritual commonwealth on the principle of individual freedom. Let the novelty and the boldness of this "departure" be noted. They obtained a presumption that religious communities could be founded only upon authority, corporate or personal. That presumption was mighty, because it was unbroken. To venture the experiment of basing a world-wide religious community upon sheer individualism upon the unfettered conviction, choice, and responsibility of single souls was a proceeding as hazardous as it was untried. Nevertheless, this is what He is doing in the text. He sweeps the board clear that He may build on fresh lines. He begins by abolishing any human or visible authority in religion, and so having each man alone before God as a solitary, responsible, spiritual unit, independent, as to the deepest and most sacred element of his being, of all his fellows. It seems at first sight a strange way to found a community or kingdom, to commence

by isolating each human being in lonely freedom that he may grow aware of those unseen ties which bind him—him for himself—to God alone. Yet it is certainly a society, a commonwealth, which Christ aims at. Only His kingdom is to be a kingdom of God in this thorough-going sense, that of all its parts alike God is to be the sole central bond, holding its members in a unity by holding each of them in separate attachment—that is, not in corporate, but in individual, attachment to Himself. The kingdom which He proclaims, therefore, is not first a corporation, bound by internal human or earthly bonds, between which and God some sort of link is then forged—as the link of a law, or of a priesthood, or of a theocratic king. No, but it grows up by selection and accretion of individuals, between each of whom and God the inner link of religious faith and life has first been formed. In short, it is a fraternity of the equal and the free. Each man of it alike owes his place there to his private and personal relationship with God, whose kingdom it is. Each man of it alike is entitled to learn saving truth for himself at first hand from God, to come to God for himself at first hand for fatherly grace and blessing; to take his orders at first hand for himself as one who is responsible to no other. Whatever union may ultimately bind the subjects of this kingdom to one another must evidently grow out of these prior relationships of each to God, and be moulded by them. For the primary thing is that the spiritual rights of the soul get their due, and the immediacy of a man's personal dependence upon God. I said the words before us contain the charter of Christian liberty. Are they not the charter which recognizes for the first time, and in recognizing guarantees, the inalienable rights of the human spirit?

I venture to think that our Lord could not have undertaken to reorganize mankind into a religious society on these lines, by first flinging each member of it nakedly upon God as Unseen Teacher, Father, and Lord, unless His religion had been one which secured a valid reconciliation or reunion betwixt God and man. Manifestly it was a tremendous risk to begin by disintegrating mankind into spiritual atoms after this fashion, to dispense at the outset with what all ancient wisdom trusted to as the only bond for society; the sanctions, to wit, of a common religion, enforced by the authority of a social system, and by the overwhelming force of corporate sentiment. Such a proposal required a moral courage which, in any mere human reformer, would deserve to be styled audacity. But it is plain that our Lord reckoned upon bringing each human being, thus set free in the awful loneliness and grandeur of his spiritual personality, into direct and commanding relations with the Eternal Author of his being. Men can safely stand clear of eternal authority speaking in God's name then, but only then, when they are set in immediate contact with the invisible supreme authority—with God Himself. All interposed authority—of prophets true or false, of priests and rabbis, of interpreters and fathers in God—all interposed authority (I say) is only useful so long as it is necessary; that is, so long as the way is not yet laid open for the human spirit to draw near for itself, and hear the voice, and learn the will, and share the life, of the Eternal Father and Lord of all. But let this boldest of Teachers and of Founders be Himself the divine Reconciler and Mediator, through whom the meanest soul of man may find the very God, may receive straight from its source the divine light that illumines, the divine law that regenerates, and the divine law that guides—then is it safe, then only wise, to proclaim the abolition of human authority in religion, and enfranchisement of souls.

This immediateness of attachment to God breaks up (if we follow the lines of our text) into three particulars, in which I cannot think it fanciful to see some allusion (not obtrusive, yet inevitable, from the nature of the case) to the economic Trinity of Redemption. Notice the threefold link which binds to God the soul emancipated from spiritual authorities on earth.

To begin with, "One is your Teacher." Each soul that needs and craves the light has in Christ a separate and an equal claim on that divine person, whose office it is to lead us into truth. Given those moral requisites, which are a monopoly of none—candour and a pure heart, humility and willingness to do God's will—then the inner eye will be enlightened to know the Father and the Son through the

indwelling of Him who is "the Spirit of Truth." For the old promise of a time when all God's children should be taught of Him, has found its fulfilment in that spiritual society on which the anointing abides, and of which St. John writes: "Ye know all things—ye need not that anyone teach you."

Next, "One is your Father." Through Christ the way lies open for every man's return to the common Father's love, and that restored favour of His which is life. No man owes to his fellow mortal this right to return; nor may any sacerdotal class bar access any longer, or dispense at pleasure the devoted goodwill of our Heavenly Parent. But every regenerate child of God, accepted through faith in the Beloved, holds now a place of equal nearness and of equal boldness. This is that freedom from a ceremonial yoke, and from all external and arbitrary methods of winning the Father's favour, from which St. Paul has taught that Christ makes His people free.

Lastly, "One is your Master"—that is, your guide in conduct *kath'hyponotaton*—"even the Christ." Freedom of conscience is only then secured when one has learned to lay one's will in the hand of Christ, who is the Lord of duty, because He is the perfect utterance of earth in word and example of the Father's perfect will. And this absolute responsibility to the Lord, by whom alone we must all be judged, is the equal prerogative of every disciple. "Who art thou that judgest the servant of another? To his own Lord he standeth or falleth." The pledge and safeguard for liberty of conscience is personal responsibility to Christ.

Thus, along these three lines—distinct, yet closely related—does Jesus strike the death-notes of all spiritual tyranny—of all human authority in religion. He does it by enabling each of us alike, and each of us for himself, to know the truth, and find the love, and follow the guidance, of God, the Supreme, thrice holy and thrice blessed.

Yes, the death-note was struck when Jesus spoke. But the principle of spiritual authority as the bond of any possible kingdom of God among men is one that dies hard.

I have no time to unfold the stages of the story that will be sufficient to remind my fathers and brethren how unprepared the world of the first centuries proved itself to be to realize in its purity the Lord's ideal. He desired His people to constitute a spiritual brotherhood, built up through the regeneration of souls held together only by fraternal sympathy, but admitting of the free exercise of those spiritual rights which He Himself had purchased for every man in a brotherhood where each man should be taught free above, enjoy free access into the family of God and yield to Christ alone an unqualified obedience. But you know what happened. You know how soon the rights of the individual Christian came to be surrendered to a mistaken theory of Church union and catholicity; how the original deposit of Christian truth was vested first in the consenting tradition of Apostolic Churches, then in the great patriarchates, then in general councils, last in the see of Rome; how the access of the soul to divine grace was restricted, partly to sacramental channels in the hands of a priesthood, partly to the services of the orthodox and Catholic Church; how, ultimately, the clergy assumed absolute control, even over morals, by the binding decisions of canon law, and by the direction of consciences through the confessional. In short, you know how, little by little, a visible external authority grew up in Christendom, like another Theocracy upon earth, to supplant the free fraternity of equal sons of God as Christ had founded it by no other system of spiritual rule, not less minutely vexatious than Rabbinism, and a great deal more subtle and far-reaching. Underneath that huge corporate system of the Medieval Church—arrogant to pronounce in the name of God, and wielding authority over the soul altogether irresponsible—individual religion was once more submerged.

All this is well known. Now, against this reposed despotism, the Reformation was a revolt. As out of that revolt, with its counter assertion of the rights of the individual, sprang those Christian communities which are here present by their representatives assembled in council. We cannot help looking back to-day to the birthday of the evangelical churches of modern Christendom. Not only is it the date to which we may all of us trace back, whether directly or remotely, our own origin as Presbyterian communions; but I think we have some right to

that if, in any daughters of the Reformation whatever, the fundamental features of that movement, as an attempt to reaffirm and realize the principles of equality and freedom in Christ's kingdom have worked themselves out fully both in their strength and their weakness, in success or in failure it has been within the (so-called) "Reformed" or Calvinistic group, organized freely on the self governing lines of a Presbyterian polity. We are entitled, therefore, to measure our past and to forecast our future by the light of our King's ideal. The ideas which the Sovereign Head of the Kingdom has indicated for us must be regulative in any honest endeavour to reform His Church or spiritual society among men. Suppose we carry back with us the ideas we have gathered from this text. Suppose we apply them to test the issues of our Reformation as they lie before our eyes today. Shall we find reason to be ashamed of what our fathers did? Shall we have cause to be satisfied with what they did? I think neither the one nor the other. We have no cause to be ashamed on the one hand, but to take thankful note of the soundness of the principle of individualism on which the new Churches of the Reformation took their stand, and of those inherent rights of man to transact alone and for himself with God his Father, his Teacher and his Judge, in the defence of which our fathers toiled and bled. Neither on the other hand is there room to rest content with what they have done. For if, on the one side on the negative side (that is, of revolt against the false unity of an authoritative society—our fathers fruitfully applied the teaching of our Lord, on the other side the position side of true unity based on fraternal sympathy and service—it is possible that His teaching may still await a more complete development. Ought not a wise and sympathetic review of what God privileged our fathers to attain in past days, to suggest what fresh duties are emerging for their sons in these new times which are now upon us?

As to the former point.—Think first how thoroughly in the spirit of our Lord's own protest Rabbinism was the Reformer's protest against Catholicism.

They set out with the rejection of the Church's authority in doctrine. Against the fathers, councils and doctors, for whom it was claimed that they sat in the seat of Christ, with power infallibly to interpret or develop His teaching, the Protestants claimed the right of private judgment. They rested it on these two related truths, first, of the outward authority of God speaking in Holy Scripture, and second, of the inward illumination and witness of the Spirit, enabling each faithful enquirer to know the truth which saves. Not even yet has our theology attained to a complete harmony of these two as the adequate ground for our certainty in the knowledge of revealed truth. For down to this day these related factors have found in succession a one-sided development. All the same is it true that on their combination reposes ultimately the famous claim of Protestants to the private interpretation of the Word of God. But what else is this claim save a republication of our Lord's own words. "Be not ye called Rabbi; for One is your Teacher, and all ye are brethren?"

The same holds good of the other principle of the Reformation—the doctrine of justification by faith alone. Was it not a vindication of a sinner's immediate access to the Father's grace? Not through penance or sacraments, or priestly absolution, as intermediate channels of grace, does God's forgiving favour filter down (they said), into the souls of His earthly children, as though betwixt us and the face of our Father in heaven there came some spiritual "papa" or "Father in God," with whom we have first to deal. No, but each man's solemn privilege is to deal directly with the Father of spirits, to draw near alone through personal penitence and truth into the Father's presence, to be accepted and absolved solely through the mediation of the Eternal Son, and hold his place and wear his rights in the spiritual family of God, as no other man's debtor, but every other man's equal—a son by the grace of God alone. What is this but to echo Christ's words. "Call no man your father on the earth, for One is your Father, which is in heaven?" The moment you perceive that Christ has opened a spiritual path for each of us to come alone with Himself for our sole ground of acceptance to the one Father of us all, that moment the Church ceases to be the authoritative dispenser of

grace, or its ministry a sacerdotal hierarchy, that moment the Church is a brotherhood, and its ministers the servants of their brethren for Jesus sake.

Once more the Reformers protested against earthly authority on any question of conscience. In private, no spiritual "director" in the confessional. In public, no binding or absolving "bulls" from Rome, in the Church, no canons determining points of casuistry, in the State, no supremacy of pontiff or king over the action of Christ's people in things sacred. In each Christian breast, there, a conscience free from human lords in order that it may receive its orders from Christ alone, and obey them in its allegiance to the King of kings. For it is essential to remember how Christian liberty of conscience is the clear opposite to arbitrary self-will or the license of individual preference. It means a conscience that is free from man just because it is bound by God. Having found in Jesus Christ a regulative Head and Guide to duty who is authoritative and supreme, each member in Christ's mystic body must hold himself in readiness to follow the Master's will, all counter authorities on earth notwithstanding. What else do these words mean. "Neither be ye called masters, for one is your Master, even the Christ?"

Fathers and brethren, do I need in a council like this to tell what services to civilization and to religion were rendered by the revindication of these Christian principles of individual freedom? It is here we require to recount the splendid daring of our fathers? How they clave with passionate hearts to these great rights of spiritual manhood! How for this sacred cause they left the bones of heroes on a hundred battlefields, and the ashes of martyrs beside a thousand stakes! Have we to be reminded that these "faithful contendings" of the Reformed Churches for an "open Bible," a free Gospel and the rights of conscience, laid the foundations of modern inquiries in science and modern liberties in State. Or that the most progressive portions of the world, both in Europe and America, have entered upon a heritage that was won by their sufferings! We are the children of our fathers, let us stand fast in the liberty with which Christ has made us free.

But, may I venture, in conclusion, to indicate by a word or two what remains to be done before the full ideal of Jesus kingdom can be realized?

At the outset I remarked what a bold step Jesus took when, discarding as a bond of cohesion the principle of human authority in religion, He proposed to construct a spiritual community upon principles of individual self determination. If the step was a wise one, as well as bold, then this ground conception must be one which contains constructive as well as destructive forces in its bosom. It must combine His people as well as liberate them. If it begins by setting men apart, each in the secret cell of his own soul alone with God, it must end by binding them all with tender and sacred bonds into a new brotherhood.

Now, what was witnessed at the Reformation, and since, is chiefly the negative or destructive side of Christ's teaching. What we have yet to see carried on into action will be its positive and constructive side.

It was originally in the interests of Church unity that the (so-called) "catholic" system organized itself. But the unity was of that obsolete sort which is, indeed, the only one the principle of a central human authority can generate, a unity, that is to say, enforced, mechanical and external in the letter and not in the spirit. The first effect of the revolt in the sixteenth century was, of course, to explode this apparent unity in the Catholic Church of the West, which, after all, was only superficial uniformity. By giving play for the first time during a thousand years to the forces of individualism, it first rent Protestant from Catholic Christendom, and then in its after issues tore Protestantism into shreds. It did so most where its action was most complete—in the Reformed, not Lutheran Churches, in the Presbyterian, not Anglican, branch of the reformed communion. We ourselves, in the multitude of little Churches which we represent to-day (divided, for the most part, by petty differences, and, in some cases, by no difference at all save the accidents of history), are a visible witness to the disrupting, the pulverizing effects of the assertion in Christendom of individual convictions.

Let it be confessed in candour that this assertion (like every human movement of recoil or revolt) has been pushed among us to an extreme, that diversi-

ties of opinion have been made too much of as a ground of separation, that the tendency to split in order to vindicate one's liberty to witness to one's private view of truth has led to a needless and enfeebling disintegration, that the result has been loss of fraternal sympathy and loss of mutual help through the isolation even alienation of brethren, through the friction even rivalry of denominations.

Let all this be conceded. What then? Is there not another side to the teaching of our Lord respecting His kingdom which deserves to be better learnt? We have negated, vigorously enough, that false union which is reached through the subordination of many brethren to one, are we never to attain a true union through the mutual service and self-denial of all? We have stoutly refused to bind Christ's people in a "catholic" society on the model of an autocratic imperialism, is there to be no adequate exhibition of the other idea—that of a spiritual family, differing in outward feature, yet one in life and character? Perhaps we have given heed enough to our Lord when He bade us own neither doctor, nor father, nor master on the earth. When shall we lend as willing ears to Him when He speaks to us as "brethren," saying. "He that is greatest among you shall be your servant. And whoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted."

It may be that in the wide sweep of Christ's guidance of His Church through long millenniums, separations among brethren had come as an inevitable stage on the road to this deeper and more vital reunion. Probably the shattering of that false conception of Christian fellowship could be followed by a re-gathering on better lines only after an interval of exaggerated individualism and self assertion. I venture to ask my fathers and brethren if the hour for drawing closer together again has not struck? Is it not time for the forces of disruption to have spent themselves? May not a new conception of Catholic unity be now set up in the room of the old? Are not many hearts drawn to pray for, and many faces set to seek, a visible oneness among Christians that shall rest on something deeper than ecclesiastical reconstruction? In truth, is not this very alliance one evidence amongst many of a turn in the tide? Of one thing we may be sure—the basis for any wide or enduring unity in the family of God must be quite different from that on which catholicity has been sought for in the past. For it must reckon with those rights of the individual, which, once lifted into their place, can never be surrendered more. What, then, is the problem before the great Church of the future if not this—to be true to liberty, yet true to fraternity with the same breath? To gain co operative unity without subordinating legitimate rights, and breathe the Spirit of one Father's love throughout a vast sympathetic brotherhood of the free and equal sons of God? To be as comprehensive as it ought to be, not a mere rally of Presbyterians only, such a reunion of the future will have to realize a deeper agreement in tone and in aim amid frankly acknowledged divergencies of all sorts, both in creed and ritual, both in methods and in polity. God's people will probably have to satisfy themselves hereafter with an organic or vital co-operation of many members for the common ends of the spiritual body of Christ, and either abandon or relegate to an indefinite future that administrative oneness, on a large scale, for which so many fervent wishes have been breathed in vain. Even so the problem is too difficult for our present means to solve it. Yet it must be solved if the Christ's ideal is to be reached. And it may be, for the equality of Christian brethren is not independence of one another, like the false *egalite* of Socialism. Rather it means the strictest dependence of each upon the well-being and the services of all the rest. Therefore, it wraps within it a formative principle which will yet (one thinks) prove strong enough to work some sort of outward as well as inward unity through love, and the self sacrifice and self subordination which love inspires. When each man is severally taught of the Spirit, and the Father's love has filled each heart, and the will of Christ is the rule of all, then will no brother seek to lord it over the belief, the worship, or the obedience of another; but every man shall serve the brotherhood in voluntary self-surrender, that the Lord alone may be exalted in that day. Then shall the Universal Church be one, in the only sense in which Christ would have it so—as a united brotherhood in love of the equal and the free.

## THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

(C. BLACKETT ROBINSON).

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

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



TORONTO, WEDNESDAY, AUGUST 5th, 1888.

THE following paragraph from a recent article on Miracles, by Gladstone, in the current issue of the *Nineteenth Century*, has a direct bearing on the controversy in regard to prayer for rain, which has been going on here for the past few weeks:

The impossibility of miracle is a doctrine which appears to claim for its basis the results of physical inquiry. They point to unbroken sequences in material nature, and refer every phenomenon to its immediate antecedent as adequate to its orderly production. But the appeal to these great achievements of our time is itself disorderly, for it calls upon natural science to decide a question which lies beyond its precinct. There is an extraneous force of will which acts upon matter in derogation of laws purely physical, or alters the balance of those laws among themselves. It can be neither philosophical nor scientific to proclaim the impossibility of miracle, until physiology or science shall have determined a limit, beyond which this force of will, so familiar to our experience, cannot act upon or deflect natural order.

THE genial editor of the *Interior* is in a state of mind. The thing that troubles him is to keep on the fence during this presidential year. He says he resolved to "look not upon the right hand nor upon the left" until the election is over. "Pious patriots" are standing on each side ready to salute him with a club. Perhaps no religious journal in America steers clear of party politics more successfully than the *Interior*. We have read that breezy journal for many years, and have not the slightest idea of what its party proclivities are. Its conductors make a heroic effort to keep on the fence during election times. They are usually rewarded by being clubbed from both sides. Many religious journals lean just enough to one side to save a double clubbing. Most people think that a religious journal should have nothing to do with politics in the party sense of the work. That may be true, but to sit erect on the fence and get clubbed by both sides is a trying kind of exercise.

THE next best thing to travel is to read good books written by travellers. The next best thing to a holiday tour is to read descriptive letters written by tourists who know how to write. Our Canadian journals are a long way behind their American contemporaries in supplying their readers with this kind of literature. At this season of the year, American journals teem with racy, descriptive correspondence from sea-side and lake-side and mountain-top, and all other places where tourists do congregate. It is quite true that Muskoka, and Lake Superior, and the St. Lawrence, and other places of summer resort have been "written up" many times; but it is also true that a man who knows how to write can make them new every year. Dr. Cuyler can make Saratoga Water as interesting in his twentieth description as in his first. A considerable number of the people of this country take a holiday, but the greater majority have to stay at home, and the stay-at-homes enjoy a racy, description of the places visited by their fortunate neighbours. Two or three columns of well written letters from tourists might, with advantage to readers and publishers, take the place given in some journals to the sayings and doings of base ball players.

THERE seems to be great difficulty in conducting an Agnostic funeral service. The other day a leading Agnostic of New York City died and Colonel Robert Ingersoll officiated at his funeral. Agnosticism has no psalms, nor hymns, and the Colonel was forced to

fall back upon Newman's well known hymn, "Lead Kindly Light." Fancy a party of Agnostics singing this verse:

So long thy power has led me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angel faces smile  
Which I have loved long since, and lost awhile!

"So long thy power has led me" What power? An Agnostic knows of no such power. Colonel Ingersoll denies, blasphemously denies the existence of any divine power that leads men. How could he, or any other infidel or Agnostic feel sure that this power would lead them on "O'er moor and fen, o'er crag and torrent, till the night is gone." For Ingersoll there are no "angel faces" and no resurrection morning, if his own creed is true. In pronouncing his funeral eulogy, Ingersoll said of the deceased Agnostic. "We loved you living and we love you still." How love him still? If Ingersoll believed what he professes to believe, the man had no existence. Agnosticism is a poor thing to live by, a worse thing to die by, and a funeral service conducted by Robert Ingersoll beside the coffin of a pronounced Agnostic, is as grim and imminent a farce as the world ever saw. Why honour Christian hymns and the Christian doctrine of immortality to make an Agnostic funeral passably decent.

ONE can easily understand why a considerable number of Methodist people wish the Stationing Committee to send them the ministers they "invite." They invite the minister because they want him, and when the committee does not send them the man they want, they are dissatisfied. That is the most natural thing in the world. None of us are satisfied when we don't get what we want. The trouble is easily enough understood, but how trouble can be remedied by putting laymen on the Stationing Committee is one of the puzzles that no outsider can comprehend. Suppose a Stationing Committee to be half lay and half clerical, could it then give every congregation the minister it wanted if, as frequently happens, two or three wanted the same man? Supposing the committee were composed exclusively of laymen, would that mend the matter? That the Methodist people will at no distant day demand the right to call their own spiritual advisers is, we think, as certain as any future event can be. No body of intelligent, independent people will, in this age, long allow a committee to select for them the man who preaches to them the word of life, and who, perhaps, knows more about their family affairs than any other man in society. They will insist on selecting the man themselves, more especially as they have to pay his salary. That they should do so is, we think, reasonable; but to say that putting laymen on the committees will remove the alleged grievance seems absurd. A committee of laymen could not give the people everything they want any more than a committee of ministers. The only real remedy is to allow the people to call their minister, and then if they don't get their man they have no committee to blame.

### THE EIGHTH COMMANDMENT.

OF late, the United States press has been making serious complaints against Canada, because she gives shelter and protection to the steadily increasing army of defaulters who seek refuge from the punishment their crimes merit in their own country. This is a grave accusation, and one we are certain the mass of Canadian people would not voluntarily incur. Are they, therefore, to lie under the imputation, while the fact is that again and again both the British and Canadian Governments have signified their willingness to negotiate a much more effective Extradition Treaty than the one now in force, which permits many of the most dexterous rogues and criminals to slip through its meshes. The fault that dishonest American tricksters are permitted to reside in Canada is chargeable to the American people themselves, or rather to their politicians, who for reasons of their own, are ever ready to interpose when a better treaty is proposed; not necessarily that they have a sneaking fondness for criminal experts, but mainly for political reasons. At all events, several American journals are candid enough to admit that failure to abolish reciprocity in criminals is due solely to the action of their own government. Some of them

speak out with great plainness in condemnation of governmental neglect.

It comes, therefore, with poor grace when these same journals complain that Canadian authorities are remiss in their efforts to prosecute these grand larcenists for bringing stolen money into the country. Most Canadians will agree that all due diligence is shown in this respect, and where failures do occur they are accounted for by taking into consideration the influences that Americans are able to bring to bear in favour of their incriminated fellow-countrymen? Of course this remark is not to be interpreted as reflecting on the unsullied purity of the Canadian judiciary, which is not elective and cannot be purchased. The reference is solely to the fact that in some cases the friends of the inculpated are so wealthy and influential that they can secure the best attainable legal talent, and are able to avail themselves of the keenest ingenuity, so that no possible process should be left untried in order to secure the fugitive's escape. When the results of the hoodlums' trials in New York City are considered, and how the remainder of the prosecutions have been indefinitely postponed, the complaints of American journals are not quite so pertinent and well-founded as they might be otherwise.

Another count in the accusation is that the Canadian people are too ready to extend their most distinguished consideration to runaway Americans if they have plenty of money with them. In general terms, this also can be denied. Self-respecting Canadians do not consort with thieves, however much money may line the purses of the latter. They do not like to be seen in bad company. There are people in Canada, as everywhere else, whose tastes and morals are, say, questionable, who willingly become boon companions of any man as long as he has money to spend. They are not particular as to character. Perhaps this class is not altogether unknown, even at fashionable American summer watering places. Canadian society, no doubt, has its faults, but it is at least equally particular as the corresponding institution in the United States, regarding those to be admitted to its inner shrine. The warmth of the welcome extended by Canadians to conscienceless plunderers, would not in a single case be an inducement, did not fear of consequences drive the defaulters from the haunts of their crime. The most rigid Canadian exclusiveness would not repel the kind of men a loose extradition treaty permits to find shelter within our borders. The frequency and magnitude of recent defalcations has aroused attention to the necessity of finding a remedy. It may therefore be confidently expected that a better treaty will be framed and enforced and that honesty, if not between man and man, at all events between nation and nation, will thereby be promoted.

A leading New York paper has been figuring up the frauds that, by discovery and confession, have come to the surface. The aggregate is startling. In the United States alone, the amount embezzled during the last six months reached the sum of \$2,240,005. For the last ten years the ascertained defalcations were \$48,573,466, thus averaging at the rate of \$400,000 a month. These large figures do not by a long way cover all the stealing in that country. It is well known that petty pilfering is going on all the time. If trusted officers in monetary institutions, or in public positions are faithless, are the same characteristic traits not to be found in the clerk, the salesman, down to the message boy, whose stealings are simply commensurate with their opportunities? Various means have been suggested for checking this great evil. More stringent supervision, greater attention to detail on the part of employers and those responsible for the conduct of affairs are very properly urged. The multiplication of devices for detecting dishonesty and diminishing the opportunities for its practice might, no doubt, be helpful. The root of the evil is deeper than can be reached by any legal and artificial checks. A man is not necessarily honest because he has no possible chance to steal. If ingenuity is exerted to devise preventives of theft, a like ingenuity will be exercised by the dishonest to evade them. The only effective remedy for the crime that seems alarmingly on the increase must be a moral remedy. To be honest, a man must be honest at heart, in intention and in every act. We must cease scoffing at the scrupulously honest man who will not steal because the Law of God and his own conscience will not let him. We must also cease

THE MISSIONARY WORLD.

JAPAN.

A Japanese missionary writes : Japan is not only growing spiritually and intellectually, but is pushing ahead commercially at a rapid rate. Recent statistics show surprising results. For instance, a trade of \$95,000,000 last year nearly doubles that of 1880, which was \$51,000,000. In 1878, there were nine miles of railway, which have been extended to 151 miles. Eleven railway companies were started in the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of these last works everything has been done by native skill and native capital alone. This is not a bad record for a country where the feudal system was in full swing twenty-five years ago.

According to the statistics for 1887, there are at present working in this empire the representatives of twenty-four missionary societies. Seventeen belong to the United States, four to England, and one each to Canada, Scotland, and Switzerland. Japan has proved such an attractive and promising field of labour that the number of societies is greater than one would expect in view of the comparatively recent date at which the land was thrown open to Christian effort. Of course, the number of workers varies greatly. Three have but one man each; while one has forty-nine male and female workers, not including the wives of the missionaries. The sum total of foreign work is 253.

Six missions have combined the results of their labours in the "United Church of Christ in Japan." This body includes all the Presbyterian and Reformed Churches, save the Cumberland Presbyterians. The Congregationalist Mission has decided to join this union, thus making it the most extensive of all the Protestant bodies in the empire.

The total Protestant membership shows a gain of 5,000 over the figures for 1886; a grand gain, and yet how painfully small when we consider the thirty-five millions still without the fold. These figures, however, by no means indicate the limit of Christian influence. Japan is being permeated with Christian truth, and we trust the time is not far distant when the empire shall be thoroughly reached with the Gospel.

Christianity is not prosecuted, and its most vigorous opponents, the Buddhist priests, use infidel arguments against it in their public lectures, trusting more to modern 'free thought' and materialism than to the ancient Buddhist teachings for their weapons of offence against the new way that is putting their craft in danger.

INDIA.

A Brahmin writes to a Madras paper on the decay of Hinduism. He says : "Hinduism is a corpse, out of which the life has fled, and yet it is a living force." The writer explains these seeming contradictions by showing that the moribund, inexpansive creed is still able to perform ceremonial functions. The late tour of the Madras governor was marked by continued demonstrations, in which prayers for the protection of temples and the preservation of their tithes formed the chief part. The Brahmin writer thinks that the "cream of Hindu society" regards their old faith as dead. He mentions caste as the only saving element in Hinduism, and thus refers to the difficulty felt by all friends of reform :

Another cause of the survival of the strength and integrity of Hinduism is the intellectual inconsistency and moral cowardice of the generality of the so-called reformers. Mighty as they are in feats of words, carried on in a foreign language—which consequently gives an exaggerated notion to foreigners of their earnestness and courage—they are in practice the tame followers of orthodox priests and ignorant women. But this state of things cannot last forever. The disciples of Spencer cannot always dwell in peace and amity with the follower of Shankeracharya. The dense ignorance of the masses will melt away before the spread of education. The opposition to reform will daily become weaker and weaker. The ranks of the progressive party will be swelling day by day. The courage inspired by increasing numbers will do what constitutional courage—rather the want of it—has failed to achieve. The fate of Hinduism is therefore sealed, although it will be some time, probably a long time, before that consummation takes place.

Mohammedan character, the genius and life of the people generally, and a fuller acquaintance with the native systems of religion. Now the aggressive work of missions is largely educational, as Dr. Duff early recognized it should be. Nor are the results disappointing. They fully justify the largest expectations by the growing interest manifested by the native youth, their eager inquiries and the encouraging progress already made. Important and successful as are European agencies in India, Mr. Hunter is of opinion that a vast religious movement among the people of that country is to result from native effort. His belief is that some native of commanding influence will arise to lead his fellow-countrymen to Christ. This may or may not be. We cannot foretell the instruments that God may employ, but the signs of the times in India are full of hope. As a ground of encouragement and as an incentive to unwearying effort the following extract from Mr. Hunter's paper is subjoined :

In 1851 the Protestant Missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly threefold, to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180, or over fifteenfold. There is not only a vast increase in the number of stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851, to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years, the pupils in mission schools multiplied by threefold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers; by 1881 they had increased to 575, or twenty-sevenfold. The number of native lay preachers had risen during thirty years from 493 to the vast total of 2,856.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston : Littell & Co.)—This weekly publication continues to present its readers with the best current literature of the day.

SCRIBNER'S MAGAZINE. (New York : Charles Scribner's Sons.)—The series of papers on Railways is continued and increases in interest. This month M. N. Forney writes on "American Locomotives and Cars." Another paper of much interest and conveying much information is by Professor Shaler on "Rivers and Valleys." The number is especially strong in serial fiction and short story.

THE AMERICAN MAGAZINE. (New York : The American Magazine Publishing Co.)—The Midsummer *American* is bright, racy and entertaining. It studiously excludes papers of prosy texture and limitless length. "Along the Caribbean," continues to be interesting and instructive, to which the illustrations give an additional charm. C. H. Crandall, Frederick G. Schwatka are among the contributors this month. Serial fiction, short story, poetry, and the usual departments make up a number of unusual excellence.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York : Macmillan & Co.)—As a frontispiece the August number gives a finely engraved picture of "The Parish Clerk," a reproduction of Gainsborough's painting in the National Gallery. The two most interesting of the illustrated papers in this issue are "A Rugby Ramble" and "Post Office Parcels and Telegraphs." The serial tale "The Mediation of Ralph Hardelet," is continued and there is also a short story by Henry James. The *English Illustrated* maintains its reputation.

HARPER'S MAGAZINE. (New York : Harper & Brothers.)—The August number of this standard magazine is a splendid one. Its literary and artistic contents are of a high order. The second part of Lafcadio Hearn's "Trip to the West Indies," is graphic, interesting and instructive, notwithstanding that much has been written concerning these islands. There is a paper on "Holstein-Friesian Cattle," by S. Hoxie. Illustrated descriptive papers are plentiful in this number. Since, in addition to that already mentioned there are "The Montagnais," by C. F. Farnham, "A Chiswick Ramble," by Moncure D. Conway, and Charles Dudley Warner's "Studies in the Great West—Cincinnati and Louisville," being the cities described in the August issue. As usual, fiction, short story, original and illustrated poems, and the customary departments will afford the patrons of *Harper* most enjoyable reading.

giving praise and reward to the unscrupulous, because, for a time they get success by sinful ways. The smart man is still too much the hero of the hour. The immutable law of the eternal still reads "Thou shalt not steal"; and the words of the wise man might be profitably pondered by this generation, "He that maketh haste to be rich shall not be innocent."

PROGRESS IN MISSIONS.

VARIOUS have been the criticisms and estimates of the missionary Conference recently formed. To many the entire proceedings have afforded a subject for indiscriminate eulogy, and the most sanguine expectation has been indulged in as to the results. Others with apparently as little reason have expressed their disappointment, finding fault chiefly with the tone of some of the papers and the speeches, and regretting the limitations and, what they considered, the extreme caution in the management. After all deductions are made, it is indisputable that the centenary Conference marks an important epoch in the history of modern missionary enterprise, and will tend to deepen the growing interest now manifest in all sections of the Christian Church. There is also little doubt that one of the results of the Conference will be a large increase in the number of those who are devoting themselves unselfishly and unreservedly to the work of the Gospel in foreign lands. Another result will assuredly be an augmentation of liberality, so that instead of complaints of diminishing contributions, there will be an expansion of resources for the spread of the Gospel.

In the July number of the *Nineteenth Century*, there is an interesting and thoughtful paper by W. W. Hunter, on "Our Missionaries." Mr. Hunter, who spent the greater portion of his life in India, though far enough from being an enthusiast, is in every respect a most competent witness, and his testimony is entitled to the fullest respect. Indeed, some might think him cold and critical, but the result of his observation of missionary work in India is worthy of careful consideration, and the conclusions he has reached are all the more striking, because of his mental characteristics. Mr. Hunter took an active part in the Conference proceedings and it is apparent that his sympathies are in accord with the cause of missions. In his paper he sketches the marked progress of missions as seen against the dark background of almost total apathy, and positive hostility at the beginning of the century. Outspoken opposition was met with everywhere. The stigma of reproach does not mark any one Church. Sydney Smith was not the only one who ridiculed the idea of missions in the Church of England. Even the community to which William Carey belonged had prominent men who looked upon the effort to preach the Gospel to the heathen as visionary. The Church of Scotland has left on record decisions that have been reversed by conspicuous zeal in missionary effort that has been abundantly successful. Now the Churches vie with each other in seeking to advance a cause which forms the distinctive feature of modern Christianity. Nay more, all who in the various branches of the Evangelical Church are most alive to the claims of the heathen world are rising to a higher conception of the essential unity of Christian effort. As an important factor in the realization of that higher Christian unity which is finding voice in these days, missions will have a perceptible influence.

Another marked and favourable change is seen in the place missionaries hold in the esteem of those amongst whom they labour. They are not now looked upon with aversion and distrust. Whether their special message is viewed with interest or indifference they are themselves looked upon as friends and benefactors. Their educational work is appreciated and is taken advantage of and in time this will bear important fruit. "No class of Englishmen," says Mr. Hunter, "receives so much unbought kindness from the Indian people while they live. No individual Englishmen are so honestly regretted when they die. What aged Viceroy ever received the posthumous honours of affection accorded to the Presbyterian Duff by the whole native press? What youthful administrator has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned for in Calcutta last summer?" The changes resulting in better adaptation of methods of work is also dwelt upon. This has resulted from a careful study of Hindu and

## Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

### CHAPTER I.—THE BALCOME HOUSEHOLD.

Mrs. Balcome propped the open cookbook up against the sugar bucket, and held it in place by an inverted teacup. "Three cups of sugar, two of butter,"—a long sigh,— "six cups of flour, one of cream, five eggs;" here a corner of her checked apron was used to wipe away a tear just ready to fall; but why this toothsome formula should induce tears, was a mystery. The wide baking-table was covered with good things to be made into better; the sun streamed warmly through two east windows, casting the shadows of flowering plants on the yellow floor, and the air was full of warm, spicy odours. Everything was on a generous scale. The kitchen was large, the range was large, and held a big hearth of glowing wood, and an old-fashioned dresser filled one side of the room. Mrs. Balcome herself was of ample proportions, and her grief was, apparently, on the same scale; for, having conveyed a fleet of pies into the oven, she sat down on the wood box, and, covering her face with her apron, sobbed aloud.

Outside, there had been a clanking of chains, a tramping of hoofs, and loud "whoas," coupled with several urgent requests to "back up there!" which requests seemed to have been complied with, for the noises ceased, and there was a sound of heavy boots in the summer kitchen.

"Where's my comforter, mother?" called a hearty voice. Not receiving any answer the speaker thrust his head into the room, prepared to repeat the question. At sight of the bowed figure on the wood-box his cheerful face lengthened, and, after a moment's pause, he came in and went over to her.

"Edge along, mother, and lemme set down," he said, laying a big brown hand on her shoulder. Seating himself gingerly on the space accorded him, he put one arm round her ample waist, and with the other tried to draw the apron from her eyes, doing it with a gentleness in marked contrast to his outward appearance, which was decidedly ferocious, as he wore a long buffalo coat, and a Corsair-like fur cap, under which his grizzled hair stood out fiercely.

Mrs. Balcome turned, and laying her face against the fur coat, continued her cry on the same faithful shoulder which had received her first homesick tears as a bride, his big hand beating a soothing tattoo on the broad gingham-covered back.

"There, there, mother," he said. "Don't take on so. The boys'll come out all right, it's nateral for boys to querr!"

"It isn't their quarreling alone," replied his wife, lifting her tear-stained face, "but Joel's bent on marryin' that girl;" and a touch of asperity crept into the mournful tone.

"Well, I was bent on marryin' you, and I should have been dretful put out if anybody had tried to hender it," and he looked at her with a quizzical smile in his blue eyes.

"But I wasn't a high minded girl and a scoffer," said Mrs. Balcome, with feeling.

"No! that you wasn't," he assented heartily. "The Scriptor says, 'A good wife is from the Lord,' and that you've always been. But I sha'n't get to the woods till noon, at this rate; so gimme my comforter and some baitin' and I'll jog along."

Mrs. Balcome found the comforter and tied it round his neck, tucking the ends carefully into his coat, saying as she did so, "There's one thing sure, father, you're a born comforter yourself."

The road down which Mr. Balcome presently drove, led between two rows of noble maples, now bare and sharply etched against the gray sky, but in summer making a long green arch. At the foot of the hill the road divided, one branch going up to Wilton Corners, one to South Wilton, and the other over to West Wilton, or the "Falls,"—so called from a bustling little cascade which turned the wheels for two or three scythe shops; and, to show strict impartiality toward the four cardinal points, there was still an East Wilton in the valley over beyond the Balcome farm. The landscape over which Farmer Balcome's eyes wandered was beautiful to him, even under a November sky, for it had been his environment for more than sixty years, and every line of the hills, and every curve of the ponds and streams was familiar to him. He loved it all, and as he rattled along he lifted up his voice in a sonorous old hymn, at which the broad-chested, shaggy-footed horses quickened their pace in sympathy. The trouble of the morning had faded from his mind before he reached the foot of the hill, and once at his chopping everything was forgotten except the business in hand.

Mrs. Balcome had scarcely resumed her baking, after watching him out of sight round the turn, when the sound of wheels called her to the door, which she opened just in time for a stout little woman, so wrapped up as to be unable to make her coming known.

"Ursuly Roper!" cried Mrs. Balcome, seizing the newcomer with both hands, "I never was so glad to see anybody in all my life. Come right in," and Mrs. Roper, having struggled out of the eclipse of a green barège veil, the two comely faces met in a resounding kiss.

"Drive right into the barn, Mr. Roper," called Mrs. Balcome. "The men-folks are all away."

Mr. Roper, who was a very small man, with a very thin voice, and who drove a very tall horse, explained, with perceptible dignity, that he was obliged to go over to the Corners to a trustee meeting, and could on no account stop, but would leave his wife through the day as his substitute; a position which, as far as bulk was concerned, she could easily fill. Mr. Roper spoke in a quick, fierce way as though to counterbalance the drawback of his size and voice.

"Well, if you really can't stop, let me put you up some

cookies for baiting; they're just out of the oven," she added, hastily putting some in a basket.

"A man would be a fool to refuse your cookies," replied Mr. Roper gallantly, stowing the basket away under the seat. Then, gathering up the reins, he called out to his wife in the doorway, "Now, Ursuly, do up all your talking before I get back, for I sha'n't wait a single minute for you."

Mrs. Roper answered with a smile that might easily mean several things.

"He'll be at those cookies before he's out of sight; I I know him," she said, turning away from the door. "Land-o'-love," she cried, running out and calling him shrilly.

Mr. Roper looked round, apparently with no intention of stopping, but an imperative gesture from his wife checked his progress, and after a moment of inward communing the tall horse was turned round and headed for Mrs. Roper.

"What was you thinkin' of, Nathan Roper?" she demanded. "You was goin' off with my work and the jam;" her effort at severity being effectually balked by her comfortable double chin.

Mr. Roper groped under the seat, and brought to light a fat basket, saying, as he handed it to her, "I should forget whose husband I was, if I didn't always have to come back for something. Ursuly had to go back the morning we was married. Forgot to burn up some of her old love letters, I b'ieve," he added, with a meditative air. "Well, good-bye, Mis' Balcome! I shall feel real sorry for you today, for Ursuly is just primed for a talk," and he rattled away.

Mrs. Roper carried the fat basket in and proceeded to unpack it. "I made some ras'berry jam by a new receipt, and our folks like it so well, I thought I'd bring you a taste of it," and she lifted out a stumpy stone jar.

"That's just like you, Ursuly," answered Mrs. Balcome, "and it's right welcome. We're going to have the minister to tea next week, and I shall open it then." This was the highest proof of appreciation possible, and Mrs. Roper felt it to be so, but she only said, "I don't suppose it's half as good as your own." And then, to change the subject, she asked, "Can't I help you about your baking, Sophy?"

"I'm just about through," answered Mrs. Balcome, bustling toward her baking table, and turning round to say, "I'm real glad to have you here, Ursuly; Reuben's gone to the woods for the day, and the boys are off, so we shall have a good long day to ourselves."

"I'm glad enough to be here," responded Mrs. Roper, taking her knitting work from the basket, and settling herself in a low rocking-chair. "I've just pestered Nathan for months to bring me over. We don't see each other very often for girls that was brought up in the same neighbourhood, and went to school together, and were just like sisters. Life's pretty hard on us in some ways, ain't it, Sophy?" she added, with a futile attempt to look mournful.

Mrs. Balcome stopped her cake stirring, which had been going on furiously.

"I remember exactly how you looked, Ursuly, the first day you come to school. You was the chubbiest little thing! and you had on a blue dress and a long checked tier, and your hair was curled in a double row of curls all round your head."

"Laws! Do you remember that, all these years?" said Mrs. Roper, as astonished as though she had not heard the same thing a dozen times before. "Nathan says he remembers, too, and that he felt in love with me that first day. Perfectly ridiculous!" Here her yarn and her conversation snapped together. She tied the broken yarn dexterously, and jogged her knitting needles in silence for half a minute, her blue eyes roaming about the room.

"How thrifty your plants look," she broke out suddenly, reaching over and deftly nipping a dry leaf from one. "My Martha Washington looks real pindling. Nathan says it's because I poke over it so much."

Mrs. Balcome came to the window, and stood beside her friend, resting her hand on her shoulder while they talked of the plants. The two matrons made a pleasant picture. One tall and well developed, with a strong calm face and grave searching eyes; a woman who would make a good lover or a good hater, and who might, possibly, hate without just cause. The other, round, placid, dimpled—a human pillow, and one which could be leaned on in trouble, with full assurance of comfort.

"Why, Sophy!" she exclaimed, noticing the other's face in the strong light, "you've been crying. What is the matter?" and her rosy face took on a look of distress.

"I've been meaning to tell you ever since you came; and that's one reason I'm so glad to see you. Reuben's just as kind as he can be, but a father isn't a mother, and you've got a boy of your own, too," she added significantly. "But wait till I get red up after dinner."

"Something about the boys?" said Mrs. Roper, nodding slowly, two or three times, as though trouble might, usually, be expected from that source. Just here a critical stage in her knitting demanded her undivided attention.

"Sophy, which do you think is the best way to narrer off?" she asked. "To narrer at the corner of each needle and knit around seven times, or narrer on every other needle?"

Mrs. Balcome declared herself in favour of the latter way. "For Lyddy's children?" she asked.

"For the baby," holding the small stocking up to view. "Lyddy don't having any time to knit, and bough-ten feeting wear out so quick, I tried to keep the children supplied. Lyddy's husband wants to pay me, but I'm real glad to do it for them. He sent me this alpaca," smoothing out the folds of her dress.

Mrs. Balcome came over and taking a piece between her thumb and finger, rolled it back and forth. "It's a beautiful piece," she said; "it's got just the right feel to it. Who cut it for you?"

"Almiry Dow. She sewed 'most a week for us."

"Well, she's fitted you to a T, but if she stayed a week with you, she knows more about your family affairs than you do."

"I shouldn't wonder if she did," assented Mrs. Roper

placidly. "She's the beater for finding out things."

"Here, Ursuly," said Mrs. Balcome, handing her a cup and spoon, "I wish you'd taste of this custard, and see what you think about the flavouring."

Mrs. Roper tasted, delicately, once, twice, thrice, looking up after each sip, with a critical air, and gave as her opinion that it would bear the "leastest drop" more.

"I declare for it!" said Mrs. Balcome, who had been looking out of the window during the prolonged tasting, "I do believe there's Almiry, now. There's a horse coming down the East road that looks like the Dow sorrel."

"Mrs. Roper set down the cup, and snatching her knitting, slipped it into her pocket, after which she folded her hands with an elaborate air of leisure.

"Almiry would ask more questions about it in five minutes than I could answer in an hour," she said, "and then she'd go away and say that Lyddy's husband couldn't clothe the children, and that her folks had to do it. I know her."

A few minutes later a sharp knock announced the newcomer, who, the instant the door was opened, stepped briskly in, giving a quick glance round the room as though she expected to find something contraband.

"I mistrusted I'd find you here, Mis' Roper," she said. "Samuel said he see Mr. Roper taking the horse out early this morning, and that you took the West road; I asked, once or twice, as we come along, and they said you'd gone by. O, no! I can't take off my things. I got a chance to ride over to the Corners with Samuel. Old Nehemiah Cross is dead, and the heirs are quarrellin' so soon; before he's hardly cold. I thought I'd go over to Mis' Sykes'; she'll be apt to know as much about it as anybody. Yes, yes, Samuel, I'm coming," and with a hurried good-bye, and another searching look around the room, she departed.

The friends looked at each other with a smile.

"I feel as though she knew my very vitals," said Mrs. Roper. "Not that there's anything wrong with them, as far as I know, but Almiry is so pryin'. Ad'niram, he's dretful set against her; says he'd rather have caraway get into the big mowing any time, than to see her round. He was mending the wall 'long side the road, the other day, and she came along and asked him if he'd seen Deacon Flint go by. He said he had. Then she wanted to know if the deacon said where he was goin'. 'Over to the Corners,' says Ad'niram. Then Almiry asked if he knew what the deacon was goin' for. Ad'niram said he didn't know, but he had an idea. He said she brightened up and came and leaned right over the wall. 'What is he goin' for?' says she. 'Because the Corners won't come to him,' says Ad'niram. He said for a minute he thought she was goin' to fling a stone at him; then her face turned red as fire, and she went off. I talked to Ad'niram real severe about it, but he didn't seem to care. Now Sophy, don't go and make company of me," for the best crockery was being brought out.

"Who for, if not for you?" asked Mrs. Balcome generally. "You're about as welcome company as I want to see; and about the rarest," she added, from the depths of the best cupboard.

"I declare! It's a real treat to look into your china closet," said Mrs. Roper, who had trotted after her friend, and stood at the door, her blue eyes roaming from shelf to shelf. "It's always in such apple-pie order. I really begrudge you that dish," as Mrs. Balcome took down a curious old tureen and platter, of the pattern known to our ancestors as "flowering mulberry."

So the pleasant conversation rippled back and forth, while preparations for dinner went smoothly on, and soon the two friends smiled at each other across a bountiful table. The fashion of appearing politely unconscious of what one is drinking and eating, had not penetrated to Wilton Corners, and Mrs. Roper praised, openly, the food set before her. She exclaimed at the pinkness of the ham, the lightness of the biscuit, and the crisp tang of the pickles, and Mrs. Balcome served with pleased hospitality.

"I always sorter liked Almiry at school. I believe, Sophy, I will have another cup"—responding to Mrs. Balcome's hand on the teapot, by holding out her cup for a third filling—"your tea is so reviving. She was kinder pleasant and chipper, and always ready to do a good turn; but don't you remember how dretful inquisitive she was? It always seemed to worry her if she didn't know everything that was going on."

"I've sometimes wondered," said Mrs. Balcome "if her business didn't have something to do with it. Goin' from house to house, she couldn't help hearing a good deal, and then 'twas easy to tell of it. I don't know anybody I'd rather have drop in than Almiry, she's always so lively and interested in what you happen to be doing; but when she begins to pick on the people where she was last, I know just how it will be with me at her next place, and it makes me feel kind of uneasy and mistrustful."

"Mebby 'twould have made a difference with her if she had taken up some other trade, or if she had lived in a larger place, where there were things instead of folks to talk about, but I dunno' about it; it's in the grain. Nathan says he knows the first thing Almiry will do when she gets to heaven will be to take one of the angels round behind the throne and inquire all about the others. But, dear me! Here I am backbitin' her as bad as she does other folks. Did you know, Sophy, that there was a powerful awaken' over to the Falls" and the conversation drifted easily into the new channel.

(To be continued.)

THE Rev. Robert Hall Baynes, Canon of Worcester, best known as a hymn-writer, has been charged before the magistrates at Oxford with attempting to defraud the landlady of the Clarendon Hotel and several tradesmen by means of cheques on a Folkestone Bank at which he had no account. Canon Baynes is a brother of the late Professor Spencer T. Baynes, of St. Andrew's, and had formerly a charge at Coventry.

AN AUGUST MEMORY.

The sky shut down a wide, blue tent
Across our little world that day,
While, like white sails that came and went
Upon a sunflecked azure bay,

The fragrance of the dreamful air
Was like a hint of southern shores,
As drifting idly, here and there,
We quite forgot our unstirred oars.

The Water Lilies lifted up,
To catch the woe of air and sun,
A dainty and a fragrant cup,
And they were brimming, every one;

We watched a robin on her nest,
And heard a sky-lark's silver song
Somewhere above us, in the west,
While drifting dreamily along.

We sang together as the sun,
Sailed down the blue sea of the west,
Of all our songs, the sweetest one,
A little madrigal or rest.

And so we drifted with the day
Into the evening of the west;
The world seemed far and far away,
But love sailed with us as a guest.

O, it was such a pleasant dream;
Earth seemed to us enchanted land,
As we went drifting down the stream,
And felt the touch of each dear hand.

CANADIAN INDIANS AT HOME.

The inmates of this Indian home were the strangest part of the scene. The tidy women were squatting on the floor, some cross legged like Turks, others sitting on one foot as a cushion, or on their toes turned inward under them, or on their knees and heels.

One of them changed her dress by detachments at my elbow. The men were waiting for dinner; one slept curled up in a heap near the wall; another sat flat on the floor by his wife; and the other two lay stretched across the opposite end of the lodge.

The dinner meanwhile had been prepared by one of the squaws. She set out another of plates on the floor, and Louis invited me to eat of their stewed ducks. I accordingly settled from the chest where I sat to the floor.

tured the contents. Now and then a yelp, or a crescendo of ire on the word "ahwis," broke the calmness of the conversation. The dog of the prettiest maiden kept advancing his nose toward her plate, and she kept pounding his head with her spoon till he concluded to retreat.

SALUS POPULI SUPREMA LEX.

Parliament supplies the funds for a great public and national harbour, created by a huge breakwater, which the officers of the sovereign construct. The effect of this great national work is to turn the tide of the sea full on to the lands of a beach-bounded proprietor some miles off, who could only save his land from utter destruction by the erection of a long and massive sea wall.

MATERIALISM IN AMERICA.

I do not ask that men of wealth shall give more money to the Church, which is often stronger when it is poor than when it is rich, nor to the poor and thriftless, whom unearned money only keeps in poverty. I urge that the power to make money, like any other power, is a trust bestowed on the possessor for humanity.

CANADA'S GREAT FAIR.

Since its inception in 1879, the Toronto Industrial Exhibition has proved a continued series of successes, and the one for the present year, to be held from the 10th to the 22nd of September, promises to again surpass in every respect those that have passed.

British and Foreign.

THE Jews are meditating the propriety of summoning a Pan-Judaic Synod.

THERE are sixty-three candidates for the vacant parish of Mains, near Dundee.

THE interior of the Tron Church, Edinburgh, is about to be reconstructed at a cost of nearly \$4000.

MR. SURGEON'S tabernacle has been renovated without any need to close the building for a single Sunday.

LAST year was the most prosperous one in the history of the Ceylon Baptist Mission. More than 300 were baptized.

A FINE ART exhibition at Dumfries contains a picture by Mr. Hole, A. R. S. A., representing the death of John Brown, of Priesthill.

FALA United Presbyterian congregation celebrated its centenary on a recent Sunday. Dr. Joseph Brown, of Glasgow, was the preacher.

ARCHDEACON PHILPOTTS, a son of the celebrated bishop of Exeter, died last week at St. Guan vicarage, near Truro, in his eighty-second year.

THE Rev. James M' Rae, M.A., Killeen parish, Campbelltown, has been appointed to the charge of the Scotch Church, Grenada, Jamaica.

THE Rev. Dr. Burns, of Halifax, Nova Scotia, is to conduct the anniversary services in Bridge-of-Weir parish-Church, on the first Sabbath in August.

THE parishioners of Crumdale opposed to the settlement of Rev. John M' Cowan, have asked the Court of Session for an interdict against Abernethy Presbytery.

THE New Spalding Club is about to publish the diary of the Scots College at Douai, the MS. of which is in the possession of Mr. Maxwell Witham, of Kirkcunneil.

ACCORDING to the London correspondent of the Dumfries Standard, Mr. Andrew Lang makes \$15,000 a year by his newspaper writings, apart altogether from his books.

THE Moderator of the Presbyterian Assembly in Queensland, Rev. W. D. Meiklejohn, of Gladstone, is one of the noblest pioneer ministers in the colony and a typical bush parson.

PROFESSOR DRUMMOND, Lord Kinross, and the Earl of Aberdeen are to take part in the National Conference at Paisley in September of the Young Men's Christian Associations.

THE Rev. Mr. Tulloch, of Maxwell Church, Glasgow, declares that the new parish church of Govan is "probably the finest church that has been erected in Scotland since the Reformation."

MR ROBERT CARRUTHERS, third son of the late Dr. Robert Carruthers, died at Inverness lately. His widow is a daughter of William Ludlow, the amanuensis of Sir Walter Scott.

FATHER LINSE has been appointed by the Pope abbot of the Benedictine monastery at Fort Augustus. This is said to be the first appointment of an abbot in Scotland since the Reformation.

THE Rev. Thomas Burns, of Edinburgh, says it would astonish the public to know how many of the old session records have gone amissing, and that, too, within comparatively recent years.

THE Free Church of Scotland has opened a station for the summer at Grindelwald and the services have been well attended. Rev. Alexander M. Sutherland, of Orwell, is the officiating minister.

LEGAL proceedings have been instituted against the introduction of two images, those of a virgin and child, into the recess at St. Paul's. It is contended that they are calculated to produce idolatrous worship.

THE censure pronounced upon Mr. Macrae, of Cross, by the Moderator of Lewis Presbytery, Mr. Strachan, of Barvas, was so severe as to be irreconcilable with the reinstatement of the victim in the office of the ministry.

MR. ALEXANDER KYLE, a native of Jedburgh, where he was born on the last day of 1799, and who was one of the oldest Presbyterians in New South Wales, is dead. He went to the colony from Scotland nearly fifty years ago.

ST COLUMBA congregation, Pont Street, London, have defrayed the cost of their church building and site amounting to \$120,000 and now propose to purchase the manse and raise a further sum of \$25,000 as a partial endowment.

MR. J. PULESTON JONES, of Balliol College, who has just taken his class honours at Oxford, has been quite blind since he was a child two years old. He is a native of Bala, and is already known as a rising preacher in the Welsh Presbyterian Church.

THE first anniversary of the induction of Rev. R. E. Welsh, M.A., was celebrated lately, when Principal Macvicar, of Montreal, conducted the morning service. The occasion has been marked also by an increase of \$500, made to Mr. Welsh's stipend.

THE managers of St. Peter's Episcopal Chapel, Montrose, have instituted an action in the Court of Session to have it declared that Rev. T. S. Connelly is bound to resign his office of incumbent in accordance with the vote of two-thirds of the congregation.

PROFESSOR BRYCE, on the second reading of the Scottish Universities Bill, will move an amendment declaring that no measure will be satisfactory to the people of Scotland which leaves any of the offices or emoluments restricted to the members of any particular denomination or subject to any theological test.

A NATIVE of Dumfries, now residing abroad, offers a gold medal for the best poem on Kosuth at the grave of Burns. The Hungarian patriot was accompanied on his visit to the grave by the late Dr. James Wood. Mr. William M'Dowall, the historian of Dumfries, who suggested the incident as a fit theme for a poem in his "Memorials of St. Michael's," is to adjudicate the prize.

## Ministers and Churches.

THE Rev. Dr. and Mrs. McClelland, Ashburn, have returned from their eastern trip.

THE Rev. Dr. and Miss Annie Torrance, of Guelph, left Tuesday evening for St. John's, Newfoundland, and will be absent about a month.

PROFESSOR FERGUSON, of Queen's College, Kingston, preached in the First Presbyterian Church, Brockville, on Sabbath morning and St. John's Church in the evening.

DR. MOMENT, of Brooklyn, preached Sunday morning and evening week to large congregations, in the First Presbyterian Church, Port Hope. Both discourses were masterpieces.

THE pulpit of St. James Square Church was occupied on Sabbath last by the Rev. Dr. Ormiston, who delivered eloquent and impressive discourses to attentive and crowded congregations.

THE Rev. A. T. Wolff, D.D., of Alton, Ill., preached morning and evening Sabbath last in the Central Presbyterian Church with much acceptance. There were large congregations at both services.

THE annual picnic of the York Presbyterian Church, of which the Rev. T. T. Johnston is pastor, was held at Victoria Park lately. The afternoon was delightfully pleasant and the people, old and young, had a most enjoyable time of it.

"VISITOR" writes that a movement is on foot to keep the Presbyterian Church, at Little Méis, open all the year round. At present it is only open during the summer. The Rev. A. T. Love, of St. Andrew's Church, Quebec, is supplying the pulpit just now, and the church is filled at every service.

THE Rev. George Weir, LL. D., professor of Oriental languages, Morrill College, was the guest, last week, of Rev. J. C. Smith, B.D., pastor of St. Andrew's Church, Guelph. Dr. Weir preached in St. Andrew's Church on Sabbath morning and evening, and his discourses were listened to with great interest.

THE Presbytery of Brandon licensed Mr. Barron, a graduate of Knox College, and licensed and ordained Mr. T. C. Court, a graduate of Manitoba College. The Superintendent of Missions is to open a church at Acton, Manitoba, on the second Sabbath of August. J. F. Smith, of Knox College, is missionary.

THE picnic of the First Presbyterian Church, Port Hope, Sunday school at Hon. Sidney Smith's grove, on Thursday, 19th ult., was most successful. The time was spent with games, etc., by young people, and boating by the older ones. A finer place could not well be found. The 46th Band contributed much towards the pleasure of the day; they did well and were much appreciated, and justly so.

REV. DR. SEXTON (now minister of the First Presbyterian Church, Dunkirk, N.Y.) will preach in Knox Church, Hamilton, on Sabbaths, August 5 and 12. Dr. Sexton will also give a lecture or two whilst in this city, in aid of the newly proposed home for inebriates. The doctor, who is an M.D., as well as a D.D., is the author of a work on "Dipsomania," which had a large circulation in England.

THE Rev. S. Lyle and the session of Central Presbyterian Church, Hamilton, have generously given the free use of that Church for Rev. Dr. Sexton's lecture to publicly open the inebriate asylum movement, on Monday evening, August 6th. The Session extended the same kindness to open the Rescue Home movement. The subject of the lecture is "Sleep and Dreams," with a prelude on dipsomania.

THE First Presbyterian Church, Port Hope, last Monday evening was well filled by a delighted audience. In addition to the admirable lecture by Dr. Moment, Miss Scrimgeour charmed those present by her lovely singing. Dr. Moment has made a host of friends in Port Hope during his short visit, who will give him a hearty welcome at any future time he may choose to visit us. The Doctor gives no uncertain sound on the temperance question.

THE ordination and designation of Mr. J. H. Buchanan, as a missionary of our Church to Central India, is to take place in Dumfries Street Church, Paris, on the 28th August, at half-past seven p.m. The Moderator of the Presbytery will preside. Dr. Wardrope, Convener of the Foreign Missionary Committee (Western Section), is to address the congregation, Rev. W. A. McKay is to preach and the Rev. W. Robertson is to address the missionary.

A VERY large crowd attended the garden party held under the auspices of the Ladies' Aid Society of the Presbyterian Church, Waterloo, on Tuesday evening, on the grounds of Messrs. Hughes and Morley. The grounds, in themselves beautiful, were made attractive by numerous Chinese lanterns, and two engine headlights. A part of the evening was spent in conversation and a good programme of instrumental and vocal music was rendered in excellent style. The participants in the programme were the Misses Killar, Hughes and Randall. A number of Berlin people came up to share in the evening's entertainment. That two successful garden parties within so short a time can be got up and be so well patronized speaks well for the enterprise and push of the ladies.

On the 20th of June, Mr. Knowles, a student of Queen's College, Kingston, now Presbyterian missionary in the Buffalo Lake mission field, gave a lecture in Campbell's Hall, Moose Jaw, on "College Life and Students," in full college dress, in aid of the Buffalo Lake school. The lecture was undoubtedly one of the finest ever delivered here, and the hall, which was well filled, was peopled with a delighted audience, as could be seen by the frequent bursts of laughter which were given. The Presbyterian choir gave several well rendered pieces and college songs, and Miss Alma McLeod gave an excellent recital, as did also Mr. J. G. Chalmers. A vote of thanks was afterwards proposed by Mr. J. H.

Ross, M. L. A., and seconded by Mr. G. M. Annable, which was unanimously carried.

THE building Committee of Chalmers' Church, Kingston, met last week and awarded the contracts for the new church. The whole cost of the contracts is \$23,276. The new edifice will be handsome, facing on Barrie Street and occupying almost the whole of the gore opposite the Collegiate Institute. There will be towers on the two front corners, through which admission will be gained to the church. The auditorium will have seating for 850. The seats will be arranged in amphitheatre style, with a horseshoe gallery about the front. The choir will be in an alcove behind the minister. The school room will be in the rear. This part of the building will be two stories in height. There will be a vestry, choir room, kitchen, and large class room, opening off the school room.

IN the grounds adjoining the manse, Enderby Road, York, the Ladies' Aid Society of the Presbyterian Church gave a lawn social and bazaar lately, which was in every way a gratifying success. The society during the winter and spring had made up a number of pretty and useful articles, which were offered for sale, and were all disposed of long before the advertised hour of closing; the fair vendors wisely refrained from following the usual practice of charging about four prices for their articles, and many were the comments at the reasonable figures at which the goods were sold. In the evening the grounds were brilliantly illuminated by Chinese lanterns with very artistic effect. The receipts reached the satisfactory total of \$40, and the president, Mrs. Johnston, and her assistants are to be congratulated upon the success of their enterprise.

THE Dundas Banner says: Sunday last was a red-letter day for Dundas Presbyterians when their church was reopened. The church has been very greatly improved, and now presents a handsome appearance indeed, while the knowledge that the ceiling and walls are now sound and proof against the worst weather is exceedingly satisfactory to the members and adherents. In the morning a very large audience assembled. The Rev. Mr. Macdonnell, of Toronto, conducted the service, and delivered a sermon of unusual excellence. In the afternoon he addressed the Sunday school and Bible classes. The pastor, Rev. Dr. Laing, took the evening service. Knox Church is just at present very happily situated, more so, perhaps, than at any previous period of its existence. The sum of \$383 over the usual collection was given last Sunday.

THE 2nd anniversary services of the induction of the Rev. Mr. Todd into the charge of Minnedosa, were held on Sabbath 22nd inst. Rev. Principal King, of Manitoba College, preached excellent sermons, both morning and evening. On the following evening, a conversation was held, at which congratulatory addresses were given by several ministers from a distance and those of the different denominations in town, vocal and instrumental music was well rendered, and the ladies supplied refreshments in the lecture room of the church. The congregation has made substantial progress during the pastorate of Mr. Todd. Though a large number of families belonging to the congregation have removed from the town, and few have arrived, yet the attendance on the Sabbath services has increased greatly, the membership of the Church has been maintained, and the debt of the congregation greatly reduced. The members of the Methodist Church, with their pastor, worshipped with the Presbyterians at the morning service, thus showing the good feeling existing between the two congregations.

THE services in connection with the third anniversary of the induction of Rev. J. Hay, B.D., as pastor of St. Andrew's Church, of Campbellford, were conducted on Sabbath, July 1, by Rev. Dr. McTavish, of Lindsay, (now of Central Church, Toronto.) The Rev. Doctor gave two able and eloquent sermons which should stimulate any Christian congregation to nobler works, and win others to serve their Creator. The collection for the building fund amounted to \$99. On the following evening a garden party was given in Mrs. Massie's grounds, Booth Street, under the auspices of the Ladies' Aid Society of the Church. The illuminations were extensive and beautiful, and more than 500 persons were present. A very pleasant social evening was spent, enlivened by selections of music by our excellent band. Proceeds, \$110. This Church has made great progress in all departments of Christian work during the last three years. The Sabbath school has increased from seventy-seven to 177; the membership from 156 to 265; and the average attendance at the weekly prayer meeting is more than 100.

THE Presbytery of Paris held a special meeting in the First Presbyterian Church on the 24th July, in connection with the resignation of his charge by the Rev. Dr. Beattie, who accepts the call recently tendered him to the chair of apologetics in the Presbyterian Theological Seminary at Columbia, S. C. There was an unusually large attendance of members to pay respect to the brother who was leaving. The delegates from First Church spoke in very high terms in regard to the respect in which Dr. Beattie was held by the Church and community, and of the good work done by him in First Church, Brantford. The membership in six years has nearly trebled, and many improvements have been made in the Church property. The members of Presbytery also paid very high tributes to the worth of Dr. Beattie, and his fitness for the position to which he was called. The Presbytery itself felt honoured by the call, and though regretting their brother's departure, they rejoiced in his promotion. The church will be declared vacant on the 19th of August, and Rev. W. Wylie, of Paris, was appointed Moderator. Dr. Beattie leaves for the South early in September.

THE Truro Guardian says: At a missionary meeting held in the Presbyterian Hall, Truro, N. S., Rev. Paul Langill earnestly advocated the claims of our North-West Indians. They are fellow-citizens. They have in many cases been deprived of their lands and natural means of subsistence. White men from the Eastern Provinces have, with horrible success, introduced among the Indians vices previously unknown to them. Verily their debtors we are! Mr. Langill especially urged the importance of establishing

schools. The Indians themselves plead for and would to the extent of their ability support these schools. Labourers of the most noble and self-sacrificing type prosecute mission work on our Indian Reserves. They encounter great hardships and receive less sympathy and support than either Chinese or East Indian missionaries of the present day. A simple narration of the work performed and privations endured by such men as Mr. Moore, the late Mr. Beers and many others, would move any Christian audience. While far from asking the withdrawal or diminution of support to other missions, Mr. Langill presented a very strong case for this field, and his appeal will not be ineffectual.

THERE departed this life on Saturday last, says the Waterloo Chronicle, one of the oldest and most esteemed residents of the township in the person of Mrs. Munro, mother of the late proprietor of the Chronicle. The deceased had been in failing health for about two years, and latterly became very feeble. Mrs. Munro was a native of Tain, Rosshire, Scotland, and came to this township with her husband about thirty-five years ago. Left a widow with a large family twenty-six years ago, she, by industry, good sense and strong faith, got along successfully, and leaves all her family in good circumstances. She was never known to have an enemy, but by her extraordinary kindness of heart and her high Christian attainments she was a boon to the neighbourhood. She was a member of the Presbyterian Church, and to its doctrines and mode of government she was devoutly attached. Her funeral on Monday was very largely attended, and took place at Millbank Presbyterian Cemetery, very appropriate services having been conducted by the Rev. John Kay, of Milverton, assisted by the Rev. P. Wright, of Stratford, and Rev. W. M. McKibbin, of Millbank. After seventy years of life here, she has entered into a higher and nobler life beyond. We shall not soon see her like again.

PRESBYTERY OF CALGARY.—This Presbytery met in Calgary 24th July. The Moderator, Rev. A. Robertson, presented a report showing that he had moderated in a call according to petition from Knox Church, Calgary, and that the call came out in favour of Rev. J. C. Herdman, B.D. This call, with relative document showing the signatures of sixty-four communicants and sixty adherents, and promising a stipend of \$1,200 was then produced and supported by commissioners, appointed by the congregation. Presbytery sustained the same and put it in the hands of Mr. Herdman who, after deliberation, decided to decline. In this decision, after expressions of the deepest regret, all parties finally acquiesced. Mr. Herdman remains in Calgary till the next regular meeting of Presbytery—5th of September.—A. J. MCLEOD, Pres. Clerk, pro tem.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday, 31st July. There were thirteen ministers and four elders present. Mr. W. A. Duncan, M. A., B.D., was elected Moderator for next six months. Messrs. D. B. Cameron and J. Bryant of Bradford, were also present. Leave was given to the Oullia congregation to mortgage their Church property with a view to the erection of a new church on the site of the one now being demolished. The new church will seat not less than 1,000 persons, and cost about \$20,000. The same leave was given to the Magnetawan congregation, to aid in the erection of a manse for the missionary. Mr. R. J. M. Glassford, was granted six months' leave of absence from his charge in Wauhaushene, it being his purpose to pursue post graduate studies in Britain, during the winter. The leave was cordially given, and was accompanied with expressions of high regard for Mr. Glassford and his work since he went to Wauhaushene, and with best wishes for successes in his studies. Dr. Campbell and Mr. A. Melville, elder, were appointed to look after the interests of the Church, in regard to the building at Nottawa, which has not been used for Presbyterian service for some years past. Dr. Gray was appointed Moderator of Session of South River Bridge, etc., instead of Mr. Grant, who resigned. The Convener of the Statistical Committee, Mr. Grant, presented a report on the statistics of the Presbytery for the past year. It was received with thanks and duly recognized in the discussion which followed, as a suggestive and good report. As a result, it was resolved that at the regular meetings, after the minutes are read, the Presbytery will devote an hour to consideration of the financial contributions and spiritual condition of the congregations in the bounds, taking at next meeting the first four congregations on the roll, and other quaternions in due order at subsequent meetings, the ministers and office bearers of the congregations reviewed being notified to attend. Mr. Findlay brought under notice of Presbytery the case of the South River Station as a needy one. It is one of the more recently formed stations on the railway between Gravenhurst and North Bay. The people are not numerous nor wealthy, but zealous, and being obliged to move from their former place of worship to one more convenient, they are embarrassed in the insufficiency of their own means for the purpose, and in their failure to accomplish a small loan. The Presbytery agreed to commend the cause of South River to the members of the church in the bounds and to the liberality of any friends who may become interested. Mr. A. Hudson tendered his resignation of the charge of Parry Sound, leaving it with the Presbytery to decide when the resignation should take effect, as the critical state of the health of a member of his family caused uncertainty as to the time of his leaving. The Presbytery, knowing the circumstances, agreed to waive the usual forms of citation, etc., and to accept the resignation taking effect at the end of September. Mr. George Grant was appointed to preach the pulpit vacant on the first Sabbath of October, and to be Moderator of Session during the vacancy. A resolution was adopted, expressing deep sympathy with Mr. Hudson in the severe affliction which he has been called on to pass through during his residence in Parry Sound; also high regard for him as a faithful minister of the Gospel, and the hope that in the providence of God a field of usefulness may be opened up to him. Next meeting of Presbytery at Barrie, on Tuesday, 25th September, at eleven a.m.—ROBERT MOODIE, Pres. Clerk.

**PRESBYTERY OF GUELPH.**—This Presbytery held its stated meeting on the 17th July, in St. Andrew's Church, Guelph. Mr. Henry Edmison, M.A., was appointed Moderator for the next twelve months. A committee, with Dr. Middlemiss, Convener, was appointed to arrange for the visitation of congregations, with instructions to report at next meeting. Commissioners to the General Assembly who were present gave in their reports. A resolution was carried directing the Clerk to ascertain the expenses of the delegates, divide the amount *pro rata* among the congregations of the bounds and issue notice to each one, stating its proportion of the aggregate, and request remittance of the same at an early date. A committee was appointed to nominate Standing Committees for the year, which at a subsequent stage reported the following: State of Religion—Dr. Smellie (Convener), Dr. Wardrope, Messrs. Millican and Dickson, ministers, with Messrs. Scott, McDiarmid, Alexander and Giles, ruling elders. Temperance—Mr. Tait (Convener), Messrs. Strachan and Rae, ministers, with Messrs. William Mitchell, Keith, William Henderson, Goodall and D. McDonald, ruling elders. Sabbath Schools—Professor Panton (Convener), Rev. Messrs. Beatrice, Norris and Gardiner, with Messrs. Alexander Kennedy Fisher, McQueen and McLaughlin, ruling elders. Evangelistic Services—Mr. Mullan (Convener), Dr. McKay, Messrs. Edmison and Blair, ministers, with Messrs. Thomas Henderson, Chambers, Amos and James Mitchell, ruling elders. Finance—Mr. John Davidson (Convener), Drs. Middlemiss and Torrance, with Mr. Charles Davidson, ruling elder. Trial Exercises for Licentiates, etc.—Mr. J. C. Smith (Convener), Messrs. Haigh and Hamilton, ministers, with Messrs. Phillips, Williams and McLaren, ruling elders. Extract minutes from the General Assembly were read stating that permission had been granted for the retirement of Dr. Smellie from the active duties of the ministry, and for the reception of Mr. Hugh Rose Rae as a minister of the Church, but that the application for leave to place Mr. Porteous' name on the roll of Presbytery had been refused on the ground that his charge, before his resignation, had been in the bounds of another Presbytery. A petition was presented by Dr. Smellie asking the permission of the Presbytery for the sale by the congregation of Melville Church, Fergus, to his son. Resolutions of the congregation agreeing to the sale were read. It was agreed to grant the prayer of the petition. Application for leave to moderate in a call was presented from the congregation of Knox Church, Galt, the application stating that the salary would be at the rate of \$3,000 a year with free manse. On motion the application was granted, and Mr. Smith was authorized to moderate in the usual way on August 1. Leave was granted to the congregation of Knox Church, Elora, to have a call moderated on such a day as may be found convenient, and after giving the usual notice. The salary promised is at the rate of \$1,000 with manse. It was agreed that the resignation by Dr. Smellie of the pastoral charge of Melville Church, Fergus, take effect from the present date, that Dr. Middlemiss be appointed to declare the charge vacant on Sabbath, the 22d inst., Dr. Smellie to supply his pulpit, and that Mr. Mullan be Moderator of Session during the vacancy. A committee was appointed to prepare a suitable minute on the retirement of Dr. Smellie, and submit the same to the Presbytery at its next meeting. The Clerk submitted a statement of supply from the Probationers' list for the present quarter, and the distribution he had made of the same, which was approved. A protest and appeal by Mr. William Henry and others against the action of the Kirk Session of Knox Church, Galt, in excluding them from the membership of the Church was submitted and read, after which it was agreed to receive it, and summon all the parties to appear for their interests at next regular meeting. The Presbytery has laid before it certain resolutions adopted at a meeting of St. Andrew's Church, Galt, held in 1884, when it was resolved to approve of the same. The Clerk reported the subjects for exercises that he had presented to the students now labouring in the bounds, and the same were sustained. A request by Mr. T. Patterson to be transferred to the Presbytery of Montreal was granted. It was referred to the committee on Evangelistic Services to arrange for holding special services during the ensuing season, and report at next meeting. On motion, duly made and seconded, it was agreed to hold an adjourned meeting in St. Andrew's Church, Guelph, on the second Tuesday of August, at one o'clock in the afternoon. Next regular meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.

**MONTREAL NOTES.**

The recently-organized congregation at Lowell, Mass., have just extended a unanimous and most hearty call to the Rev. F. H. Larkin, B.A. Mr. Larkin has laboured among the people since he graduated from the Presbyterian College here last spring. At the communion last month fourteen new members were admitted, and the attendance at the Sabbath services has nearly doubled in the last three months. The salary offered by the people is \$860 per annum to begin with. This they hope to increase to \$1,100 before the end of the first year.

The Rev. Dr. Warden and Mrs. Warden returned a week ago from their brief visit to Britain. Dr. Warden is not fully restored. He was seriously ill in England before leaving there, and though benefited by the sea voyage, is not as well as his friends would wish. He has, however, resumed his work, and hopes soon to be quite restored.

The Rev. W. R. Cruikshank has also returned from Britain. He and Mrs. Cruikshank were tendered a reception on Wednesday evening by the congregation of St. Matthew's Church, Point St. Charles. The schoolroom was filled to overflowing by the members of the Church. An address, expressive of the affection of the people and their best wishes for himself and Mrs. Cruikshank was presented to Mr. Cruikshank, and suitably replied to by him.

The additions and improvements to the Pointe-aux-Trembles Schools are being rapidly pushed on. After beginning the work it was found that new drains, etc., had to be built, so that the cost is very considerably to exceed the estimate. The funds on hand are already expended, and an additional \$7,500 is required within the next few weeks. The buildings are being thoroughly overhauled. A new storey has been added to the boys' building, and a large new wing has been erected, the lower part of which is to be used as a dining room, and the upper part as a chapel and a general class-room for all the pupils combined when they meet for worship, Bible study, etc. The new furniture necessary will involve a large outlay. Would it not be a very desirable thing to have the present supporters of pupils each to provide the means required for bed and bedding for their pupils, in addition to the amount of their scholarship for this year. A very little special effort on the part of the superintendents and teachers of Sabbath schools would accomplish this.

The Rev. G. C. Heine, Chalmers Church, and Mr. Warden King, left last week for Northfield, Mass., to attend Mr. D. L. Moody's Conference of Christian Workers.

The Rev. Dr. M. Fraser, of Knox Church, Hamilton, preached on Sabbath in Erskine Church to the congregations of Erskine and Knox. These two congregations are holding union services for July and August.

St. Paul's Church, which has been closed for a few weeks, is to be re-opened on Sabbath next.

Nearly all the city pastors are off for their holidays and brethren, chiefly from the west, are supplying their pulpits.

The Rev. L. H. Jordan, is at present in Norway. He is expected home again in the end of this month, are as also the Rev. Principal MacVicar and his son, who are now in Scotland.

The Rev. Dr. Archibald, formerly of St. Thomas, is visiting friends in Montreal. He purposes returning to California next month, where he will spend the winter.

The summer visitors at Valois are being ministered to by Rev. Professor Murray, of McGill College. He conducts service every Sabbath morning to large congregations in the new boat house erected there last summer.

**OBITUARY.**

**ARCHIBALD MACDONALD.**

On the 1st inst. Mr. Archibald Macdonald passed peacefully away; his last hours, like his whole life, were cheered and lighted by that genuine and unobtrusive faith which he consistently professed. Gifted with a remarkably vigorous physical constitution, he had unimpaired health till a few years ago, when he was prostrated for a time by an illness of some severity, from which he eventually recovered. A short time ago he was stricken with his mortal sickness, which he bore with becoming fortitude and resignation till the end came, when a long and blessed life on earth merged into the endless life of the redeemed.

Mr. Macdonald was a native of the island of Mull, Argyshire, where he saw the light of life ninety-three years ago. From his youth up he knew the Lord, to whose service he devoted himself unreservedly in early life. He followed the occupation of a dyer, and in his pursuit he visited several places in the south and west of Scotland, having for a time been a resident of Thornhill, Dumfriesshire, and then in Paisley, where he was a consistent and faithful member of the Gaelic congregation. About forty years ago he came to Canada and resided in Toronto, where his rare excellency of character and his genuine worth were at once recognized. He was one of the original founders of what is now St. James Square congregation, in which he was soon elected to the eldership, the sacred duties and responsibilities of which he discharged with usual tact and fidelity. While Mr. Macdonald was around, even the most captious fault-finder could not possibly complain of inattention. His cordial welcome and warm hand-shake will live in the memories of many. He was large-hearted and charitable in his judgments, his piety was of a deep and fervent type, and in all the relations of life he exemplified the power of a living practical Christianity. Many were his deeds of unobtrusive kindness and help, which few save the recipients knew. Sometimes his self-denying generosity was repaid by blackest ingratitude, but he did not complain, neither did unworthy returns chill the ardour of his charity. He was as ready as ever to assist the forlorn. To say that Mr. Macdonald was a constant and punctual attendant on all the means of grace and faithful to every call of duty, is superfluous. While health and strength lasted it could not have been otherwise. He was also a prominent and useful member of the Caledonian Society, and was held by his associates in the highest esteem.

The funeral services were held in St. James Square Church on the afternoon of Friday last. A large number was in attendance. In the absence of Dr. Kellogg, Dr. Reid whose long intimate acquaintance with Mr. Macdonald rendered it peculiarly fitting that he should preside, delivered a most appropriate tribute to the worth and memory of the deceased, and drew those lessons which the event made impressive. The points to which the venerable Doctor referred were the deep, unobtrusive Scriptural piety, the faithful discharge of duty, the kindly and cheerful disposition, the unbending adherence to principle and liberality in giving for religious and charitable purposes which Mr. Macdonald throughout his exceptionally long life exemplified. The Rev. Messrs. James Little and William Burns took part in the services. The grave has closed over all that was mortal of Archibald Macdonald, but the work he did will not die, and long will the memory of his Christian worth be cherished. The righteous shall be in everlasting remembrance.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

August 19, 1888. } **THE FEAST OF TABERNACLES.** { Lev 23  
33-44.  
GOLDEN TEXT.—The voice of rejoicing and salvation is in the Tabernacles of the righteous—Psa. cxviii. 15.

**SHORTER CATECHISM.**

**Question 89.** The Bible is a mighty instrument by which the Holy Spirit works effectually on the souls of men. It is the Spirit which makes the Word tell. The reading of the Scripture has been abundantly blessed to the salvation of souls. The preaching of the Gospel is one of the principal means for the conversion of sinners. The Holy Spirit accompanies the declaration of the truth revealed in Scripture and makes it effectual, first by convincing the hearer that he is a sinner by bringing his guilt home to him, and enabling him to see Christ and trust Him as a Saviour. Then the Holy Spirit makes the Word of God read and preached a means for the edification and comfort of the believer, until the full blessing of eternal salvation is attained.

**INTRODUCTORY.**

The three great festivals of the Jewish religious year were the Passover, Pentecost and the Feast of Tabernacle. The last named was held about the first week of October, and it was a season of rejoicing. It was held after all the fruits of the earth were gathered in and before winter. At these festivals it was an ordinance in Israel that all the males should assemble. These great festivals were patriotic as well as religious, commemorating as they did God's dealings with them as a people.

**I. The Feast of Tabernacles.**—It was on the fifteenth day of the seventh month that the Feast of Tabernacles began. In holding the Jewish festivals the lunar, not the calendar year was followed. On the fifteenth day the moon was at the full. It was the seventh month of the sacred year, but the first month of the civil year. The great Day of Atonement was a time of deep humiliation for sin and for confession and for repentance. The Feast of Tabernacles was a day of rejoicing and thanksgiving.

**II How it was to be Observed.**—It was, to begin with, a Sabbath-keeping. The first day of the feast was to be a holy convocation. If the first day of the civil year did not fall upon a Sabbath, the day was kept as a Sabbath. There was to be an entire rest from all ordinary labour, and a joyous celebration of God's goodness to the people in their national and individual capacity. During the seven days there were to be special sacrifices offered. There were to be a burnt offering, a meat offering and a drink-offering. All the ordinary services of the Tabernacle were to be observed during these days as usual. Engaging in special services does not release from ordinary duties. All the stated voluntary gifts were to be offered as usual. The first and the last day of the feast were to be kept as Sabbath days. During the time of the feast the people were to dwell in booths, or huts, not tents. In later years the booths were constructed of wood and covered over with branches of "goodly trees, branches of palm trees and the boughs of thick trees, and willows of the brook." To the pious Jew the houghs were emblematical. The thick shady trees, such as the oak and beech afforded shelter and protection, suggesting God's protecting care over His people. The palm was the emblem of victory and the willows were suggestive of prosperity. Dr. Ebersheim gives the following account of the mode of celebration at a later period in Jewish history. Early in the morning of the last great day of the feast, the people, with the paradise apple (a species of citron) in their left hands, and branches in their right, march to the sound of music, in a procession headed by a priest, who bore a golden pitcher, to draw water from the fountain of Siloam, south of the Temple. Here from this fountain the priests filled the golden pitcher and brought it back to the court of the Temple, amid the shouts of the multitude and the sound of cymbals and trumpets. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt-offering, toward the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great "Hallel," consisting of Psa. cxiii-cxviii, was chanted with responses, to the accompaniment of the flute. As the Levites intoned the first line of each Psalm the people repeated it; while to each of the other lines they responded by "Hallelu Jah"—praise ye the Lord. At the close they shook, toward the altar, the branches which they held in their hands, as if with this token of the past to express the reality and cause of their praise, and to remind God of His promises. It was in an interval of silence after this that Jesus cried out, "If any man thirst let him come unto Me and drink."

The Feast of the Tabernacles like all the institutes of the Mosaic economy had a deep practical significance. It was intended to remind successive generations of the deliverance of their forefathers from the bondage of Egypt, of the humble origin of the nation, God's care over them during their wilderness wanderings. Occurring as it did at the close of harvest it afforded an excellent opportunity for the public expression of their gratitude to God in that He had crowned the year with His goodness.

**PRACTICAL SUGGESTIONS.**

Seasons of natural thanksgiving are becoming and appropriate in every age. God is the giver of every good and perfect gift. Gratitude should find a fitting and full expression.

It is a mistake to suppose that religious service is inseparably associated with gloom and melancholy. Properly understood it is the most joyous and delightful in which mortal can engage.

Human life is a pilgrimage. It has its Feast of Tabernacles—its joyous seasons, and instead of the huts and booths of the wilderness, here is for all God's true Israel a house not made with hands, eternal in the heavens.

Household Hints.

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

SAUCE FOR ROAST BEEF.—Grate horse radish into one-fourth pint of vinegar, add a little mustard and sugar, and serve.

STEAMED BROWN BREAD.—One cup flour, one cup Indian meal, one cup rye meal, one cup molasses, two and one-fourth cups sweet milk, two-thirds teaspoon soda, salt to taste. Sift flour and soda together; stir in the other ingredients. Steam three hours.

ECONOMICAL LEMON PIE.—Three eggs, one teaspoonful of butter, one cup of sugar, juice and grated rind of one large lemon. Bake in a crust. (Two whites of the eggs should be left out for the meringue or frosting. Add two whites besides to the frosting, and brown in a quick oven.)

BROWN (despairingly): Dumley, I'm ruined. My wife has left me, my fortune is melting away, and the sheriff is up at the house selling off everything but some unpaid gas bills! Dumley (with his hand to his face): Have you got the toothache? "No." "Well, you're a lucky man. I have.

MAIDEN Aunt (visiting family for the summer): Gussie, you shouldn't cry so when it thunders. The thunder can't hurt you. Don't you see it doesn't scare me any? Six-year-old (sobbing): It won't—scare me, either, Auntie, when—when I've heard it—thunder as many summers as you have.

CREAM RUSKS.—One pint of warm water, one cup of sugar, one cup of rich cream, one cup of yeast, flour for stiff batter. Let rise over night and work down several times. When ready to bake, roll and cut in small cakes, put in a buttered pan, let rise and bake. Sprinkle with sugar when taken from the oven.

BROWN COLOURING FOR SOUPS, GRAVIES AND MADE DISHES.—Into a small stewpan, put four ounces lump sugar and a half ounce of nice sweet butter. Place over a gentle fire and stir with a wooden spoon till of a light brown colour. Add a half pint of water, boil, skim, and when cold, bottle and cork closely.

CELERY SALAD.—Cut celery in inch pieces. Mash the yolks of two hard boiled eggs with a tablespoon melted butter and one teaspoon prepared mustard; add salt and pepper, and a half cup vinegar; stir in the whites of the eggs chopped fine, and pour all over the celery. Let stand in a cool place fifteen minutes before serving.

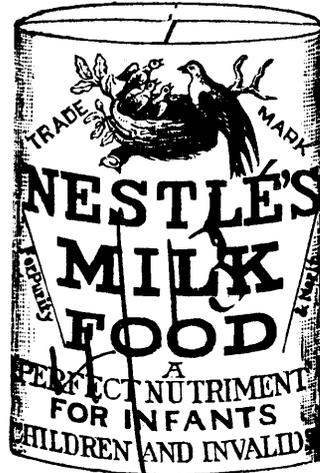
BUTTERMILK PIE.—One heaping cup of sugar, one scant cup of buttermilk, one tablespoonful of flour, one teaspoonful of extract flour, one teaspoonful of butter, Beat the eggs and the sugar together, and after rubbing the flour into the butter, mix all thoroughly, adding the lemon the last thing. Bake with one crust and serve cold.

FROZEN PUDDING.—Line a freezer with pieces of sponge cake, then sponge cake spread with cherry, or acid fruit or preserves, until the freezer is half full. Pour on this a rich custard, made of two quarts rich cream, yolks of five eggs, one pint sugar, flavoured with lemon. Freeze two hours. When ready for use, place a hot cloth around the freezer holding the top over a large platter, and slip it out. It should look like a boiled rolled pudding when frozen.

HEALTHFUL GREEN CORN.—Put the nicely prepared ears into enough salted boiling water to cover them. Notice when they begin to boil, and boil from ten to fifteen minutes by the clock. The corn should be out of the kettle when the fifteen minutes are up. Dash cold water over it and immediately pour it off; then cover closely until the meal is ready. A little longer cooking will harden it and render it indigestible. This is the reason why green corn, as usually cooked, causes so much sickness.

SNOW PUDDING WITH BERRIES.—Soak half a box gelatine in a large pint of water. Add the juice of two lemons with some bits of the peel, and two cupsful of sugar. Bring to a boil and strain. When this is partly cooled, beat the whites of two eggs to a stiff froth, and add, beating the whole thoroughly, until it begins to stiffen. Mould and set on the ice. Turn it out in the middle of a large glass dish and surround with fruit; one-third currants to two-thirds red raspberries makes a good combination. Eat with sugar and cream.

FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.



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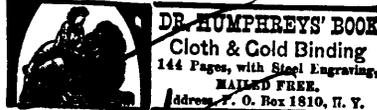


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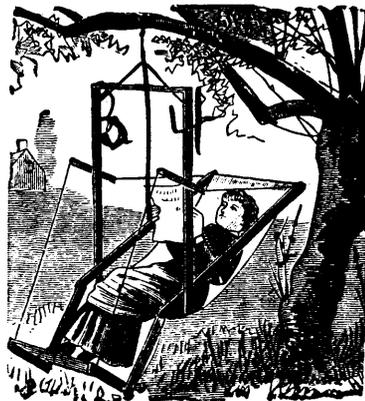
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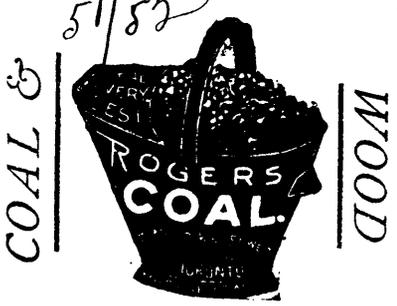
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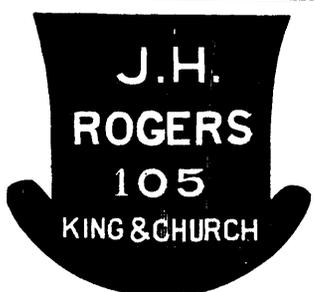
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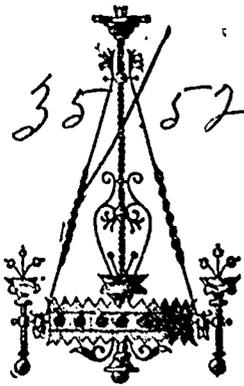
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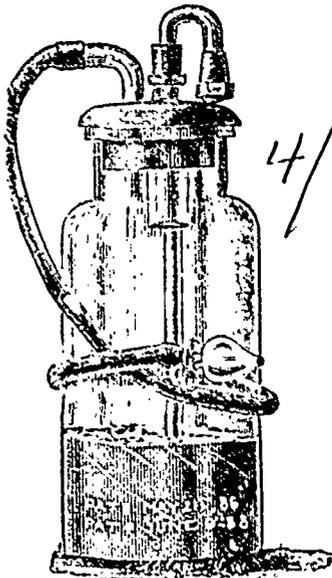
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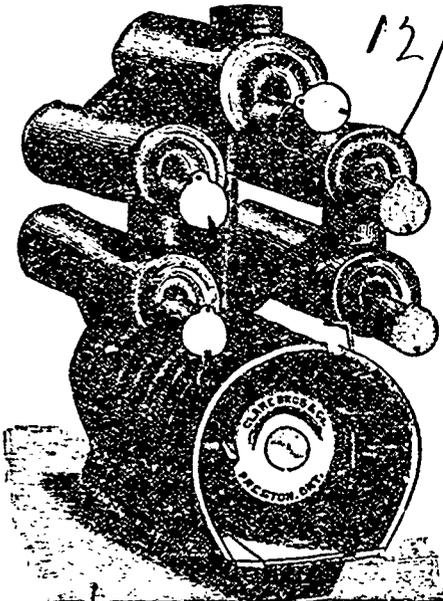


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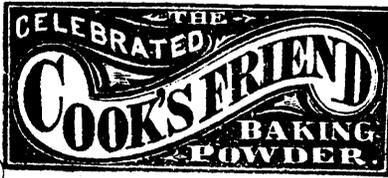
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CALGARY.—In Calgary, on Wednesday, September 5.
SAUGEEN.—At Mount Forest, September 11, at ten a.m.
PETERBOROUGH.—In Cobourg, September 25, at ten a.m.
BROCKVILLE.—At Spencerville, September 10, at two p.m.
BARRIE.—At Barrie, on Tuesday, September 25, at eleven a.m.
LINDSAY.—At Beaverton, on Tuesday, August 28, at half-past eleven a.m.
SARNIA.—At St. Andrew's Church, Strathroy, on September 18, at two p.m.
LONDON.—At First Presbyterian Church, London, September 11, at eleven a.m.
CHATHAM.—At First Church, Chatham, on Tuesday, September 4, at ten a.m.
MAITLAND.—At Wingham on Tuesday, September 11, at half-past twelve p.m.
HURON.—In Union Church, Brucefield, on Tuesday, September 11 at half-past ten, a.m.
KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at three p.m.
GUELPH.—In Chalmer's Church, Guelph, on Tuesday, September 11, at half-past ten a.m.
STRATFORD.—In Knox Church, Stratford, Monday, September 10, at half-past seven p.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, August 14, at one p.m.
COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.
MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m.
ORANGEVILLE.—At Orangeville, August, 6, at two p.m. Ordinary meeting in Orangeville, September 11, at half-past ten a.m.

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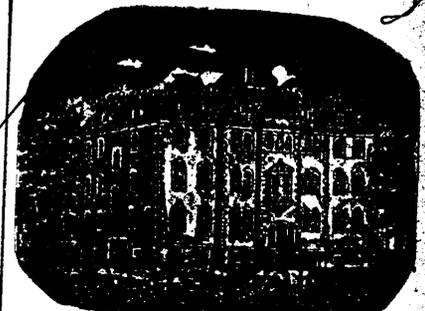
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