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Whole No. 1128.

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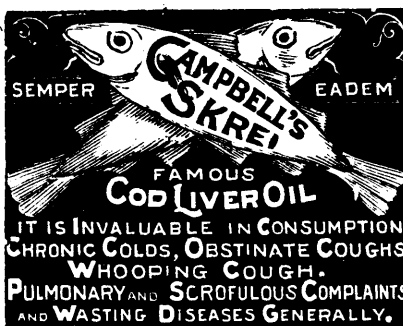
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Orange Pie.—The grated rind and juice of two oranges, four eggs, four table-spoonfuls of sugar and one of butter. Cream the butter and sugar and add the beaten eggs, then the grated rind and juice of the oranges, and lastly the whites beaten to a froth and mix in lightly. Bake with one crust.

Mutton Broth.—The water that mutton is boiled in makes a very good broth. After removing the mutton, set the water to cool; when cold remove the fat that will rise in a cake to the top. Heat what remains, adding a good deal of salt and a little pepper; also rice or barley and an onion if desired.

A Good Cake.—Two cups of good, rich sweet cream, four eggs, the whites beaten separately, two cups of sugar, beaten with the yolks, two heaping cups of flour, into which has been sifted two tea-spoonfuls of baking powder, a tea-spoonful of vanilla or other flavoring and a little salt. Add the whites last, after the other materials are well beaten together, stir them in lightly and put the cake in the oven in two moderately sized tins or one large one.

Russian Salad.—This consists of boiled carrots, beets, turnips and parsnips cut in small pieces by means of a tin cylinder, and inch lengths of boiled string beans. All the vegetables are separately boiled in salted water only until tender, drained and then plunged into cold water to set their color. After they are dried upon a soft clean cloth they will be ready to dress like any vegetable salad, with salt, pepper, oil and vinegar. This salad is excellent with any roast.

Browned Potatoes.—Put a tablespoonful and a half of butter in a frying-pan. Chop up six cold boiled potatoes, season them with salt and pepper and moisten them with about six tablespoonfuls of cream. Spread the moistened potatoes in the frying-pan as soon as the butter is thoroughly heated. Draw the saucepan toward the back of the stove, where the potatoes will slowly brown. In half an hour examine them, and if they are fully browned, fold them over like an omelet and serve.

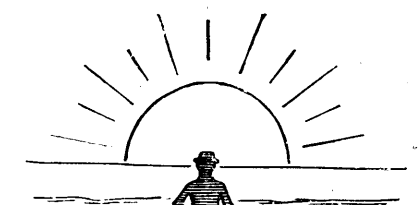
Tomato Salad.—Twelve medium-sized tomatoes, peeled and sliced; four hard-boiled eggs, one raw egg, well-beaten; one teaspoonful salt, one-half spoonful cayenne pepper, one teaspoonful white sugar, one tablespoonful of salad oil, two teaspoonfuls made mustard, one teaspoonful of vinegar. Rub the yolks to a smooth paste, adding by degrees the salt, pepper, sugar, mustard, and oil. Beat the raw egg to a froth, and stir in lastly the vinegar. Slice the tomatoes about a quarter of an inch thick, and set on the ice while you are making the dressing. Stir a large lump of ice rapidly in the dressing until it is cold, take it out and cover the tomatoes with the mixture, and set on ice until you send to the table.

Veal Loaf (to be eaten cold).—Chop fine, enough cold veal to make one quart. Soak one pint of stale bread crumbs in one pint of stock for two hours. Add this to the minced veal. Season with half a teaspoonful of pepper, one generous tablespoonful of salt, one-fourth of a teaspoonful each, of thyme, sweet marjoram, and summer savory. Now add half a cupful of melted butter, and two well-beaten eggs. Butter a deep baking pan, and pack the mixture into it. Cover with buttered paper, and then place the pan in another, which should be partially filled with hot water. Bake in a slow oven for two hours. Let the loaf cool in the pan in which it is baked. Turn it out on a flat dish and garnish with parsley. It should be cut in thin slices with a sharp knife.—Good Housekeeping.

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Notes of the Week.

What will they do with it? We mean the petition of 145,000 Ulster ladies to the Queen, against Home Rule. Mr. Asquith replied that it was against all precedent for the Queen to receive such petitions, and a departure from the practice would constitute a burdensome addition to the cares and duties of the sovereign. He offered, however, if they would send it to the Home Office, to take care that the petition is laid before Her Majesty in the ordinary way. The ordinary way! when they are thirsting to do something extraordinary. It is too cruel.

By the death of Herr Arthur Kube, in his thirty-eighth year, schoolmasters and schoolmistresses resident in the city of Berlin are made happy in their old age, by a legacy of from five to six millions of marks. Herr Kube, in leaving this amount of capital to the city, desires that an institution shall be founded for old schoolmasters and schoolmistresses whose pensions are not sufficient to maintain them as their positions demand. The recipients of this charity must be Protestants. The two sisters of the testator, with other relatives, receive legacies of the interest of this sum, and after their deaths their shares will go to swell the capital in the hands of the Berlin magnates.

The meetings of the brilliant leader of the Opposition throughout the country are being very largely attended. A feature of these meetings dwelt upon, and which it would be highly honorable to all our public men, whether politicians or not, to always observe, is the entire absence of bitterness on the part of the speakers towards their political opponents. It is much to be desired that the example of Mr. Laurier in this respect should be followed by men of all parties. On Sunday evening week he attended the Presbyterian church, St. Thomas, where he heard what is described as an unusually brilliant discourse by the pastor, Mr. Macdonald, who, by the way, is one of the rising men of the Presbyterian body. Among other places visited by him was Alma College, where he was very cordially received by Principal Austin and his staff. He made an address to the young ladies, which an auditor describes as one of the finest gems of oratory which he had ever heard.

The forty-seventh annual conference of the Evangelical Alliance will be held in Dublin, on September 25-28, the council having received an invitation from the United Service Committee, which has hitherto been responsible for the annual Christian Convention held in Dublin. The Evangelical Alliance Conference this year takes the place of that convention. Among those who have already accepted the invitation of the council to take part in the proceedings are: the Archbishop of Dublin, the Dean of Connor, Archdeacon Taylor, the Dean of Achonry, Viscount Bangor, General Noble, the Revs. Principal Culross, Canon Bell, Charles Spurgeon, John Bond, E. N. Thwaites, Dr. MacEwan, Principal Waller, Dr. Nicholas, W. Roberts, Dr. McCheyne Edgar, J. F. T. Holloway, Dr. Murray Mitchell, W. E. Burroughes, Pastor H. D. Brown, and others. The programme, and all other information regarding the conference, may be obtained of Mr. A. J. Arnold, General Secretary, 7 Adam Street, Strand, London.

By the time this issue can reach our readers Lord and Lady Aberdeen will have landed upon our shores, and entered upon the responsible and honorable duties that will devolve upon them for the next five years. Their good name has come to us in advance of themselves, and probably no Governor-General with his wife have ever come to us under more favourable auspices. He comes of an illustrious ancestry, and not only does he occupy a high place in the political world, having already held the high office of Viceroy of Ireland, but as leaders in every good cause both our prospective Governor-General and his Lady hold a place among the first. Although their position, as representatives of Her Majesty, our Queen, may to some extent preclude them from some special lines of Christian and philanthropic effort which would be congenial to them, it is pleasant to observe that they have never confined themselves to any narrow lines, and that the highest and best which they can do for Canada or the world at large, lies along a highway so broad as to reach and benefit all without distinction of race or creed, or political parties. We are sure they will be found worthy of a hearty reception by all parties and receive it wherever in our broad Dominion they may turn their steps. We join our fellow-subjects of all classes, and the press of all creeds and parties, in welcoming to their high position Lord and Lady Aberdeen, and in expressing the hope and wish that their tenure of office may be fraught with pleasure and satisfaction to themselves, and with such benefit, in the highest sense, to the country, as shall make their vice-regal rule memorable for good in the annals of the Dominion.

The very great, unprecedented depression in business and financial circles which for so long has prevailed in the United States has to some extent begun to pass away. The effects, however, of so great and widespread derangement of business cannot be got over immediately. It is to be feared, nay, it is certain, that very great suffering must be experienced during the coming winter by the working classes, and by many others usually considered to be in comfortable circumstances. There has not, in our times at least, occurred a more conspicuous illustration of the folly of a people attempting to become rich by selfish legislation, such as the McKinley Bill and the Sherman Silver Bill. It has recoiled upon the nation with prompt and disastrous retribution. The value of confidence in the honesty and practical wisdom of a people, as an element of national stability and wellbeing, has never been more strikingly and instructively displayed. No sooner did the nation, by its rulers, give evidence both of wisdom and integrity, by resolute dealing with a difficulty, than the tide of depression began to turn, because confidence began to return at home and abroad. There is much to be commended in the way in which Congress grappled with the difficulty it had created. It could only be temporary, because of the vast resources of the nation; but temporary although it could only be, the lesson has cost dear. We trust that we in this country may profit by what we have seen taking place before our eyes; and while we avoid falling into the same danger, rejoice in every sign of returning prosperity in the neighboring Republic, both because of our good feeling towards it and because of the benefit we ourselves may reap from it.

PULPIT, PRESS AND PLATFORM.

Geikie: God, like the sun, must be seen by His own light.

Jonathan Hayseeds: You must either dissolve in God's love, or be petrified by it.

Ram's Horn: The man who serves Christ for gain will betray Him as soon as he can get a better price.

Phillips Brooks: In every age there have stood forth the Church's ministers, now with one sort of ordination, now with another; but all successors of the apostles in the nature and spirit of the work they had to do.

Rev. E. D. McLaren: He is a spiritual being, with limitless capabilities, and infinite appetites; and, therefore, if the Sabbath was made for him, it must contemplate him in his higher aspects and relations, and make provision for his nobler, diviner longings.

N.Y. Observer: "If we cannot have Christian unity, let us have religious amity," says somebody. We certainly cannot have the unity, except in name, unless we have the amity. The worst ill that could come to the Church of Christ on earth, would be the establishment of a formal unity that apart from the name would be nothing but a counterfeit.

Dr. H. D. Jenkins: The taprooms of an English tavern breed more disputers of the Bible than the Association for the Advancement of Science. A lad who has first begun to taste the pleasures of a lawless passion, breaks the commandments of Exodus, and then has his doubts about Genesis. It is an old story, but every generation writes it for itself anew.

Governor McKinley: Religion and morality are no longer scoffed at, no longer the badge of weaklings and enthusiasts, but of distinction, enforcing respect even from those who do not believe in the Christian religion. They are the most priceless possessions which any young man can have. They constitute a coin which always passes current, which neither depreciates nor corrodes, which cannot be discredited and which always is in demand.

The Occident: Perhaps you are not exactly suited with the position in life you occupy. You think you are made for better things, and that you are not appreciated along the line in which you have been working. Then join God; consecrate your life to His service; and commit your way to Him. There is no latent possibility in your nature which He will not develop. No hidden talent that He will not expand. The best and highest gifts of the present life come through disinterested service.

Rev. Wm. Secker: Our most golden conditions in this life are set in brazen frames. There is no gathering a rose without a thorn till we come to Immanuel's land. If there were nothing but showers, we should conclude the world would be drowned; if nothing but shine, we should fear the earth would be burned. Our worldly comforts would be a sea to drown us if our crosses were not a plank to save us. By the fairest gales a sinner may sail to destruction, and by the fiercest winds a saint may sail to glory.

The Presbyterian: Men differ in their capacity to hear. Some can take in the whole sermon and others only fragments of it. Yet all who will may gather from it their "portion." But let the hearing be spiritual as well as intellectual. Get the most you can out of every discourse for your soul; have more regard to nourishment than to entertainment.

Mid-Continent: The law is our schoolmaster to bring us to Christ, but it cannot keep us in Christ. That is the office of grace. The law shows us that we are sinners, but it cannot remove the guilt of sin, or heal any of the wounds which sin has made. The blood of Jesus Christ alone has power to cleanse the soul from sin. It is grace which makes one a Christian, and it is grace which keeps him in the way to eternal glory.

Henry Drummond: The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's Spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse, with her, is as mortal a sin as abuse.

Zion's Herald: We live to-day, as it were, in a great social university. Aids to knowledge are all about us. The plowman has better opportunities than the student in the middle ages, or even in our colonial times. There is an unconscious absorption of service into the circulation of social life. It touches us on every side. More people could be educated if they would only set themselves about it. Knowledge is no longer in the heavens nor in the deep; it is nigh every one who has an open and eager mind.

Horton: Prayerless study may make an erudite or an eloquent man, but it cannot make a preacher. Much reading may make a popular preacher, but much prayer will make a powerful preacher. The Word of God is not a collection of written truths, or of principles to be applied as new cases arise, but a vital energy passing from God to men at a given time in a given place. For its reception the soul must pass up to God like the great feeder of a plant reaching out for nutriment. True prayer is arduous, and few will attempt it, but the men who find God are those who pray.

Rev. Allan Simpson: We have no right to call ourselves our own either in life or death. We have no right to dispose of our lives in any other way than by working for Christ. Christian men and women are not their own: First, because we are not self-created; we did not determine of ourselves to come into existence. Man is God's workmanship. Second, because we do not preserve ourselves in life: self-creation and self-preservation are an impossibility. In Him we live, move and have our being. The third and chief reason why we are not our own is because we are bought with a price, unique in character, and of such immense value, that the mind of man cannot grasp: bought by the blood of Jesus Christ. Therefore we have no right to waste our talents or injure our bodies, but whatsoever we do we must do all to the glory of God.

Our Contributors.

RUNNING TO MOUTH.

BY KNOXIAN.

The Interior is of the opinion that public speaking is overdone in the United States. Orators of a certain class have become a nuisance, and are doing a public injury. The platform has lost its influence. The people are weary of it and flee from it when they can. Our contemporary says:

"Not the peril, but the infliction in this country, is blatherskite, the interminable pawing of the air in endless speech-making. That the people are weary of it, that it no longer exerts influence, that people avoid it and on occasion flee from it, makes no difference to the speech-makers. It is not the pleasure of others, but of themselves, which they are seeking. Where these eloquent dealers in fanorade can have full swing, they are not only a nuisance, but a source of public injury. Look at our Congress, and especially at the Senate. The remedy can only be gotten at through those Houses by electing men of silence and sense until a majority is secured, and then by giving the people an opportunity to vote on an amendment to the constitution outlawing all windbags."

Men of silence are not necessarily men of sense. The only reason why some men seem wise, is because they are silent. If they spoke occasionally people would see that they are not any wiser than their neighbours. The philosopher Billings made a good proverb when he said, "There is no substitute for wisdom, but silence comes nearer it than anything else." Sir John Macdonald was credited with saying that no politician could be half as honest as one of his colleagues looked. No man can be half as wise as some silent men look. They have little of the genuine article of wisdom, but they have a great stock of the substitute; and many unthinking people take the substitute for the genuine article.

Although silence in itself may not be a much better thing than "blatherskite," the Interior is distinctly right in saying there is too much pawing of the air and endless speech-making. We in Canada have perhaps as much to the inhabited acre as our neighbours have. There has been a great deal of worse than senseless speech-making in the British House of Commons of late, but John Bull and his press will soon snuff that out. Public opinion in Britain is easily moved and comes down like lightning on anything that John Bull does not wish to tolerate. We think we are a clever people on this side of the Atlantic, and so we are in some things; but we are very easily gulled with platform and pulpit humbug. They have one or two fellows in the penitentiary in England that some of our people used to leave their own churches and run after on Sunday evenings. Several orators are operating on this side of the Atlantic now who had better give London a wide berth if they do not wish to have their oratory shut off rather suddenly. English judges are awfully matter-of-fact men.

Assuming that there is altogether too much speaking of the poor kind in this country, the old question comes up, "What are you going to do about it?" That question, like many another, is much more easily asked than answered. Self-government in Church and State makes discussion necessary, and every man who takes part in a discussion necessarily speaks more or less. Stop discussion and you stop self-government. You stop the whole judicial machinery of the country, for judges and lawyers cannot try cases in silence. You also stop the Church courts and the parliaments, and the municipal councils, and the school boards, and every kind of meeting in which men discuss and deliberate.

There is one delightfully simple way by which most of the speech-making in this country can be stopped in an hour. Let some one man take the reins of government in his hands and do everything

according to his own sweet will. Let him declare war, make laws, execute them, levy taxes, and lash the citizens if they do not pay them, as is done in Russia. If half a dozen citizens were tied up to a triangle and flogged because they were behind with their taxes, they would probably smart so that they would want to hold a public meeting to express their pent-up feelings. Every man that expresses his feelings would of course make a speech, so you see the speech-making will come in no matter what you do.

There is a short and easy way of putting an end to the forensic oratory in the country. Let some one man settle all disputes without hearing argument or evidence, let him send anybody to prison that he pleases, without trial, and hang any of his neighbours quietly if he thinks they should be removed in that way. That style of administering justice would dry up the eloquence of the courts, but it might prove inconvenient to well-meaning citizens. The system was tried many years ago in several countries and it did not work well for the general public. Britons abolished the system and established trial by jury in its place. After a long and bitter fight, the right of being defended by counsel was secured for unfortunate fellows on trial for their lives. At this time of day it seems rather hard to go back to the old system and hang a citizen without hearing what can be said in his defence. The people are scarcely prepared for that reform, even if some of them do think that speech-making is a trifle overdone.

There is a delightfully simple way of putting an end to speech-making in the Presbyterian Church. Just abolish assemblies, synods, presbyteries, sessions, deacons' courts, managers' meetings, congregational meetings, and meetings of every other kind that give one man power to govern the whole concern. A man can easily be found who would take the job. Let him say how much money must be paid; let him say who are to be admitted to the Church, and who are to be excluded; let him order the people to do anything he thinks proper, without giving any reason, and punish them if they do not obey his orders. Nothing in this world simpler than to govern this Church without any speeches at all, if the people are ready for that kind of government. Give one man all the power, put a padlock on the mouths of all the other men and on the mouths of the women, too, and the thing is done. Delightfully simple if the people are ready for the reform.

The fact is, popular government in Church or State necessarily involves a vast amount of speech-making. The quantity necessary in these two departments, cannot be very much lessened, but the quality may be greatly improved. Outside of the Church and the State, there is a large amount that ought to shut off. This branch of the subject will stand some discussion.

PHILOSOPHIC SUICIDE.

BY REV. GEORGE SEXTON, LL.D.

Just now one of the great daily papers of London is engaged in discussing the pros and cons of suicide. One would have thought it rather late in the world's history—after nearly nineteen centuries of Christian teaching—or anyone to be found defending self-murder. Yet the apologists for, and defenders of, this crime are clearly not all extinct. Recently a young man twenty-two years of age, died by his own hand in one of the railway stations in England. He sent a bullet through his head—and a vain and silly head it must have been, judging by the writing that he left behind him. His mind—such as it was—had been for six months dwelling morbidly upon the dark side of human life. Its mysteries had perplexed him, and its sufferings disgusted him, and he, as a consequence, deliberately planned a sudden leap into the eternal world. Before the final rash act, however, he sat down and penned a letter to the editor of a London daily newspaper, stating his intention and endeavouring to justify the course he was about

to pursue. He was clearly a lad who had read a few books, and possessed a moderately good education. He had evidently high-strung nerves vibrating with false sentiment, and the shallow pessimistic philosophy of the day, and his moral fibre was of that weak nature which shrank from the rough touch of the little world in which he moved.

Human life, he argued, was a sham, permeated through and through by villainess, so unendurable in fact that men had been compelled to invent imaginary and impossible utopias in this world, and a heaven in another, as a sort of compensation for tolerating it at all. For high and lofty ideals there was no room whatever; hard, stern actualities bore them down and ruthlessly crushed them till not the fittest but the unfittest and the most worthless survived. Nowhere was life worth having, and he was sick of it all, and would have no more of it. In some verses that he wrote, much the same kind of hyper-sensitiveness comes out.

Crude musings they are, of a limited and one-sided experience, the bathos of a warped and crooked mind, and an immature judgment. Thus they run:

"The colour and the fragrance of the flowers
Exist but to deceive and use the bee.
The beauty and the glamour which we see
In what we call the fair sex, are the powers
Of this old world to keep man here. The dowers
That cover faults innumerable. If we
Could choose a friend, whose powers of sympathy
We could depend on, we would give her ours."

Can anything be more silly or more awkward than this? Bees are not deceived by the fragrance of the flowers, and if men are kept here by the glamour of the other sex, the glamour is not all illusion, but often accompanied by much that affords one the highest and most perfect enjoyments of earthly life. And unfortunate indeed must he be who was unable to find a friend on whom dependence could be placed. A little more experience would have taught this melancholy boy that there were thousands of such friends to be had, if only sought for in a proper manner. But we have no intention of discussing either the poetry or the philosophy of this poor, half-crazed youth. The one significant fact in connection with the case is that he has come to enjoy a posthumous notoriety, and to pose as a sort of modern martyr to the evils of society. In his death he seems to have sought to win the applause of the gallery, and in that he succeeded.

A whole flood of letters poured in upon the editor of the paper, to whom the suicide addressed himself, and the question of self-destruction has come to the front in the public mind. The ethics and philosophy of suicide is being discussed on all hands. The fate of Ernest Clark—for that is the lad's name—is deplored, his "bitter cry" rings in the air, the sufferings of human life were too much for him, and he "with rainy eyes, writes sorrow on the bosom of the earth," and blows out his brains.

Just as might have been expected, more than one of the correspondents of the newspaper in the controversy, endeavours to justify suicide. Where, say they, life is a burden and the back too weak to bear it, then the only remedy is to quit existence. In fact, the proposition has been made that the State should set up a Lethal chamber, in which all who desired to end their earthly career could be accommodated on easy terms, and with no fear of interruption. The question is life worth living, has been answered in the negative by a score of modern pessimists, and why should they not be allowed to put their philosophy into practice in the most comfortable and expeditious manner. The philosophy is not new. We have come across it before. Seneca endeavoured to justify suicide. Cicero advocated it, and Brutus and Cassius both defended it, and practised it. Plutarch praises Cato for having put an end

to his life by his own hand, and even Marcus Aurelius recommended "retiring from life," under certain circumstances. But this was in days when much else was practised and defended that would excite in men's mind to-day nothing but disgust and loathing.

As far as I remember, no one but pessimists and skeptics—and they are generally the same—have dared to defend suicide in these days. Hume wrote two essays upon it, although he did not quite explicitly defend it. Schopenhauer tells us that "it is a misery to have been born," but even he does not advise the taking of one's own life. In the leading infidel paper in England, some years ago, its most brilliant contributor wrote: "Though the garden of thy life be wholly waste, the sweet flowers withered, the fruit trees barren, over its wall hang the rich, dark clusters of the Vine of Death, within easy reach of thy hand, which may pluck them when it will." Such views fortunately, however, are not very common in these days of Christian teaching.

It is, of course, an easy thing to take one's own life. The rubicon of earthly existence can be crossed without much difficulty. But the act of the suicide is not one of courage—as these small philosophers would have it appear—but one of cowardice, the most contemptible. Despair is not a necessity of human life in any of its phases. On the contrary, in the direst distress, and the most torturing suffering, physical or mental, there is always room for hope. The man who gives up the fight of fight against wrong, of ideal good against actual evil, and retires voluntarily from the battle field, is a coward, and nothing else. He is a traitor to the noble army who, in the words of Browning, are but "battered to fight better," and who at every defeat, gird up anew their loins to wield against the sword, until victory comes, as come it will in the end. And the man who shouts his small philosophy of falsehood into the ears of a lachrymose multitude of fools, and forthwith commits self-murder, may often be a hypocrite, but is always a coward. Men of such a mood and cast in such a mould, give up the effort to attain to their own ideals, because the way is too rough for their tender feet to tread. They may see the City of Righteousness in the distance, but the road is too thorny to be trod, and hence they sit idly down and complain of the worthlessness of human life.

The arguments employed to justify suicide are as fallacious as they are pernicious. It is a very trite proverb, but true, notwithstanding, that, "while there's life, there's hope," and in the presence of hope, the ethics of suicide must be false. Self-murder is sin, and a very terrible one against divine law. Well has Shakespeare said:

"Against self-slaughter
There is a prohibition so divine,
That cravens my weak hand."

It is to destroy one of the threads which the Great Designer weaves into His cloth of time, and its destruction involves other threads and breaks the continuity and maybe spoils the pattern. The single life is one of the threads which go to make up the whole. The act is murder, not less so because it is self-murder. And this is the good old strong Saxon name for the crime, which we, in modern days, have toned down with Latinity and called suicide.

But it is argued, a man's life is his own, and he can do as he pleases with it, and is surely not bound to retain it against his will. Nothing more false has ever been vomited from the jaws of the infernal regions than this statement. No man's life is his own. Even were there not a God to whom a responsibility is due, still each one forms a part of the whole and owes something to the mass. When the suicide "splits the thin-spun life," and shirks his burden, part of it will fall upon other shoulders, and he but adds to the loads that he leaves them to carry. Those who are nearest and dearest to him, what of them? Father, mother, husband, wife, sister, brother, lover, friend, all disregarded in this one selfish

and sinful act. And to make a hero and a martyr of a suicide, is not simply an act of egregious folly, it is a crime. Even the young man Clark, whose death has called forth these remarks, maunders some sentimental stuff about his "darling" whom he so much regretted to leave behind, and with whom he had spent two happy weeks. The pain and sorrow that would fall upon her were, he said, the only things that made him regret taking his life. But why then did he take it? If she brought him happiness, why did he not live and continue that happiness?

The truth is, there is, and can be, no defence of so cowardly and so criminal an act as self-murder.

PRESBYTERIANISM IN BRITISH GUIANA.

BY REV. JAMES MILLAR.

British Guiana is on the Atlantic coast of South America, a few degrees north of the equator. Under the name Demerara—the name of its chief county—it used to be more familiar in Canada, to readers of foreign mission reports than it now is; the interest of the Canadian Church in that field ceased after the death of Rev. J. Gibson. But British Guiana is not a new land, and is far from being uncivilized. Its exhibits at the world's Fair have awakened a new commercial interest in it, and Presbyterians are asking after its spiritual condition.

It was an old Dutch settlement, captured by the British at the close of last century, and finally ceded to Great Britain in 1815. Its principal industries have been the cultivation of coffee, cotton and sugar. The labour for these industries was, prior to Emancipation (which event West Indians always write with a capital), slave labour. Since 1838 labourers have had to be imported to meet the growing requirements of the colony, because the descendants of the liberated slaves have not taken to sugar cane cultivation. At the present time the population may be taken roughly at 300,000, of whom 38 per cent are coolies, imported from East India; about 52 per cent are what the world generally would call negroes, but which the West Indian has to differentiate into Blacks, Africans, and Coloured people; the remaining 10 per cent being made up of Portuguese, Chinese, Europeans other than Portuguese, and native Indians.

The area of the colony is estimated at about 700,000 square miles; but of this only a fringe along the coast, making about 100,000 acres, is under cultivation.

It is within this narrow strip of land that nine-tenths of the population dwell. Gold has been found in considerable quantities back from this strip, and several thousands of the black labourers find employment in the various diggings.

Confining ourselves to the religious aspect of the subject, it thus appears that there are distinctly a home and a foreign mission territory in the colony. The black people speak English, and are as professedly Christian as any white community in the North. The Chinese are also Christian; the Portuguese are Roman Catholics; and the other white people are Christians of various denominations. The foreign mission or heathen element is made up of the coolies from Calcutta and other parts of the Indian Empire, about 110,000 in number, and employed on almost every sugar estate in the colony; and the aborigines, estimated at 10,000, and only to be found in the forests and along the banks of the rivers and creeks at a distance from the cultivated territory.

The Churches that are at work in the colony are, in order of numbers, Church of England, Church of Scotland, Methodist, Congregational, and Roman Catholic. Presbyterianism is the lineal descendant of the old Dutch Reformed Church which was set up by the settlers from Holland. Since the cession of the colony to Great Britain the Church of Scotland has been asked to supply the ministers for this section of the religious community, and the

State, that is, the colony, has provided the stipends. In 1825 the colony was divided into 18 parishes, of which nine—each alternate one—were allocated to the Church of Scotland, and the alternate nine to the Church of England. And this system of concurrent endowment still obtains.

There are at present eleven ordained Presbyterian ministers in the colony, one of whom is supported by the proprietors of the estates in which he labours. Except in the capital, Georgetown, it may be said that the Church is a black people's Church. The ordinary country congregation may not count up a dozen "white" members in a population of as many thousands. The ministers are far removed from each other, seeing that the people are spread along the one public road that runs parallel with the ocean, in villages or groups of dwellings, in almost unbroken continuity. And a faithful oversight of his long-drawn-out parish involves an immense amount of travelling on the part of the minister, which has to be done in a temperature never less than 80 degrees in the shade, and anything up to 130 in the sun. Twenty miles in a carriage, and four services, besides marriages, funeral and "extras" at each preaching station, may be looked upon as an average Sunday's work.

Education is national-ecclesiastical; the Churches conduct the schools and the State supplies the largest portion of the money. The ministers are the managers of the schools and are responsible to Government for all things connected with them. Outside the city the school is also a place of worship, and the teacher is usually a catechist, or assistant to the minister under whom he is working. Almost every village has its school-church, with its regular Sunday services and school, with week-night meetings, as if the minister could devote all his time to it and to the worshippers who meet there. Where the native school teacher does not care to act as local assistant, or where the minister does not care to have him, as such, the only other assistants to be obtained are the coloured office-bearers, the regularly ordained elders and duly appointed deacons. But the great objection to them is that they are in almost every case men whose education is of the most meagre sort. Christian black men are all preachers, or would be if they were permitted; and many of them preach much better than they can read the Scriptures. But there is a wide-spread objection amongst the black people to preachers of their own colour. The minister has, therefore, to spread himself out far, even if he has to spread himself out thin, every Sunday, and to personally visit and preach at as many of these stations as possible every week. He may have from three to eight schools in different parts of his parish, and a congregation may be meeting at every one of them twice every Sunday, and each one may regard itself as equal in importance to any other. Many a minister has sighed over the imperfect manner in which he has to do some portions of his Sunday work, and wished that one section of his flock could arrange to respect Thursday, or some day in the middle of the week, as their Sabbath. These school-churches are poor places to worship in, according to northern ideas of church worship. They are usually furnished in the most primitive fashion with bare benches and simple, rude desks; while the lighting in the evenings seems only sufficient to make the darkness visible. The heat is often trying to Europeans, not to speak of the smells from the toilet of his congregation. Insects abound in the air and on the building. But with all the discomforts, many pleasant hours of sweet, spiritual blessing are spent in these nurseries of the Church. The people are a religious people, and they attend ordinances fairly well. They are also a musical people, and many of their choirs would bear favourable comparison with some in the North, where the members have had the benefit of a musical education (which these southerners have not had).

It has to be admitted that while the form of church government is Presbyterian its real character is often a good deal removed from it. Where elders are intelligent and capable, all the details of presbytery can be worked fairly well. But where the reverse is the case the ministers have to exercise all the offices of a bishop in his own parish, but to do so while seeming to allow the session their full prerogatives. Of course this calls for great wisdom on his part; and if ever there was a sphere in which that virtue was required it is with a flock of coloured Christians.

The ordinary church services vary nothing from those of Presbyterians elsewhere. There is none of that emotionalism that is associated with the negroes of the Southern States of America. There are no plantation melodies, such as the Jubilee Singers have made familiar in the North. Everything is plain, simple, and the hymns and music are decidedly of a present-day character; and an air of seriousness, a not sincerity, pervades all their meetings. There is, as might be expected, a tendency to magnify the efficacy of the sacraments and to regard them as saving and indispensable ordinances; but perhaps the Roman and Anglican Churches are as much to blame for this, by their direct teaching, as are the natural superstition and ignorance of the people.

The people are poor, and have been but little in touch with the big world outside them, and know almost nothing of that world. Scotland they have heard of through their pastors. Africa they know of in a vague way. India they also hear of through the coolies, who have come from it. They have not been made to feel that the burden of evangelizing the heathen element around them is to be laid upon them; and even if they did feel it, it would be altogether too heavy for them to bear. These cast Indians have the same habits, modes of living, religious practices and social customs that they had in their own land. To reach them, and to influence them to accept Christ, is a work that calls for more power than the black people possess. In 1891 the Coolie Mission of the Canadian Church in Trinidad, where the coolie population is not three-fourths what it is in British Guiana, cost over \$44,000, and of that amount nearly \$37,000 came from Canada, or from the Government of Trinidad. The Coolie missions in British Guiana are in the main supported by the offerings of the blacks out of their poverty. But with so many "first charges" upon them for the maintenance of buildings, in a climate that is excessively severe upon buildings, for the maintenance of ordinances among their brethren in the bush, at the gold diggings, and for the ever-growing wants of the home fields in the numerous villages, even the little that they have done is worthy of much commendation. But the immigrant population grows faster than the Christian community, and it must be a burning question before very long with the Churches "at home" how they will act so as to keep the ground they have, if nothing more. The Church of Scotland has its own troubles to deal with to-day, but this one cannot long be laid aside. And then will arise those other complications which have been seen elsewhere, and in other days when different races that would not assimilate, but had so much upon which they disagreed, found one common meeting point in the sanctuary, and one common object in praising the Saviour who came to save the world and the God who made of one blood all nations of men. In the meantime it is gratifying to know that the Presbyterian Church there is not unfaithful to its commission though the difficulties of almost every kind are great. The minimum of effort thus far put forth in this foreign field has been productive of more good than one had a right to expect.

Bossuet: You can best remind others of the good deeds you have done by repeating them as often as opportunity affords.

Christian Endeavor.

TESTIMONY MEETING. HOW CHRIST HAS HELPED ME.

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Sept. 24.—I Peter 3: 15-16; Pa. 94: 17-19.

This is to be a testimony meeting. It is not customary to hold such meetings in the Presbyterian Church, but we might be better Presbyterians, more devoted Christians and more efficient workers if we held more of them (Mal. 3: 16; I. Cor. 14: 23-26). Let us assume then that the meeting takes the form indicated by the Topic, and let us suppose that all present are willing to speak about their hope. What may we expect the testimony to be?

I. Probably some would have to confess that they have no hopes. Is it not sad to think that there are so many who live in a Christian land, who have the Bible in their hands, who have heard the message of salvation times without number, who have heard of God's everlasting love, who have read the story of Christ's atoning death, and who have perhaps experienced something of the Spirit's melting influence—is it not sad to think that many have enjoyed all these privileges and are still without God and without hope? (Eph. 2: 12). Among the saddest words in our language are these, "No hope." How the physician dislikes to utter them to anxious friends as he leaves the sick chamber. Every man instinctively suppresses them when he can. And yet, in this testimony meeting, there may be some who, if they unbosomed themselves, would have to confess that they have no hope. Can we not pray for such? Can we not once again point them to Christ, the sinner's only hope?

II. There may be others present who cherish a hope, but they are not certain whether it is well founded or not. If they are asked on what it is based they would probably reply that they have always been kind, honest, and truthful; that they have always striven to do what they believed to be right; that they have regularly attended Gospel ordinances, and that they have contributed cheerfully towards their support. Now, if men were saved by their merits, or their good works, it would be safe to trust in such a hope, but as it is, it is only a delusion. It is not by works of righteousness that we are saved (Titus 3: 5).

"No hope can on the law be built of justifying grace; The law, which shows the sinner's guilt, condemns him to his face."

He who indulges a hope based upon his merits or his own good works, is in as dangerous a position as was Joab when he sought to save himself by laying hold upon the horns of the altar (I. Kings 2: 28).

III. Some can testify that they have a good hope through grace (II. Thes. 2: 16). They can say:

"My hope is built on nothing less than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name."

Not only do they cherish this hope but they are able to give a reason for it. That reason they have learned, not from works or apologetics, but from personal experience. If the active members will adopt the suggestion given in the Topic and tell how Christ has helped them, the meeting may be made an exceedingly profitable one.

Let us look at a few personal testimonies, as recorded in the Word of God, and perhaps they will help us to understand the nature of the testimony that may be borne by us. Here are some from David: Ps. 18: 16; 34: 6; 40: 1-4; 116: 6. Here are some from Paul: Rom. 8: 16; II. Cor. 1: 22; II. Tim. 1: 12. Here is one from Peter: I. Pet. 1: 3-5. Here is another from John: I. John 2: 3.

In giving a reason for the hope that is in us we should do so with meekness and fear (Rom. 15: 10; Gal. 2: 20).

Pastor and People.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility.

When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet.
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.

THE PRAYER THAT HAS POWER.

BY THEODORE L. CUYLER, D.D.

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the Man of Sin, he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinner's hearts. The greatest preacher of our times—Spurgeon—had pre-eminently the "gift of the knees;" the last prayer I ever heard him utter (at his own family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavour to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—"true wish sent Godward." By it, adoration, confession of sin, and petition for mercies and gifts ascend to the Throne, and by means of it infinite blessings are brought down from Heaven. The pull of our prayer may not move the Everlasting Throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His wise and holy will.

I. This is the first characteristic of the prayer that has power. "Delight thyself in the Lord, and He shall give thee the desires of thy heart." A great many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional; and we have no such assets that we have a right to draw our cheques and demand that God shall pay them. The indispensable quality of all right asking is a right spirit towards our Heavenly Father. When a soul feels such an entire submissiveness towards God that it delights in seeing Him reign, and His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere submissive soul will agree. God loves to give to them who love to let Him have His way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to Him the amazing request that He should "do for us whatsoever we shall desire"; and then they bolted out the petition that He should place one of them on His right hand, and the other on His left hand when He set up His Imperial Government at Jerusalem. They were as selfish office seekers as any who now pester our President at Washington. As long as these self-seeking disciples

sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by when their hearts had been renewed by the Holy Spirit and they had become so consecrated to Christ that they were in complete accord with Him, they are not afraid to pour out their deepest desires. James declares that if we "do not ask amiss," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause, they received the desires of their hearts.

II. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord save me!" cries sinking Peter. "Come down, ere my child die!" exclaims the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches Heaven before the Devil can get a shot at it."

III. In the next place, the prayer that has power with God must be a prepaid prayer. If we expect a letter to reach its destination we must put a stamp on it; otherwise it goes to the Dead-letter Office. There is what may be called a Dead-prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look out for a crop of wheat unless he has plowed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket, and when he had tossed the coin into the plate, he said: "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings or stungy pockets. When I hear requests for prayer for the conversion of a son or daughter, I say to myself: How much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labour for. Genuine, self-denying, prevailing prayer is always prepaid; the offerer of it is always willing to make any sacrifice to secure the blessing which his soul desires.

IV. Another essential of the prayer that has power with God, is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part; it is the obstacles which sin and unbelief put in our pathway. What God orders, we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking, if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays com-

monly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us. Oh, what a magnificent epic are the triumphs of striving, toiling, victorious faith! The Hamant of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desires of thy heart.

BIOGRAPHY OF CERTAIN HYMNS.

Let anyone stand in some old German church—for Germany is pre-eminently the land of Christian hymns—and listen to the hymn that is lifted up by such strong and hearty voices, and think how the same words have been sung by perhaps ten generations; how the people have heard them from childhood; how they have been met by them in every conceivable circumstance of life, and the brightest and darkest days of Christendom; what struggles of the soul they have roused, and witnessed and shared; in what strange and often tragic scenes they have mingled; what they have been to successive mourners, to widows and orphans, and the sick and dying, and hypocrites and plotters, to all that shifting group of worshippers—let anyone do this, and the hymn seems already to have received its memoir. A Jew passing by the church with his sister steps in while the people are singing; he cannot resist the hymn; his sister rouses and scolds him in vain; it goes singing on in his heart; though she calls it an abomination of the Gentiles; and in the same church he is baptised. Luther writes a hymn and soon after a poor clothworker walks through the streets of Magdeburg singing it; the Mayor lays hands on him and throws him into prison, but the hymn has done its work, and two hundred sturdy Magdeburgers march up against the Mayor and demand their singer. It must have been a heroic song, for Luther shut up amongst doubts and fears at Coburg, took it for the comfort of his own heroic soul, saying to his servant, "Come and let us sing it against the devil." And the crowds that followed Luther's body through Halle on its way to Wittenburg, strove to raise the same heroic measures through their tears. One would like to know more of this noble paraphrase of the 130th Psalm; but the only other record seems to be this, that it was the last Protestant hymn sung at Strasburg Cathedral, now well-nigh two hundred years ago.—W. Fleming Stevenson.

A PERSONAL APPLICATION.

It is related of Joseph Mackey, some years ago publisher of the Commercial Gazette, of New York, that, having a very large number of workmen in his employ, he had them print for his own individual use, a complete copy of the Bible, differing from the ordinary one only in this, that wherever there was a general promise he made it particular by inserting his own name before it. For example, he made it read thus: "Joseph Mackey, ask and receive, that your joy may be full"; "Joseph Mackey, My grace is sufficient for thee"; "Joseph Mackey, greater is he that is in you than he that is in the world."

We can well imagine that the Scriptures became a very different book to him when he read it in this way. And he really did not go beyond this privilege. All the obedient, believing disciples of Christ are fully authorized to take to themselves personally the richest, largest words of the grand legacy He has left them. Their only care should be to comply with the conditions which are always either expressed or implied, and then, clinging themselves boldly on the

naked word, rest there in perfect peace. Every one may and should write in or read in his own name before the promises, though he cannot print it as did Joseph Mackey.—Zion's Herald.

FOR THE SCOFFERS OF MISSIONS TO THINK ABOUT.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disapprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet ten miles square, where a decent man may live in decency, comfort and security, supporting and educating his children, unspoiled, unpolluted—a place where age is revered, infancy respected, womanhood honoured, and human life held in due regard—when skeptics can find a place ten miles square on this globe, where the Gospel has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

SERIOUS THINGS TO-MORROW.

Many ages ago a Greek nobleman made a feast for his friends. In the midst of his mirth a messenger entered in great haste, with a letter. It was from a distance, to tell him that a plot had been formed by his enemies to kill him that night. "My master desired me to say that you must read the letter without delay, for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before his feast was at an end, his enemies rushed into the hall and slew him.

"What folly!" you say; "why did he not attend to the warning?" But are you not acting in the same manner? The world with all its pleasures and profits to-day; serious things to-morrow!

Give heed to this friendly warning. Forsake your evil ways. Believe on the Lord Jesus Christ, whose blood cleanseth from all sin, and without whom you must be forever lost. He invites you by His Holy Spirit, in His word: "To-day, if ye will hear His voice, harden not your hearts;" for "now is the day of salvation." Serious Things To-day!—A. T. S. Tract.

A PERMANENT GIFT.

"Not as the world giveth give I unto you." (John 14: 27.) The world has not the power to give a lasting gift. It promises well, but it cannot fulfil. Not one of us can say to the world, "Thine is the power," for a single day, but from any situation in life we can look up to God and say, "Thine is the power forever." "Not as the world giveth." How did the world give to the people before the flood? Their own way, or a time, and destruction at last. How did the world give to Lot? Great riches and brilliant prospects, only to snatch them all away without mercy with a mocking hand, just when he loved them most. What did the world give to Judas? Some very bright pieces of silver to carry for a few hours and then use them to buy a grave for himself. The moment the world bestows a gift, she sends out a band of thieves to steal it back, but "Let not your heart be troubled, neither let it be afraid," Jesus does not give in that way. Whatever He gives us is ours to keep, and to forever, because He will forever live to protect us in our gift. Whose gift are you seeking to-day, friend? The world's or Christ's.—Hamm's Horn.

Our Young Folks.

STRETCH IT A LITTLE.

Trudging along the slippery street
Two childish figures with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From the gay shop-windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks and fell
On her own thin fingers, stiff with cold,
"It's not very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't
cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs
of two
Would double the warmth and half the
pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys,
In homes overflowing with comforts and
joys;
See how far you can make them reach—
Your helpful deeds and your loving speech,
Pour gifts of service, and gifts of gold;
Let them stretch to households manifold.

A DISCONTENTED DAISY.

A little white daisy grew in a corner of a large field; there were plenty of other little flowers growing near it, and to all of them came the same sweet sunshine, the soft rain and gentle breeze; but hard as it may be to believe, this daisy was anything but contented and happy.

"Why am I such an ugly, plain little flower?" it would say; "if I was only blue like those pretty corn flowers, or yellow like the dandelions, or pink like the ragged robin, I am sure I should be so much happier."

"Silly little flower, be content," the others would answer; "if it had been good for you, you would have been differently made; but God saw fit to make you a daisy."

"I wish I was anything but a daisy, then," the foolish little flower would answer. "I never give pleasure to any one but very little children, because I have no pretty colour."

A party of children at this moment came into the field; they were all ages and sizes, and ran about merrily gathering the wild flowers. With the merry children was one little girl, who looked very pale and ill, and was lame, so had to be helped about by her sister's arm.

"Oh, Rosie," she cried to her sister, "how lovely these flowers are; but I would rather have a daisy than all of them."

"Well, Katie darling, we will look for some," was the answer; "I cannot think why we don't see any."

The daisy heard this and was surprised. "Fancy their wanting me!" it thought. But almost before it had time to stand erect on its stalk so as to attract the attention of Rosie, a child running about recklessly put her foot upon it, and nearly crushed our poor little daisy to the ground.

"Every one wants to kill me," it murmured to itself, as it slowly rose up from the pressure of the child's foot. But at this instant, Rosie, who had been anxiously looking about in every corner of the field, suddenly discovered it.

"Here is a daisy, Katie," she called out, "but such a poor, miserable little thing, it is hardly worth picking." Katie came close.

"O, Rosie, it is quite worth gathering; try and get the root, please, and then we will put it in a little pot." The daisy quivered all over with delight at this prospect, and Rosie dug it up, root and all, and put it into Katie's hands. The lame girl looked very happy as she went home with her flower held closely in her hands, and the daisy thought to

itself, "I have really given pleasure to some one at last. I must not complain any more. I now can see that it was good for me even to have been made a daisy." And present were heard the voices of Rosie and Katie, singing:—

God has given each his station,
Some have riches and high place,
Some have lowly home and labour,
All may have His precious grace.

TRAINING OF EMPERORS.

Every day in summer, as well as winter, the Princes rise at 7 o'clock and take breakfast, consisting of tea and rolls, three-quarters of an hour later. Never more than fifteen minutes are allowed for this meal.

Punctually at 8 o'clock lessons begin. The Princes are generally instructed separately, but in some branches the two older brothers are brought together. Crown Prince William is very diligent, and far ahead of the others in most of his studies.

At 9.45 a lunch is served of sandwiches, red wine and "Fuerstenbrunner" mineral water, it is generally used at the Emperor's table. After lunch studies are resumed for a short time, followed by riding lessons. If the weather permits, these are taken in the open air; otherwise a menage erected expressly for the purpose, serves for their equestrian exercises. The little Crown Prince rides his white horse, Abdul, a birthday gift from his father.

Sometimes a drive in a pony carriage takes the place of the ride. This vehicle is drawn by a white pony whose harness is hung with silver bells.

The Princes dine with Major von Falkenhayn, or their tutor, Herr Kessler at 1.15 o'clock. Soup, fish, a roast, potatoes and other vegetables, dessert, fruit and cheese form the bill of fare. About 2.30 o'clock the boys go into the park to play. Generally on these occasions the Crown Prince may be seen on a tricycle, which was also a birthday gift from his father.

While the Emperor and Empress were at the Marble Palace at Potsdam, the Princes walked or drove over there at 4 o'clock every day to see their parents and younger brothers and returned home at 6 o'clock, after having taken some milk and rolls. Upon their arrival supper was served; on alternate days warm and cold. Till 8 o'clock the Princes romp about, then they are bathed and go to bed. So one day passes like another. On Sunday morning there is service in the palace, or the Prince drives over to the Garrison church.—Harper's Young People.

A WORD TO THE GIRLS.

You hear so much in these days of a public career for girls in which may be gained fine plumage and (whether we do or do not desire it) notoriety and in a very few instances, fame. I wish I could show you another picture of a life of blessedness that I can see. How many of you who have a father and mother, have ever taken the trouble to learn of their wishes or plans for you? Has it occurred to you that they may be looking forward with pleasure to a few months or years of loving companionship with "Daughter?"

How many have been the sacrifices they have made uncomplainingly, in order to give you the advantages so many of our fathers and mothers were unable to procure for themselves. Shall they not have the pleasure of enjoying them now, through you?

I can never forget the impression I received, many years ago, by hearing an old, white-haired lady speak of the unexpected return of her daughter from the school where she had gone, first as a pupil, and afterwards had remained as a teacher; "Oh! how I do thank God, that we are to have Fanny this summer. He only knows how very hard it has been for us. For twelve long years, for her sake, we have spared her, but now she is coming home, and I can scarcely bear the joy of the thought of having Fanny." As I heard the tremble in the voice and saw the tear-dimmed eyes, I thought that

blessed indeed were the Fannys with such mothers. Give up the "career" girls; let the "mission" go or seek it nearer home. Can you afford to pay its price, when that price adds to the debt you already owe to one who has given all and asked no return? You can not always have father and mother, and you will never regret when they are gone, that you gave them a little of yourself; and you, yourself, will be sweeter, purer, nobler all your life for biding a short time in the quiet home, within the circle of the blessed influence of "mother."

WHAT A SIMOON IS.

"Perhaps the Asiatic type of cyclone, known as the simoon, is the most remarkable phenomenon of the earth," began Col. Samuel Knoop, who is at the Laclede. "In my travels about the world I have never as yet observed any such appalling scene as that of a simoon sweeping its course in the distance. Cyclones in the Western Hemispheres are usually accompanied by great masses of clouds and drenching rainstorms. The simoon of Asia is quite different. I have stood on the Arabian desert where my eye could sweep the distant horizon in every direction without encountering one object to vary the monotony of the scene. Over this vast sea of glowing sand it seemed as though not so much as a breath of air was straying. In such dull, oppressive moments, the natives perceive the first premonition of the awful simoon. Such knowledge was of little avail, however, for on that wide, limitless stretch of inland sea, like the great bosom of the ocean, one place was as safe as another.

"The great sand storm would come and sweep its way without any definite path and with no prospect of any sudden variation from its course. Here we have a storm heralded by fierce winds, clouds, lightning and thunder. On the great desert of Arabia, the simoon is heralded by nothing more than a small, dark speck in the distant sky. As this approaches the atmosphere becomes stifling and oppressive to an unbearable degree. The speck in question does not develop into a sky mantle of clouds, but its destructive force is none the less diminished. It sweeps a path equal to its width, and carries with it numberless pillars of sand that are constantly rising and falling, like a forest of swaying topless trees. I never was in one, but I have stood on the desert when one was passing in the distance, and it reminded me of the shadow of a cloud passing over a sunlit plain."

SPURGEON'S ADVICE TO BOYS.

When I was just fifteen I believed in the Lord Jesus, was baptized and joined the Church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had been deceived or made a gross blunder, I would have made a change before now, and I would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to Jesus to be His servant was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living, and had a worthy object for life's exertions, and unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience.

A good reputation is a good investment; but the only way of securing a permanent investment of good reputation is by putting a good character at interest. "A good name is rather to be chosen than great riches;" but it is often easier to get a character that shall be the basis of a good name. A man may inherit his father's riches, but a father cannot bequeath his character to his favorite son.

Teacher and Scholar.

Oct. 1, 1893. } THE POWER OF THE GOSPEL. } Rom. 1, 16.
8-17.

GOLDEN TEXT.—I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth.—Rom. 1, 16.

This epistle was written at the house of Gaius (Ch. xvi., 23), a citizen of Corinth, I Cor. i., 14, and was sent to Rome by the hands of Phoebe, a deaconess of Cenchrea (Ch. xvi., 1), a port of Corinth. Paul was about to set out for Jerusalem, with a contribution collected for the poor saints there (Ch. xv., 25 f.), towards the close, as is usually supposed, of his third missionary tour, A. D. 58. The church at Rome had been already many years in existence, Ch. xv., 23. Its foundation is unknown. Though Paul had never visited Rome, he was acquainted with believers there (Ch. xvi.), some of whom may have gone from scenes of his missionary labours. The church seems to have been largely Gentile, v. 13; Ch. xi., 13; xv., 15, 16. Hoping soon to pay them a short visit, Paul writes this as a preparation for it, aiming to furnish them with a comprehensive statement of evangelical truth. The central thought is justification by the sovereign grace of God. In Chaps. i-xi, the doctrinal part, are unfolded successively the need, i-iii, 20, the nature, iii., 21-iv., the results, v-viii., and the application, ix-xi, of such justification. In the remaining chapters, which are practical, are enforced, on the basis of this, duties towards God, the Church, the state and society. Personal references and greetings close the epistle.

1. Paul's deep interest in the Roman believers. His interest finds expression in thanks for the wide proclamation of their faith. The central position and importance of Rome naturally caused the progress of the gospel there to be widely known. Paul's joy shows that there was something worth telling in the faith of these believers. His joy would be all the greater, in that the report would open the way elsewhere to the gospel, I. Thess. i. 8. His interest is again seen in his anxiety to visit them. God, who alone knew his secret devotions, is called to witness that, on the occasion of his prayers, he made it unceasing matter of request for God to bring to a successful issue his ot-made purpose to come to them. This longing to see them was not for personal gratification, but had its root in what was a further evidence of his interest, the desire to strengthen them in knowledge and character by imparting the graces of the Holy Spirit. With the Christian courtesy Paul suggests that thus there may be mutual animation and strengthening, each stirred up by the faith of the other to receive the comfort of the Holy Ghost.

2. The spring of this interest his service of God in the gospel. The mention of the object of Paul's proposed visit naturally leads to the thought here expressed that his interest springs from a desire to have some fruit (Phil. iv., 17) of his labours in the gospel amongst them. This desire in turn springs from a deep-seated recognition that he is under obligation to all mankind to declare the gospel unto them. This feeling of obligation, however, is not due to anything they have done, but again springs from his unalting sense that he is God's servant (vv. 1, 8; Acts xxvii. 23) rendering a sincere service in the gospel of His Son. This service, which Paul never forgot, and in which he gloried, was the ultimate spring of that interest, which made him ready, so far as lay in him, to preach the gospel to those at Rome also.

3. This service due to a sense of the gospel's divine worth. Hinting at the scornful treatment the gospel had received at seats of culture, Paul in giving the reason of his zeal for it, passes to the subject of the epistle. It is a divine power, fitted to inspire calm confidence, not shame. Its aim is salvation, the restoration to man of the ability to realize his true destiny. Its extent is universal, all believers share in it. The order of its preaching is to the Jew first, John iv. 22; Luke xxiv. 47; Acts i. 8. In evidence of its divine power the gospel reveals a peculiar kind of righteousness. This is a condition of man in which God regards him as righteous; but it is not the ordinary righteousness of actual obedience (Ch. iii. 21, 28; iv. 6). From first to last it is connected with faith. Being such, God, not man, is the author of it (Ch. x. 3); and faith in Him, as had been already announced (Hab. ii. 4) becomes the channel of spiritual life.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, SEPTEMBER 20TH, 1893.

The man who connects himself with a Church because it has little religion and no discipline, pays the Church the poorest kind of compliment.

About one-third of the space in several of the most popular magazines is given to illustrations. Does the modern reader prefer looking at pictures to reading? It looks that way.

People who try to make themselves believe that there is no such thing as future punishment must read Professor Campbell's theory on smiting with alarm. That theory clothes the devil with tremendous power.

The Interior is of the opinion that the British House of Lords showed unusual courage in throwing out the Home Rule Bill so promptly. As the vote stood about ten to one against the Bill, it is rather hard to see where the courage came in.

The people who say Gladstone interfered with liberty of speech because he stopped the Home Rule debate at the end of eighty days, while quite satisfied with the action of the Lords in spending only two or three days in discussing the Bill, may be quite sincere, but to outsiders they appear more than a little partizan.

The Herald and Presbyter says the American people are not afraid of the eloquence of Satolli, the papal Alegate who has been sent over from Rome to keep American Romanists straight on the school question. There is no reason why they should be afraid. Satolli cannot speak in English, and the average American citizen does not know enough of the Italian tongue to be in any danger from the Alegate's persuasive powers.

The Globe had two highly interesting columns, not long ago, of interviews between a member of its staff and Toronto business men, on the important question of good and bad payers. The testimony of most of the men interviewed showed conclusively that lawyers, newspaper men and civil servants are the worst pay, and elegymen and students the best. Out of the thousands of students who buy clothes and books every winter in Toronto, scarcely one fails to pay his bills; and when one does fail the cause is heard always explained. People who drive carriages and put on style generally are much worse pay than labouring men, mechanics and business men.

The nineteenth blue book, just published, is a bulky volume, about double the thickness of the blue books published in the years immediately following the union of 1875. The Minutes of Assembly vary very little in length from year to year. The Acts and Proceedings of an average Assembly seldom cover more than about sixty pages. The remainder of the volume is taken up with reports and statistical returns. If the Church keeps on growing the reports may have to be condensed before publication. No doubt the information contained in all

the reports is valuable, but there may easily be so much of it that people will not read either much or little. In our day the average man seldom reads anything that is long. That may be a sad fact, but it is a fact all the same.

Professor Drummond is reported as saying, in an interview at Quebec, that the trials for heresy at present going on are doing good in the way of awakening public attention, which would not otherwise have been aroused. No doubt that is true, but surely public attention could be awakened in a less costly way. Prof. Campbell told the Presbytery of Montreal the other day, that his main object in lecturing as he did, in Queen's last winter, was to lead his youthful and enquiring audience to think. No doubt that statement was literally correct, but Prof. Campbell must see by this time that his method of breaking up mental stagnation is very costly and troublesome. George Paxton Young never had an equal in Canada in the business of waking up the minds of freshmen, but he always managed to steer clear of heresy trials. Perhaps the student mind was more easily roused in his time.

The Montreal Gazette seems to be of the opinion that the thirteen members of Presbytery who voted to acquit Prof. Campbell on the first count of the indictment, by so voting committed the offence charged against the professor, and should be tried. Supposing the Gazette and its friends had contended that no case had been proved against Langevin and McGreevy, would they have been guilty of the offence charged against these worthies? They did stoutly contend that no case was proved against Sir Adolphe Caron. Were they guilty of the offence charged against Sir Adolphe? If ten jurors think a prisoner guilty of a crime, and the remaining two consider him not guilty, should the two be immediately indicted for the crime for which the prisoner was tried? Logic of that kind, coming from a leading journal, shows conclusively that there is animus behind the logic.

Among the evidences of activity we see it stated that one of the temperance organizations in an Ontario town has called upon the ministers of the town to preach at least twice on prohibition before the vote is taken, on January 1st. We hope that none of our temperance friends will rest satisfied with that kind of activity. Calling upon ministers and other men to work is the easiest kind of work, if it is work at all. The great majority of Ontario ministers may be quite safely trusted to do their duty without any prodding from anybody. Those who do not believe in prohibition, or who do not think that prohibition is now before the people of Ontario is a fit subject for pulpit discussion, will never be driven into preaching on it by pressure from the outside. If they did preach under pressure, against their consciences, their sermons would not aid the cause very much. A very large proportion of the ministers of the Province are prohibitionists, and it would be just as well that they should preach when and as many times as they think proper. They know their own community as well as any other class of men in it, and they know their own congregations better than anybody else can know them.

MANITOBA AND POLITICIANS.

Good, old Rowland Hill, in referring to a somewhat prominent, and rather "broad" preacher of his day, remarked that, he preached the Gospel very much as a donkey nibbled thistles—very cautiously. Something like this may be said of the two political leaders of the hour in their treatment of the Manitoba School Question. They handle it either as the donkey aforesaid or as a kitten handles a hedgehog,

and but for dire necessity they would be only too glad to leave it severely alone. But they can't. Neither of them has the courage to avow what seems the evident and most satisfactory fact that the decision of the Privy Council finally settled the whole question. That decision declared that Manitoba was fully within her rights in legislating on the schools as she did. If so, what room is there for further controversy, unless the Privy Council and its decisions are to be set aside and the findings of a subordinate court be taken as at once more satisfactory and final. Had the decision of the Privy Council been different, what a protesting outcry would have been raised had the Protestant majority of Manitoba tried by any such side-wind to have it changed! That there is not now so much ado made by Protestants about the efforts of the Archbishop and his assistants, may be traced, not to a weaker interest in the matter or a less settled determination to sustain the course adopted by the Province and endorsed by the Council, but something quite the contrary. Sir John Macdonald said in 1881, "We can not check Manitoba." And before all the play is played out, the present Sir John, or his successor, we suspect, will have to repeat the phrase with greatly increased emphasis. Of course the politicians of both sides are angling for the Catholic vote, and hoping that their Protestant supporters will keep to their party allegiance let the amount and kind of conciliation be what it may. They will in that case have, we rather think, a very decided and a somewhat unpleasant awakening. With many Protestants, party ties were never feebler than they are to-day, as will be very evident when the losses and gains of next elections are reckoned up and their causes somewhat fully and fairly estimated.

THE CONVERSION OF MR. PAPINEAU.

There can be no doubt now about Mr. Papineau having seceded from the Roman Catholic Church of the neighboring Province. And who, pray, is Mr. Papineau? may be the enquiry of some of our readers. He is, we understand, the grandson of the Papineau who made himself so well known in the rebellion of '37 as the leader of the French malcontents against the arbitrary and oppressive proceedings of the rulers of those times. He is, moreover, a very rich man and would have been a leading Seigneur, had such a class still existed in Lower Canada. In short, he is a local magnate and has been up to this new change of front, in good name and fame with the best. As he holds a large amount of land, his taxes for religious purposes of all kinds, mount up to quite a sum. It was therefore natural when the rumour went abroad that he was about to become a Presbyterian, for at least his coreligionists to say that it was a mere question of pocket, and it was done in order to make himself legally free from the ecclesiastical exactions to which, as a Catholic, he was liable. Mr. Papineau, however, protests against this idea, and promises to explain himself fully at no distant day. Even though it had been as represented, we could have seen nothing particularly objectionable in the movement. There is no limit to the exactions of the Established Church in Quebec, except what the authorities may regard as the limit of ability, and there is no way of escaping from the most unreasonable demands, except by the victim publicly advertising that he has ceased to be a Roman Catholic. Even in Ontario, where there is no pressure but what may be called moral and social, not a few Catholic farmers complain grievously of the heaviness of Church exactions, which rise just in proportion as the victims are industrious, and therefore more or less well off, and which can only be resisted at the risk of boycott and denunciation from the al-

tar, which in other words means either submission or selling out and removal to another locality. If such things are done in the green, green tree, as lately took place not so long ago, and not a hundred miles from Stratford, what may be expected in the dry down the St. Lawrence? We could not then have blamed Mr. Papineau had there been more less of truth in what was insinuated. All the better, however, when such a step has been taken on higher grounds, and as a sign and seal of spiritual emancipation. Clerical curses Mr. Papineau can afford to despise, and anything like an effective boycott, is in his case impossible. He may reckon, however, on being rather roughly handled by those who toadied to him in his days of orthodox and patient paying into the Church funds. It will no doubt be discovered that he never was of any importance, and that his religious standing was always questionable. It is the usual way with the Church of Rome and has been so for centuries. When the recent doings at Sorel and elsewhere are considered, it is very evident that the result would not be very different from what it was in other days if the power were now equally great. A somewhat pretentious litterateur, lately dead, said "that there was blood upon the skirts of Rome, but that blood was dry." No thanks to some folks if it is dry, and many will watch with considerable interest this Papineau case. It is one among not a few proofs that there is a stirring among the dry bones down the river, which any severe measures, whether of repression or misrepresentation, will only quicken into livelier activity. The habitants begin to think for themselves, and the position taken by such a prominent French Canadian as Mr. Papineau, will be a very suggestive object-lesson to thousands.

When either boors or bayonets take to thinking, and consequently to asking awkward questions, arbitrary power, whether civil or ecclesiastical, may do well to take, like Captain Cuttle, "a note of it." It is a disturbing symptom to say the least of it.

THE PRESBYTERY OF MONTREAL AND THE CASE OF PROFESSOR CAMPBELL.

This Presbytery met on the twelfth inst., and took up the case of libel against the Rev. Professor Campbell. There was a large number of members present. After some preliminaries had been disposed of, the Professor proceeded to read his defence in the matter of the libel charged against him. The following is a somewhat full, and, we trust, a perfectly fair summary of his address, which, owing to its length, we cannot give in full.

The Professor began by taking upon himself alone the entire responsibility for the address. His conscience and the fitness of things impelled him to take advantage of the occasion to do what he had often done before, say something which would stimulate theological thought in a practical direction. Hardly had this been done in a way which he thought harmless, because his statements differed so little from previously unchallenged utterances, than a certain religious paper, calling itself Presbyterian, began to inflame the public mind in a series of articles, which, he alleges, grossly misrepresented the doctrines taught in his address, so that he was charged with denying the inspiration of the Scriptures, and setting forth unworthy views of God. These charges he denounced as slanderous, and as being far from his mind. Yet, through these statements, so made, the minds of some ministers and elders were so affected that they were led to bring the matter before the General Assembly at its last meeting, and next the Presbytery of Montreal took action by framing a libel against him which it found relevant, charging him with teaching:

First, a view of the inspiration of the Holy Scriptures which impugns and discredits them; as the supreme and infallible source of religious truth; and second, a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked.

The Professor denies that he is guilty of the errors charged against him. He, on the contrary, charges the Presbytery with passing over his argument, with paying no attention to the great truths, for the vindication of which he is willing, if need be, to suffer the loss of all things, and with laying hold of certain rhetorical negations in his address. So far may be said to be introductory, and here the defence proper begins.

"I am charged with impugning and discrediting the Holy Scriptures as the supreme and infallible source of religious truth." "The charge is false to the foundation." He refers in evidence of this to the fact that he had not found infallibility anywhere else, and blames the Presbytery for rejecting the fact of progress on revelation, overlooking the freedom of the inspired writers, that many of the historical books and parts of the prophecies are national chronicles, and for holding a theory of verbal, mechanical inspiration utterly unjustified by the facts of Scripture. He (Prof. Campbell) believed the Bible, even the Old Testament, to be on the whole a very truthful book, and its errors in history, chronology, and other matters, to be very few and unimportant. To say that if we had the original manuscripts, these errors might not appear, is trifling with words, because we might find them to differ but little from our received text. Passing to the ethical errors, these the prosecution virtually denies, and the court appears to hold every part of the Bible equally inspired and equally an infallible rule of faith and manners. But the Old Testament sanctioned polygamy, formulated a law of divorce, legalized slavery, punished witchcraft with death, ordered the massacre of the heathen, praised acts of cold-blooded treachery on the part of individuals, invokes in the psalms fearful curses upon the persecutors of the Messiah, all of which are arraigned or set aside by the teaching of Christ in His sermon on the mount.

In holding as he does, Prof. Campbell claims to be a follower of the Lord Jesus Christ, in that in His life there was no hatred, but love, no curse, but blessing, who went about doing good, and who said, "I and the Father are one." "The Son can do nothing of Himself, but what He seeth the Father do, for whatsoever things He doeth, these also doeth the Son likewise." In support of his position in setting the teaching of Christ above that of all others, he quotes Dr. de Witt's recent work on "What is Inspiration?" All historic, prophetic, and didactic revelation of God in the inspired books of the Old and New Testaments is inferior to the revelation of personal truth and grace in the Christ of the historic Gospels, and subordinate." He strongly avers his belief in the inspiration of the Holy Scriptures from Genesis to Revelation, and denies as unfounded the charge that he impugns and discredits them as the infallible source of religious truth. He simply recognizes progress in revelation, development in doctrine, a shining light that shineth more and more into the perfect day to find the infallible in the progressive at every stage of its progress is impossible. Christ is the infallible, the Teacher sent from God above all other teachers. To place the teachings of Moses on a par with those of Christ is to dishonour Him who reveals the Father. In support of this contention as to the teaching of Moses, he quotes Principal Caven in "The King's Kindness," who says, page 39, "No doubt the Old Testament had a provisional element in its morality. The world was not yet prepared for the higher morality of the

New Testament on, for example, the doctrine of divorce and some other points. It is because he (Prof. Campbell) expounds more fully this doctrine of progressive revelation and development in doctrine as indicated by our Lord, by Mark the evangelist, and by Paul, that he is charged with heresy. Every passage quoted by the prosecuting committee in favour of the inspiration of the Scriptures and as the infallible source of religious truth, as if contradictory to his address, is beside the mark, because he readily and cheerfully assents to and has consistently taught them. On the other hand, our Blessed Saviour nowhere asserts or hints at the inerrancy of the Old Testament, but, on the contrary, in Matthew v. distinctly repeals certain Mosaic enactments, by substituting for them the higher and antagonistic law of love.

In regard to the subordinate standards in this count, he says they belonged to an age of laborious study and most unscientific and scholastic research. There may be a difference of opinion as to their bearing on the question of inerrancy. As for the fourth reason given for it in the Confession of Faith, namely, "That the Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, and by His singular care and providence, kept pure in all ages, and therefore authentic." "I must confess that it exhibits utter ignorance of Biblical criticism and a view of mechanical inspiration, such as no scholar of the present day will accept. This section of the Confession has no warrant from the Scriptures, which are the supreme standard to which appeal may be made, and to which I have already appealed in the premises. Wherefore, I hold that the prosecuting committee has made out no case in the first count of the indictment."

As respects the second count, already quoted, the Professor when he asked that the word "immediately" should be inserted after smite, and demurred to the language of the second clause, "who has nothing to do with the judging or punishing of the wicked," was confronted with the very words of his lecture, and so it was allowed to stand. The Professor here calls attention to the fact that his address was a popular one, written to set forth Jesus Christ as the true revelation of the Father, not a scholastic thesis to be guarded on every point, and therefore some rhetorical exaggeration for the sake of emphasizing a special point, was not to be pressed. Logically stated, his thesis was, "That sin and all evil, moral and physical, are no part of God's nature nor God's plan. God gave freedom to fallible angels and men, and doubtless foresaw the evil that would arise from the liberty of choice granted to a being of finite knowledge, yet God is not responsible, in so doing, for evil of any kind. With regard to physical evil and how it arises, he quotes Whewell as saying that "Every good thing in nature and man in its dawn must have its archetype in the Divine mind, but what shall we say of monstrosities, beasts and birds of prey, parasites and all natural implements of torture and suffering? To which he answers, that these are no part of the Divine plan, but frustrations, deviations and negations of it."

As regards the origin of evil, though not called to speak of it, he yet avers that it does not proceed from man, nor from God, who in Christ is represented as the destroyer of it. "Taking, therefore, the extremest form of physical evil, or as the libel calls it, 'smiting,' it is not the act of God, but the result of departure from Him, and the immediate act of the devil." In proof of this, the case of Job is cited. 1 John iii. is quoted. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." "There is smiting in the world," he adds, "but it is not of God." "It may be said, that God does smite, but even this mediately, I believe to be too strong; rather God permits men to be smitten. He is the source of all power and goodness, so that all minor power and activities are delegated to their owners by Him." On this subject he continues, "I do not say that God does not smite other beings than men, nor that He does not smite in the future. I believe that the Son will destroy the wicked with the brightness of His coming. But in so far as Jesus Christ reveals the Father, I find no smiting nor any sign of it, save in the merciful withdrawing of life from the barren fig tree." Yet I find smiting of men in chastisement, in judgment and in suffering together with Christ, vicariously. The devil still smites. Delitsch states, "that the wrath and curse of God which comes upon the children of disobedience, is this devil, the author of all our evils, moral and physical." Punishment follows sin as it follows every departure from God's law. Christ came

undeniably into Satan's world of darkness, under his tempting power and stroke of death to deliver souls, but His sacrifice was to the Father's love, and to the justice, which decreed that as a man sows, so shall he reap.

With regard to agency in the matter of discipline, he quotes the cases of the incestuous man in the Church of Corinth, and of Hymenaeus and Alexander, of whom Paul says that he delivered them over to Satan, and asks, "If God smites directly, why should then offenders have been delivered into the hands of Satan?" There is a judgment of the world by man, even though that man be the Son of God. The great and comforting truth of the judgment of Satan and all the powers of evil by our humanity, which culminates in Christ, is thoroughly Scriptural. Jesus Christ, the revealer of the Father in His person, words and works, did not smite, nor did He judge. In Matt. xxv. 31-46, the last judgment is set forth in which the Royal Judge is the Son of Man. He calls the righteous the blessed of the Father, but the wicked are simply the cursed, not the cursed of the Father. The Father, therefore, is not revealed as a judge in the New Testament, and ought not to be so regarded. The person of the Godhead who shall judge the quick and the dead, is the Lord, and He will do so, not as the Son of God, but as the Son of Man. The passages of Scripture quoted by the prosecuting committee against him, Prof. Campbell declares not to be inharmonious with those which he has quoted in his defence. To relieve the character of God the Father from the imputation of spiritual and physical evil, was his object in his address. Such statements as, that God will by no means clear the guilty simply mean that man must take the consequences of his sin, either personally or vicariously. "Vengeance is mine, I will repay, saith the Lord," really means that the law of God and the law of departure from God will work out the Divine purpose.

The teaching of the Confession of Faith as respects God's judging and punishing the guilty, the Professor declared, he had in no way impugned, but had maintained, and was prepared to maintain.

Prof. Campbell concluded by saying that he had a great truth to declare, namely, that in Jesus Christ we behold the Father in heaven, whom the world naturally regards with fear, and his object in his presentation of the Father, was to dispel this fear, so that men might rise to a sense of their dignity as assessors on the throne of the Son of Man, and heavenly representatives in judgment upon all sin and evil. In doing this he had not sought notoriety or publicity, but as regards this doctrine, he could do no otherwise, and was not ashamed of the Gospel of Christ.

At the close of his defence, the Rev. Robt. Campbell, D.D., Convener of the Committee charged with drawing up the libel, sought to obtain a categorical answer to the question, whether he withdrew any of the statements made in the address, and failing to do so, proceeded to address the court.

In making this motion, affecting the position of his much loved brother, he desired to acknowledge, as all the members of the Court acknowledged, the distinguished services to science, learning and religion, rendered by Professor Campbell, and the spirit of devotion and earnestness which characterized his pleadings before the Presbytery, and even the production now under review. It was very reluctantly that he undertook the task as Convener of the Presbytery's Committee for framing the libel, of now moving that the first count should be held proven. So far as his feelings were concerned, it would be a much more pleasing duty to stand at his brother's side for his defence, if judgment and conscience allowed; but he was constrained by a sense of what was due to the truth, to the Professor Campbell himself, and to the Church, to perform this unwelcome task, as the duty had fallen to him.

They all recognized that Professor Campbell's official work made it imperative on him to enquire narrowly into everything relating to the sacred Scriptures, their origin and history; and if his investigations led him to desire to cut away all accretions that had grown up around them in the course of ages, in the popular apprehension regarding them, they were not going to condemn him for so doing. The truth must be maintained at any cost, and they must be careful not to believe too much, which is superstition, any more than too little, which is scepticism. Nor would they condemn him if he declared that, in his judgment, the defences and apologies usually offered for alleged discrepancies and difficulties in the Bible were inadequate. In such matters, scarcely two minds took the same view,

and he said that, personally, some of the things which seemed to perplex and trouble Professor Campbell, afforded him little concern, from such attention as he had given them. De gustibus non disputandum. What seemed to be troubling the Professor most of all, was how to account for the breaking in of what he accounted evil, in the domain of even what was good, a problem akin to that which troubled Job and his friends, and which has been found an insoluble problem by the profoundest thinkers in all the ages. It seemed to him that the Professor wanted to be able to explain everything, as if nothing should appear in the Scriptures or in God's government that the human mind ought not to be able to grasp. But the lesson taught in the Book of Job was that, it was not possible for man entirely to comprehend or explain all that belonged to the domain of God. Even when the Scriptures of the New Testament are added to those of the Old, and all that we can learn of God from nature, is farther taken into the account, the most learned among them knew but little of the Divine Nature and its manifestations. So, these are but the outskirts of His ways; and how small a whisper do we hear of Him. But the thunder of His power, who can understand? The Analogy of Bishop Butler, might be held by some as now out of date, but at all events, it conveys this lesson, that if men meet with mysteries and difficulties in the realm of nature, of which the senses take cognizance, they need not wonder if they also find things inexplicable with their present faculties and means of information in the spiritual domain. If Professor Campbell had taken this position when he found himself unable to defend or explain seeming discrepancies or difficulties, such as the one he mentioned in his lecture, about God putting words into the mouth of a lying spirit, no one would blame him. Not even the most learned teacher ought to be expected to profess omniscience, and he ventured to think no harm would result from telling the students that lowliness of mind was a posture not unbecoming to them as well as him.

The motive underlying this apologetic attempt, was no doubt good, but it introduced much greater difficulties than those it set itself to solve. In seeking to absolve the Father of certain responsibilities, supposed to attach to Him, according to commonly received opinions, he defended the First Person of the Trinity at the expense of the Third. The Spirit's work was imperfect, so far as the volume of Revelation was concerned. Satan succeeded in making the Spirit's guidance of Moses, the Prophets, and the other reputed authors of the Old Testament Scriptures inefficient, so that what they produced was sometimes his rather than the Holy Spirit's work. Shocking though this theory is, surely Professor Campbell saw that it only removed the difficulty a step back, but did not entirely get rid of it. Because the child's question immediately occurs to one's mind, Why did God make the devil at all? Unless, indeed, the position taken by some German divines be accepted, that the devil is not a creature, but a divine being, for whose existence God is not responsible. Professor Campbell does not take that ground—he calls the devil God's creature. If he is subject to the Divine control a Scripture implies, then the Latin maxim, quoted to-day by Professor Campbell himself—quod facti per alium facti per se, is in a sense, true; for we cannot get away from the final conclusion, that all the smaller circles that may be taken to represent the freewills of all beings subordinate to God, are embraced in the larger circle of His sovereign will.

The Presbytery is not called upon to import into this discussion any theory of inspiration. The Church has formulated none. It leaves its ministers and teachers free to speculate on the subject, and therefore will not visit any of them because of any theories they may hold or teach, so long as they lead to safe conclusions. This subject as well as that of angelology, also raised in this discussion, are extra confessional; for in spite of the objection sometimes taken to the Confession of Faith, that it is too voluminous, there are not a few subjects and these of importance, too, in regard to which it affords no guidance to the ministers and professors of the Church. Professor Campbell is therefore, not on trial for holding or not holding any particular theory of inspiration, seeing that the Church holds none. But if it lays down no theory of inspiration, it is emphatic in its pronouncement as to the quality of the product of inspiration. The Church has to do with the conclusions to which the theories lead.

(Continued on page 605.)

Choice Literature.

THE CHILDREN.

(Found in the desk of Charles Dickens after his death.)

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me
To bid me "good-night" and be kissed;
Oh, the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are halos of heaven,
Shedding sunshine and love on my face.

And when they are gone I sit dreaming
Of my childhood, too lovely to last:
Of love, that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin,
When the glory of God was about me,
And the glory of gladness within.

Oh, my heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and stony
Where the feet of the dear ones must go,
Of the mountains of sin hanging o'er them,
Of the tempests of fate blowing wild:
Oh, there's nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households,
They are angels of God in disguise,
His sunlight still sleeps in their tresses,
His glory still beams in their eyes:
Oh, those truants from earth and from heaven,
They have made me more manly and mild,
And I know how Jesus could liken
The kingdom of God to a child.

Seek not a life for the dear ones,
All radiant, as others have done,
But that life may have just as much
shadow
To temper the glare of the sun;
I would pray God to guard them from evil,
But my prayer would bound back to my-
self;
Ah! a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of know-
ledge,
They have taught me the goodness of
God.

My heart is a dungeon of darkness,
Where I shut them from breaking a
rule;
My frown is sufficient correction,
My love is the law of the school.

I shall leave the old house in the autumn
To traverse its threshold no more—
Ah! how I shall sigh for the dear ones
That meet me each morn at the door!
I shall miss the good-nights and the
kisses,
And the gush of their innocent glee,
The group on the green, and the flowers
That are brought every morning to me.

I shall miss them at morn and at eve,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tramp of their delicate feet.
When the lessons and tasks are all ended,
And death says the school is dismissed,
May the little ones gather around me
To bid me "good-night" and be kissed.
—Charles Dickens.

"A LITTLE CHILD SHALL LEAD THEM."

BY GEORGE H. HEPWORTH.

Yes, that is my name, Wardle—John Wardle; or, to be more explicit, Rev. John Wardle.

Thank you, I am very comfortably seated. I am one of the few Americans—the only other I ever saw was in my nigger—who dislike a rocker. This heavy oaken chair has something sturdy and unyielding about it, and that is very agreeable to me. You are quite right in saying that the seat is hard; but I prefer it so. I don't care for soft things, like cushions, or soft people's looks, for instance. No, you are not quite right in saying that my acquaintance must therefore be somewhat limited. Carlyle's "mostly good" phrase became very famous, when he said it first, or rather spouted it; but it has since become infamous. The world is brimful of common-sense; and if you proceed on any other theory, you will probably have a bad shaking up.

Now, as to Silas Quench, about whom you ask me, the story is a long one, and perhaps your patience will give out before I get through. Still, that is your concern, not mine. If you want it, you must take all or none. You are anxious

to hear it, eh? Well, if that is the case, I shall be only too glad to tell you all I know. It is one of the rare experiences in a long life, a sort of Kohlnoor in a basketful of ordinary gems.

When I came to this village of Woodbine some seven years ago, Silas Quench was my sworn and open enemy. I don't mean that he had any personal grudge to satisfy, for I had never cast eyes on the man; but he denounced all preachers as humbugs and all preaching as folly. I can't say what got into him so twisted and kinked intellectually, have never been able to find out; but he was extremely bitter, talked about typarisy, and rotting creeds and churches crushed under the weight of a mortgage bond, and made himself thoroughly disagreeable. People let him alone; and he stood at his smith's forge, an ugly, frowning, and at times exceedingly profane sort of Cyclops, grumbling and growling at everything and everybody.

In physique, though, Silas was worth looking at. He had a chest as big as the bellows behind his forge, and an upper arm that felt as though some one had carved it out of marble or granite; and his heart was of due proportions. "Hit Silas on the right side," people used to say, "and he is as gentle and kindly as a woman; but if you hit him on the wrong side, you wake up a stormy-tempered demon."

He was like one of those volcanoes which are prepared night or day to thunder and fill the air with cinders and smoke. His veins ran with molten iron, and his eyes as black as charcoal flashed with the brilliancy and the menace of lightning. I never saw such a man before. Mind you, I don't want you to think I was afraid of him; on the contrary, we were on good terms after a few months, and I had his confidence, as far as he gave it to any one. He never came to hear me preach, and he called me an idiot for having any alth in Providence, or in a future, and withal was very brusque about it; but still it was plain that he honestly believed his lie, and honestly repudiated my truth. Under such circumstances, to take ofence was impossible. I pitied him, wept over him, and prayed for him. I have argued with him by the hour, and always found him skilled with the sword in these duels. He could parry and thrust in a way that proved him to be a man of nettle, and when it was all over, he would laughingly say:

"Well, Parson, you go through the world lugging a lot of useless rubbish in the shape of a creed, and I go rec armed, that's all."

"Yes," I replied on one occasion; "but when you get on the other side you'll find that you've been making a very stupid mistake."

He worked away at the bellows, chuckled to himself and then retorted:

"H'm! all I want is to go to sleep, and not wake up. I shall have had enough of it by that time, and sha'n't care to go into the harp or orchestra, or chorus business."

"You have no desire to live again?" I asked, in surprise.

"Not an atom," he growled. "I couldn't if I would, and I wouldn't if I could. These little fairy tales when you recite from Sunday to Sunday are all very agreeable in their way; but, Parson, they really are foolishness; and a man with your sense ought to know better than to talk about them seriously. At the very best you are like a child with a sawdust baby. It believes the thing is alive and you don't want to hurt its feelings by zipping it open with your pocketknife and letting the sawdust out."

Of course I became enraged, and answered as well as I could; but he was a hard case, and could see only his own side. However, I remembered one day standing in the doorway of his smithy, after an encounter of this kind, and saying:

"Silas, the time will come when you would give your right hand to believe in any one of these fairy tales."

I can hear his sneering laugh now: it followed me as I sped along the village street, my cheeks flushed and my heart full of sorrow.

After a while a boy baby came into his family, and Silas acted as though two cubits had been added to his stature; he wasn't so much conceited as he was proud. If the full moon had been presented to him, or a couple of fixed stars with all their attendant planets, he couldn't have felt more gratified. He would first pound on that old anvil, giving shape to a horseshoe, and then stand still, looking into my face with those blazing eyes, and talk about that boy baby, using his hammer to make gestures with. The iron cooled, of course, and then he would chuckle and say: "You see, Parson, what a fool a man becomes when he has a baby."

"I don't want to boast," he said, on another occasion, "but it honestly seems to me that I've got a remarkable boy. Have you ever noticed the size of his head, Parson? It scared me at first; but the doctor assures me that he is perfectly healthy organ, which means in my judgment, that the brain is going to be Websterian. We shall hear from that youngster some day;" and again he chuckled.

"All right, Silas," I said, "providing you feed him on Gospel truth, and develop in him the muscle of moral principle."

"Bah!" he replied, with withering scorn; "he's going to play the role of St. George to the Church's Dragon. He'll be a fighter, that fellow will, or he hasn't my blood in his veins. When he gets old enough, you just listen, Parson, and you'll hear some one breaking things. There is to be no nonsense or flummery about him. I am not going to give him any of you old dogmas or a rubber ring to chew on when he is teething."

"That is all very well," I retorted, rather sharply; "but you forget one thing, Silas."

"Ah?"

"It may be that your plans will not come out as you expect them to."

"H'm?" sneeringly; "we shall see about that."

"You are not running the world, Silas. Behind your will, there is a stronger will."

"Oh, yes," impatiently, "I know all about that. It's been dinged into my ears ever since I was knee high to a hopper-grass; but when that boy grows up—"

"Suppose he shouldn't grow up, Silas?"

The idea had apparently never entered his head. His eyes snapped, and I could see the lips tremble. He brushed my suggestion aside, however, with—

"Nonsense, Parson. By the laws of inheritance the little fellow is in possession of a first-rate body—that's what his mother and I have given him—and as far as the Lord is concerned, why, the boy's entitled to the regulation threescore and ten, isn't he?"

"No, I think not, Silas. He is not entitled, as you call it, to anything. The Lord knows better than we about these things, and He will give whatever time is thought best; that's all. The child may live to cover a century, and on the other hand—"

"Hold up there, Parson," cried Silas vehemently; and he fairly stared at me. There was a look of terror in his face. He scowled, he raised his big, brawny arm as though to strike some visible foe. At last he said:

"Parson, why do you scare me with such a bugaboo as that? The boy will come to manhood, never you fear; but if he shouldn't—" and the blacksmith's whole frame trembled with passionate excitement.

"Then you will say, 'Thy will, not mine, be done,'" I remarked quietly.

"No, I won't—no I won't," he cried. "I'd not submit to an injustice of that kind. I expect to be treated fairly in this matter. I'm not asking anything out of the usual, only a proper time for that

boy to show what's in him. If the Lord don't think it's within the limits of square dealing, I do, that's all. And if He don't choose to grant me that much, why, why?"—Silas suddenly grew pale, but he proceeded to hammer vigorously at some hot iron on his anvil until I turned to depart. When I had reached the door he had evidently recovered himself; for he sang out, jocosely: "Say, Parson, don't borrow any trouble, man. It's all right. I guess I'll be treated at least decently. Good-morning."

Silas was quite justified in being proud of the boy. Jim was a rare creature, one of those phenomenal children, who get disgusted with the world in early life and straightway go to Heaven. Some of the questions he asked his father, when he was only five years old, were at a white heat; and Silas got his fingers badly burned. The youngster had wings under his little frock, and he might use them any day. I saw that, and the good and patient mother saw it; but somehow Silas didn't see it, and nobody dared tell him. He had fixed it in his mind that the Lord would do certain things respecting the child, and made his arrangements accordingly. I think the first time he caught a glimpse of a possible disappointment, the first time it occurred to him that, after all, he wasn't running the affairs of this life, was on a summer afternoon in '92; that is about a twelvemonth ago. The sun was just sinking in the west, redding the sky like the reflection of a prairie fire, and giving to nature a strange, weird supernatural appearance. It was almost time for supper, and Jim, as usual, was on his father's lap. He leaned back against the giant's body, and clasped his little hands about his uplifted knee. There was a far-away look in his eyes, and it was evident that some grave question was trying to get through his lips. He sat thus for ten minutes, not uttering a word, but looking, looking as earnestly as though he had caught a glimpse of the minarets in the great Beyond. At last he heaved a sigh, and said, hesitatingly:

"I say, Pop!"

"Yes, Jim; what is it, boy?"

There was another silence, not broken by the child, for his question had not quite taken shape in his mind, and not broken by Silas, because a sense of awe, a sort of foreboding was creeping over his soul. At last, however, Jim began again, rocking back and forth the while.

"H'm! I say Pop, what is that place way off there, anyhow?"

"What is what place, Jim?" the giant answered, rather tremulously.

"Why," and Jim smacked his lips as children do when they are serious and in doubt, "don't you know what I mean? What do you pretend you don't for? You are a naughty Pop."

"Well, Jim, tell me, and then I'll know for sure;" and the giant's heart began to beat fast.

"Well, what's the place that you look at when you don't see nothin', cos there ain't nothin' to see? Way off, behind the clouds, where the stars come from at night? Why don't you tell me Pop?"

"Oif there, Jim?" What was it that made the blacksmith's voice tremble?

"Well, I suppose that's the sky."

Five memorial-stones of an addition to Stockwell Orphanage, to cost £4,000, were laid last week by the father, the brother, and the son, Charles, of the late Rev. C. H. Spurgeon, and by Rev. Dr. Pierson, and Mr. T. H. Olney.

The United Presbyterian Church of the United States has collected statistics as to the number of men and women, respectively, in the membership of the Church. It is found that of 100,548 members, 39,383 are males, and 61,165, females. Strange to say, the proportion of male members becomes large as we go west. In New York the proportion of men is lowest; in Kansas, California and Columbia it is the highest. Taking the whole country, the women members number 60.8 to 39.2 men

Missionary World.

FORMOSA: QUESTIONS ANSWERED.

3. How do missionaries travel in Formosa?

In North Formosa, General Loo, when governor of the island, built a very short railway; but few of the mission stations—then only five—were situated on the railway, and it is really of little practical value for mission work.

In China the style of conveyance used differs much in different parts of the Empire. In Formosa the sedan chair is most convenient, one of them being carried by two or more men, according to circumstances, the kind of path to be travelled, etc. But the most common way to travel overland is for a man to make the best use of his two feet that he knows how. No wide roads or carriage drives in Formosa, and no delightful whirling along through the country behind fast horses; but up and down over the mountains, along the sea shore, between fields of rice and sugar-cane, in and out in all directions ever winds the busy stream of pedestrians along the narrow paths. Among these travellers are our missionaries, one foreigner followed by two or three, or more, native evangelists, not the female missionaries, who do most of their teaching within doors, but the long-tried soldiers of Christ who have been given physical strength to weather many a storm, struggle through many a weary hot day, and conquer many a fever. Presently their now rugged path leads through surging streams, waist-deep and deeper, that must be crossed without either boat or ferry. I will not try on paper to describe how such streams are crossed. Canadian girls, with pretty skirts daintily held away from the mud, I sometimes wonder how you would face a Formosa mountain torrent. With courage enough—trust you Canadian ladies for courage—but that commendable virtue will not bridge you roaring torrent.

For travel by water, wherever practicable, on the streams through Formosa valleys ply the flat-bottomed river boats, not the "house-boat" so common on the mainland, but long, narrow boats, small enough to run the rapids, and partly covered with bamboo matting, under which one creeps to sit down or lie protected from the sun, while one or at most two men work the oars, in shallow water move the boat, like a raft, with a bamboo pole, or if wind be favorable, run up a small sail to catch the breeze. Often must the men labor at the oars, keeping the boat crawling along by inches against all three forces, wind and tide and the current of the stream—an illustration of the life of Christian converts against opposing forces in a heathen land.

The answer to this question is already too long, so no more about travelling, though I have not mentioned the steam-launch, etc., etc.—Yours,

ANNIE STRAITH JAMIESON.

LETTER FROM INDIA.

The W. F. M. Society of the American Presbyterian Church has received the following communication from Mrs. S. H. Kellogg, formerly of this city. We reproduce it here because we feel certain many of our readers will be pleased to hear from the writer, even by way of Philadelphia. Besides, the letter is very interesting:—

Our idea in going among the villages for the winter was that Dr. Kellogg might revive his Hindi-speaking powers, after a seventeen years' absence, before engaging in Bible revision. He was delighted to find that he could understand and use the Hindi as well as ever, and, what he did not expect, that he could also understand the barbarous patois of the villagers. He also preached extempore in Hindustani in Allahabad, and some of his friends said that one would never know that he had been out of the country.

We shall be glad to get ourselves and our belongings settled once more into a home. I foresaw that living in trunks

and in perpetual motion, with four children, for seven months, would be no light matter, but we have survived.

The saddest of all sad things that one finds here, on the physical side, is that in every group of nine or ten people that you see there is sure to be at least one or two with cataract, or white growths over the eyes, or great bulging, sightless eyeballs, or no eye-ball at all. I never knew that there were so many physical ailments here—deformed, afflicted with dreadful sores, lepers, etc. I ache in my heart all the time for these poor people.

Out in the villages, to see the poor naked babies, when the thermometer is down to thirty-nine degrees, as it was this "unusual" winter, with no means of getting any warmth except when they are held astride the mother's hip, under the shelter of the single cotton rag that pretends to cover her! I longed for factories of clothing to give to the poor little shivering things. At the same time I could not help wondering why the mothers could not dispense with their hideous nose and toe-rings, earrings, anklets and bracelets, cheap though these were, to buy a rag for their children.

The farming population seems to be so very poor in this "third wheat-growing country in the world"! They are taxed by the government, and highly too, of necessity; but in addition, they have more extorted from them, as private gain, by every native under-official that has anything to do with them, until their taxes amount, in some cases, to seventy or seventy-five per cent. However other classes may feel about English rule, these ignorant villagers (not knowing that they would be out of the frying-pan into the fire) profess themselves ready to welcome Russia and war, as there would be, at least, "hope of plunder," and they say they can't be worse off. They lay all the blame on England, not knowing that much of the blame is due to the heathenish dishonesty of their own countrymen. They do not know what Russia's iron hand is like, and how much better off they are now than if they were under native rule, until Christ takes hold of the hearts of this people, and His righteousness can rule in the land.

The crying need for India to-day is for a trained native preacher and a Christian schoolmaster for each village or group of villages, who shall live with the people, and teach and shepherd them, and show forth to them the life of the Christian family. The villagers are ready. Many will say that they have left off the worship of idols, and they are open to the truth; but they cannot read, and there is no one to teach them. The boys in the schools and colleges, who might do this work, are so in demand for government and other positions, that they are off to more lucrative work as soon as they get their education.

In the school here, at the Katra Mission, there are thirty of the boys Christians. It does seem a pity if some of them, at least, should not lay themselves on the altar for this work. Of course, a true Christian will be useful wherever he is; but in India, as at home, there is great danger of "the lust of other things" choking the Word, that it becomes unfruitful.

Ten or eleven years ago it would have been death for any foreigner to have set foot in Korea, and death to any Korean harbouring a foreigner. In a letter from a Korean regent to the Emperor in China, Korea was mentioned as "an insignificant handful of earth at the end of creation." Now American army officers drill the palace guard and the battalions that will form the beginning of the reorganized army. Steamers owned by the Government now ply between the various ports, and the places opened by treaty, not only bringing the tribute rice to the treasury and to market, but foreshadowing the day when rapid transit will make famines a thing of the past. Before

this, when crops failed in certain districts, sure death by starvation smote down tens of thousands. It was impossible to transport grain long distances when pack-horses would eat their loads before advancing half way.

The Moravians went to Africa in 1737. George Schmidt established a mission 120 miles north of the Cape of Good Hope. Here he worked for nine years and gathered a company of converts numbering forty-seven families. He went back to Holland to induce others to join, but was not allowed to return to Africa. In 1792 the Moravians obtained permission to resume their labours. Three humble artisans were sent out, and among the first to welcome them was a poor blind woman who had been a pupil and convert of Schmidt's. She brought with her the New Testament that he had given her fifty years before.

When a physician accompanies a missionary on a tour, scores of people wait at every village, asking to be treated, and the crowds are so dense that the strangers can only proceed by rising early in the morning and leaving the city before it is known that they are going away. Hundreds of Christian books are sold, and the giving of medicines and looking after the sick are interspersed with earnest talks and prayers.

It is now 33 years since the first mission was established in Japan, and during that time all the Protestant Churches have succeeded in gathering in 40,000 converts. That seems like a small part of 40,000,000, but the good seed has been sown. Great difficulties have been overcome and 10 years from now a great change will be seen.

The Korean alphabet of fourteen consonants and eleven vowels, is one of the best alphabets in the world. It was invented by one of the noblemen of the country ten centuries or more ago. It will be a fine vehicle for Christian literature to the masses.

No Korean door has seemed to be impossible to open, and the extent of the work has been limited only by the time and the ability of the few workers on the field.

THE SISTERS OF PROVIDENCE.

AN INTERESTING CHAT WITH THE SECRETARY OF ST. MARY'S.

She Explains why the Sisters and their Pupils are so Healthy—Due to Strict Rules of Hygiene and the Medicine used in the Home—Information of Value to Everybody.

From the Terre Haute, Ind., Express.

Four miles to the northwest of Terre Haute, lies the beautiful and picturesque village of St. Mary's. This is a Roman Catholic Institution which has attained something more than national celebrity. Fifty years ago it was established by six Sisters of Providence, who came from the shores of France to lay the foundation for this great charitable order. It now consists of the home of the Sisters of Providence, known as the Providence House; a large female seminary, one of the finest chapels in the United States, and a Rectory in which the priests make their home.

A reporter of the Express, while being shown through the establishment recently, asked Sister Mary Ambrose if there was any apparent reason for the good health with which the sisters and their pupils are blessed.

The answer was that particular attention is paid by the sisters in charge to the health and happiness of the students. "Bodily ailment," she said, "cannot help but have its effect on the mind. In order to keep the mind bright and active and perfectly clear at all times, the student's condition must be as nearly perfect

as possible. Some time ago there was more or less ailment noticeable among the sisters and students, which was probably due to atmospheric causes, though of course I do not know just what its origin really was. Shortly after this became noticeable a friend highly recommended a medicine called Dr. Williams' Pink Pills for Pale People, and so urged upon me to give them a trial that I ordered some of them, and they have been used in the institution ever since. A few days ago the manufacturers wrote me for an opinion of Pink Pills, and my reply was as follows:—

"Respected Sirs,—In answer to your kind request for our opinion of Dr. Williams' Pink Pills, are pleased to say that these pills were so highly recommended to us that we were induced to try them, and we think our repeated orders for them are sufficient evidence that we find them all they are represented, a good blood-builder and an excellent nerve tonic.

Yours very respectfully,

Sister M. Ambrose,

Secretary for Sisters of Providence."

Medical scientists concede that weak blood and shattered nerves are the fruitful cause of nearly every disease to which human flesh is heir, and if Dr. Williams' Pills are, as Sister Ambrose says they have found them, "a good blood-builder and an excellent tonic" the source of good health at St. Mary's is easily traced.

Sister Ambrose said they are never without Pink Pills, and that now they order a gross at a time.

This is certainly a very high recommendation for the medicine, for there is probably no class of people that gives more attention to the physical health and welfare of its members than the Sisters of Providence, and they would not use anything in which they did not have unbounded faith.

Dr. Williams' Pink Pills are truly one of the greatest medical discoveries of the age. They are the beginning of a more healthful era. Every day brings reports of remarkable cures that have resulted from the use of this wonderful medicine. In many cases the good work has been accomplished after eminent physicians had failed and pronounced the patient beyond the hope of human aid. An analysis proves that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus's dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effects of la grippe, palpitation of the heart, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These pills are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form) by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

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The ideal of Czar Nicholas, "One Emperor, one language, one Church, is being realized by methods peculiarly Russian. The three German B. I. Provinces which since the days of the Reformation have been the centre of conservative Evangelical Christianity and of western culture, and have by far the most educated and enlightened districts in the vast territory of the Czar of all the Russias. The plan is to Russianize Protestant church-schools, high and low, in these provinces. If this can be effected, then the Russification of the people will follow as a matter of course, and the Orthodox Church will have a grand harvest. A beginning has been made with the famous University of Dorpat, which for three centuries has been a great seat and centre of Protestant thought, and has been the only one of the universities of Russia which has been recognized as an equal by the universities of Germany and Central Europe in general. Hitherto, this high school has been entirely German, as its territory is entirely German. Each of its forty professors has been asked to conduct his classes in the Russian instead of the German language, and failing to comply their places are filled by Russians, sometimes but poorly qualified for their work. Other important schools in the provinces are being treated in a similar way.

Ministers and Churches.

Rev. J. McEwen is visiting Toronto, Owen Sound, etc.

Rev. Dr. McMullen, Woodstock, has returned from a six weeks' holiday.

On Friday evening last the Rev. Mr. Bethune, of Beaverton, lectured on Temperance at Woodville.

Mr. E. G. Malloch, of Perth, has presented the Presbyterian church of Douglas with a new bell.

The residence of Rev. Mr. Haddow, of Milton, was entered a few nights ago by burglars, and \$53 stolen.

Messrs. Telford and Robinson were ordained to the eldership of Skene church, on Wednesday evening of last week.

The Rev. Mr. Goodwillie, of Vernon, and pastor of the Presbyterian congregation there, was visiting Kenmore lately.

Rev. Peter Wright, of Portage la Prairie, preached both morning and evening in Knox church, Winnipeg, to large congregations.

Rev. Mr. McKenzie, of Tara, has received a call from the Presbyterian congregation at Orangeville. The salary promised is \$1,200.

Rev. James Blinnie, M.A., B.D., of McDonald's Corners, Frontenac, was visiting his mother and brother and other friends in Gleneig, last week.

The anniversary services of St. James' Presbyterian Church, London, will be held on October 1st and 2nd. Rev. E. Sawers will take part.

Rev. A. MacWilliams, pastor of St. Andrew's Church, Peterborough, has returned from his vacation, and occupied his pulpit at both services on Sunday.

Rev. George Bruce, St. John, N.B., assisted in the dedicatory services of the new Presbyterian church at Kincardine, Victoria county, on Sunday, 10th inst.

Rev. Mr. Rumball, of Morden, formerly of High Bluff, occupied Knox church pulpit, Portage la Prairie, on Sunday, 10th inst., in Rev. Mr. Wright's absence.

Rev. R. McNair, Carleton Place, arrived home from Chicago last week. He is greatly pleased with his visit to the great fair, and with what he saw there.

The election of three elders in Knox Presbyterian church, Calgary, on Sunday last, resulted in the choice of Messrs. Jas. Muir, Q.C., Joseph Ball and J. Grant MacKay.

Rev. Mr. McLean, Arncliffe, is away on a trip to the World's Fair. Before leaving a purse of considerably over \$100 was presented to him by his congregation.

Chalmers Church, Guelph, is prospering under the ministry of Rev. R. J. M. Glassford. At the last communion service thirty were added to the roll—14 by certificate and 16 on profession of faith.

A unanimous call to Rev. A. McKay, of Lucknow, from the congregation of Union Centre and Lochaber, in the Presbytery of Pictou, N.S., has been forwarded to the Clerk of Matland Presbytery.

The Presbytery of Lanark and Renfrew, at its meeting held in Carleton Place last week, placed itself on record in favour of prohibition to be voted on in connection with the forthcoming municipal elections.

Rev. Dr. Bryce and Mrs. Bryce, Winnipeg, returned on the 31st ult. from a trip east. Mrs. Bryce has been away over three months visiting her old home in Ontario. Returning, they spent two weeks at the World's Fair.

Rev. D. R. Drummond, M.A., B.D., is spending a few days with his parents in Ramsay. In a few weeks Mr. Drummond intends to sail for Edinburgh, Scotland, where he will take a post-graduate course in theology.

Rev. Mr. Morrison, pastor of Knox church, Listowel, has returned home, after his holidays, and taken charge again of his work there. Rev. P. Lindsay, M.A., of Toronto, who officiated during the absence of Mr. Morrison, has returned home.

The Rev. Joseph Hogg, of St. Andrew's church, Winnipeg, is taking a holiday of two weeks. He will visit Chicago and Duluth before his return. The rev. gentleman has been absent from pulpit only four times in two years.

Rev. W. S. Ball, late of Vanneck, will reside in future in Toronto. He has been 46 years in the ministry of the Pres-

byterian Church, and during that time has never lost a day's service from ill health. Mr. Ball is now 67 years of age.

A Neche correspondent writes the Winnipeg Free Press: "Last Sabbath evening the Rev. Dr. King, President of Manitoba College, occupied the pulpit in the Presbyterian church. He delivered an impressive sermon to a very large congregation."

On Wednesday, 6th inst., the quarterly meeting of the Westminster Presbytery was held in St. Andrew's church, New Westminster. Rev. E. D. McLaren, of Vancouver, was elected Moderator for the ensuing half year. Rev. Messrs. Greig and McCullough were received as members.

The members of the Presbyterian church, Wingham, held a meeting on Tuesday evening of last week, to consider the advisability of extending a call to one of the ministers who have been supplying the pulpit for some time past. Rev. K. Johnston, B.A., of Lindsay, was the favourite.

Rev. Dr. King, Principal of Manitoba College, has gone west. It is his intention to spend a month in visiting points in the Territories and Province in the interests of Manitoba College. It is hoped that the remaining debt on the new structure will be considerably reduced before he returns.

Rev. Dr. Barclay, after three months' absence, has returned to Montreal. Early in June, accompanied by his two sons, he took a trip to Scotland; and since his return, about three weeks ago, has been staying with his family at Cacouna. Both the rev. Doctor and Mrs. Barclay enjoy excellent health.

The Rev. Dr. Macdonald, of Seaforth, has returned home from his visit to the Pacific coast. While in Victoria he selected a lot upon which to build a mission for the Chinese, who are being instructed by the Rev. A. B. Winchester. In Victoria, he states, that much good is being done amongst the 500 Chinese there by the Christian workers in assisting them morally and intellectually.

At the meeting of the Presbytery of Stratford, held in North Easthope on Tuesday, there was a lengthened and earnest discussion of the subject, "The need of evangelistic services in our congregations." It was finally resolved to recommend that such services be held in each congregation some time during this year. The opinion of the Presbytery was in favor of conducting these by calling in the ministers and elders of adjacent congregations, rather than by the aid of those who travel from place to place as "professional evangelists."

At a meeting of the Vancouver Island Presbytery, the resignation of Rev. P. McF. McLeod, formerly of Central church, Toronto, from the pastoral charge of St. Andrew's church, Victoria, was considered, and the Presbytery ordered that he be paid \$422 salary to Sept. 6. Permission was granted Mr. McLeod to establish a new church. Resolutions of sympathy were unanimously adopted regarding the death of Rev. R. Jamieson, of New Westminster, the deceased being eulogized as a man of great intellectual vigour, an able preacher of the Gospel, and a faithful, devoted pastor. Rev. A. Young's resignation from the pastoral charge of Wellington was accepted.

CHURCH OPENING.

The new Presbyterian church at Kent Bridge was opened for divine service on Sabbath, Aug. 27th. The Rev. John Mutch, M.A., of Chalmers church, Toronto, preached morning and evening, and Rev. A. Murphy, of Holy Trinity church, Chatham, in the afternoon. The Rev. J. Becket, of Thamesville, Moderator of Session, represented the Presbytery and offered the dedicatory prayer. Mr. James Skene, student missionary, in charge, and the Rev. J. Nethercott (Methodist) assisted in the evening. At all the diets of worship, the building was filled to overflowing with a most devout and attentive audience, while numbers had to remain outside. The service of song was conducted morning and evening by the Presbyterian choir from Dresden, and in the afternoon by the choir from Mull.

On Monday evening tea was served in the hall, and speeches and music were given in the church which was again filled to its utmost capacity, notwithstanding the threatening aspect of the weather. The Rev. J. Becket occupied the chair. Music was rendered by the Blenheim Quartette Club, and address-

es were given by Revs. J. Mutch, Dr. Battisby, J. Nethercott, D. J. Kelley, Mr. Skene, Hon. D. Mills, G. R. Langford, Esq., and R. Ferguson, M.P.P.

The church is built of brick and beautifully finished. It is to be heated with hot air, and is very nearly free of debt. The seats are very comfortable and will accommodate at least 200 persons. Great credit is due to all who took part in erecting this neat and attractive place of worship.

DEATH OF REV. R. JAMIESON.

The Rev. R. Jamieson, who has been seriously ill for about ten days, died on Wednesday morning, Sept. 6th, at half-past eight, at the residence of his son-in-law, Mr. J. D. Rae, Fourth Avenue, New Westminster, B. C.

Mr. Jamieson, who was in his 64th year, was licensed to preach in 1853, and shortly afterwards entered upon his first charge at Belturbet, Ireland, of which country he was a native. In 1856 he came to Canada, and was inducted into the pastoral charge of the Presbyterian congregation at Dunville, where he suffered a good deal from illness, so much so that he removed to another field, in Ontario, and in 1861 decided to come to British Columbia, thus becoming the pioneer of the Canada Presbyterian Church here. He arrived in New Westminster on the 12th of March, 1862, and speedily organized the congregation of St. Andrew's to which he ministered until 1865, when he left it in charge of Rev. D. Duff, and removed to Nanaimo, establishing the Presbyterian congregation there. Mr. Duff's resignation having left the congregation in New Westminster without a pastor, another minister was sent out from Ontario, who elected to take charge of Nanaimo, and Mr. Jamieson returned to New Westminster early in 1869, and continued pastor of St. Andrew's until the breaking down of his health in 1884 compelled him to resign. He continued to hold the position of chaplain to the penitentiary, to which he had been appointed some time before the failure of his health, and that office becomes vacant by his death.

Coming in the early days, a great deal of pioneer work fell to Mr. Jamieson's share. At North Arm, Langley and Maple Ridge he established Presbyterian congregations and for a number of years had to keep up the services of these places, in addition to his work in New Westminster. Journeying on the river by canoe in all weathers, he endured an amount of hard work and exposure which broke his health and shortened his life.

Taking a wide view of the obligations of a minister of the Gospel, and possessed of a keen and active intelligence, Mr. Jamieson was for many years prominent amongst those who were noted for their interest in the advancement of the Province. In educational work, especially, he was deeply interested, never losing an opportunity to show his interest in schools, scholars and teachers. Since 1884, he has been too much of an invalid to undertake anything beyond his official duties at the penitentiary, except when called upon to render occasional help to some of

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his ministerial brethren or some vacant congregation; but for twenty years previous to that date he had been an active and powerful helper in all work for the moral elevation of the community. Almost his last word in public was an expression of his thanks for a gift of a Bible and hymn-book made to him by the ladies of West-side Presbyterian church, in which he had occupied the position of pastor during the interval between the resignation of Rev. W. G. Mills and the happy settlement of Rev. G. B. Greig.

(Continued from page 601.)

And it is the results of inspiration, rather than its modes, that are before us in this process. Professor Campbell holds the Scriptures to be inspired, but some of them by the Evil Spirit rather than by the Holy Spirit, and he comes to this conclusion because of the imperfections he thinks he finds in the Scriptures. As much as to say, there is that in them which is worthier of Satan than of the Holy Ghost. The fault we find with Professor Campbell's theory, is because of the attack which he makes upon the Book, which he sought in his lecture to make out to be an imperfect Book in contrast with the perfect Father, whom Christ reveals. The Church says the Book is "infallibly true, and of Divine authority." And not the Presbyterian Church alone, or Potestantism alone, which makes the Bible, as now the only safe source of religious truth, but Roman Catholicism as well, is concerned in this controversy. In all of them they give the Holy Scriptures the first place among their religious authorities, and all of them hold the Scriptures in the highest esteem and reverence as from God. The attack is on the faith of Christendom at large, which holds the Scriptures of the Old and New Testaments as God's message to mankind. If the attack were on the subordinate standards of the Church, it might be pardonable, because they, being the composition of men, are liable to change. They have been already changed in some particulars, and may yet be changed in more, and consequently the assailing of them might be justifiable; but it is a different thing, and a much more serious thing to attack the Word of God. Here is something that cannot be changed, whatever you do with it. If the foundations be destroyed, what can the righteous do? "Given once for all, the Bible must be either accepted or rejected; it cannot be changed by human hands." Our Church is accused by ignorant and ill-disposed persons, of placing the Confession above the Bible. We do not place it above the Bible, nor on the same level either, and therefore, the libel under consideration sets forth first, what the Scriptures have to say about themselves. As it is a Bible question, the appeal is properly taken to it, rather than to the Westminster divines, at least in the first instance.

And what say the Scriptures? What does Jesus, who is the authority to which every one will bow, say on the subject? The libel sets forth passage after passage, showing that He held the Old Testament in the highest esteem—not merely in that He quoted largely from it in the way of isolated passages, but in the use of the general terms which embraced the entire volume of the Hebrew Scriptures—"Moses and the prophets," "the law, the prophets and the Psalms." Paul, too, uniformly appealed to the revelation given to the fathers, and hurled back with indignation the imputation that he was teaching anything contrary to them. And Peter, not only tells us in his Epistle that in the Bible "holy men spake as they were moved by the Holy Ghost," but in his sermons to his countrymen on the day of Pentecost he showered down upon them passages from the Old Testament, by way of convincing them of sin, and bringing them to accept the Saviour. In the teaching of Jesus, in the writings of Paul and in the preaching of Peter, there is no reservation in the way in which the appeal is made to the ancient Scriptures. There is no criticism of them; and yet we all agree that those Scriptures were substantially then what they are still. Surely if there were horrible things in them, the product of Satan, Jesus and Paul and Peter would have pointed them out. But what says the lecture now under review? It tells us that what has hitherto been ascribed to the Holy Spirit, and thought by the writers themselves to have been put into their minds by the Holy Spirit, was really the offspring of Satanic influence, the tempter somehow coming between the Divine Spirit and the prophet's, or chronicler's mind. We used to know the worst that could be said about the Venerable Volume. There are certain classical passages like that about the "lying spirit," put in the mouth of certain prophets by the Lord—and others, the interpreta-

tion of which has afforded embarrassment to commentators. But here suspicion is sought to be thrown upon the whole volume, because the lecture tells us: "Save in the Book of Job, and the 21st Chapter of 1st Chronicles, and in a few other places, the Old Testament writers merged two supernatural agents most divergent in power and character, namely, God and His creature, the devil, in one," and a couple of lines after adds: "If you are an intelligent Christian, you can read between the lines, and tell when God speaks and when the evil one, when man is moved to act by the Giver of every good and every perfect gift, and when by the great enemy of God and man. But your reading does not exonerate the sacred writers." Does not that statement impugn and discredit the entire Old Testament or none, except two comparatively small sections of it? If not, I should like to know what words could do so. To him they were utterly shocking. And again, the Professor says: "The moral difficulties of the Old Testament are insurmountable." Here we have the same sweeping, general terms. It is not as if a passage here and there was attacked, but the entire volume. Right through it, from Genesis to Malachi, you need special intelligence to discern what is inspired from heaven and what from hell. According to this lecture, what could be the value of a Book of this kind as a religious authority? He was not going to deal with the few particular passages quoted in support of this extraordinary view of inspiration, he would leave that to other speakers to follow, but he would just allude to one, which seemed to him very unfortunate—the reference to Abraham being called to sacrifice his son. Why the author of the Epistle to the Hebrews, not only vouches for the passage and endorses it, but improves upon it, by telling us: "By faith Abraham being tried, offered up Isaac; yea, he that had gladly received the promises, was offering up his only begotten son. . . . accounting that God is able to raise him up even from the dead."

Professor Campbell had apparently confounded incompleteness with faultiness. Many truths now clearly revealed, were incompletely known until Christ came. But to find fault with the Old Testament religion because it does not embrace all that is in the New, is in effect to find fault with the whole divine procedure, in withholding Christ and His Gospel, from the earlier ages of mankind. But Professor Campbell might go farther than that and find fault with God, because even now, with all the light the Gospel has shed on man's life and destiny, he sees only through a glass, darkly, and we are told that new revelations await him in the world to come. Professor Campbell spoke of progress, but the progress is not yet ended; and any one might as well charge the present amount of light and knowledge and purity, as faulty and unworthy of God because it lacks the fullness of knowledge and holiness yet to be reached by the saints, as charge faultiness on the Old Testament stage of religious development because it fell short of what is realized under the Gospel.

The Church welcomes scholarship in its preachers and teachers, and affords them ample scope for research, without unduly trammeling them by hard and fast views. Everything which criticism had brought to light bearing on the grammar of the Scriptures, on their ethnology, geography and general literature ought to have due weight; but a priori arguments, such as we have a specimen of in this lecture, maintaining that the sacred writers, if they were under the guidance of the Holy Spirit alone, could not have written so and so—that God could not have said or done so and so, consistently with what Prof. Campbell thinks would be worthy of Him—arguments of this kind go for nothing, when put in the scale with the testimony of the ages as to the origin of these writings and their religious value—and especially with the general support given them by Christ and His apostles. The older ministers present would recall the clever brochure by the late famous Archbishop Whately, called "Napoleonic Doubts," in which he demonstrated, by applying a priori arguments, how impossible it was to believe that such a man as Napoleon Bonaparte ever lived.

Nor is it needful to import into the discussion the debatable question whether Professor Campbell should not have resigned his position in the ministry and in the College, when he felt himself constrained to adopt these new views. Men who recognized that they could no longer be counted in harmony with the current belief of the Church, have sometimes resigned their positions; but Professor Campbell's attitude is such that the following of this course was not to be expected of him. His answer to the Libel,

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BIRTH.

MACLEOD.—At the manse, Sonya, on the 10th inst., the wife of Rev. P. A. MacLeod, B.D., of a son.

and his pleadings here, are to the effect that when his views are rightly regarded, they are not out of harmony with the Church's creed. But even if he felt otherwise, he might well pause before voluntarily severing his connection with the Christian Church, leaving it rather to the Church to say whether it will tolerate his views. There has been a good deal of superficial writing in the newspapers on this subject, in which one's relationship to the Church was compared to a commercial paction—that the Church of God is to be thought of as a mere voluntary association. Professor Campbell knows better than that. This Church is to him the Church of Christ, and no other; and he rejects the utterly inadequate conception which would reduce it to a mere voluntary association, to which one may or may not belong. It is imperative on the believer to be a member of the Church; and he would cut himself off from the communion of the saints—from Christ in the Church—by separating himself from it by his own act. The Church is the repository of the faith, which it is charged to keep, as well as to watch over the character of its members; and Professor Campbell is clearly within his right in pursuing the course he has adopted. We recognize this in our dealing with him. The Church is represented by this Presbytery, and if the conclusion arrived at in this case here be not satisfactory, the judgment of the larger representation of the Church, to be had in the Synod or the General Assembly, may be invoked.

Dr. Campbell then went over the passages in Prof. Campbell's lecture, cited in the Libel as the foundation of the first count, analyzing them and showing that any one of them would be sufficient to justify the Libel, but that when all were taken together, the evidence was overwhelming in support of the charge that Prof. Campbell had in this lecture taught "a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." He hoped he had not strained anything to the disadvantage of his co-presbyter and friend. He had no wish to do so; and he was sure that every member of the court would consider the case on its merits, without prejudice.

After a long pause, the Rev. A. J. Mowatt seconded the motion. In the discussion which followed, it was moved by Rev. Dr. Barclay, and spoken to by the Rev. J. M. Crombie, the Rev. James Fraser, Mr. W. Drysdale, Rev. C. B. Ross, Rev. F. M. Dewey, Rev. Profs. MacVicar, Scrimger, Ross, and many others, "That the Presbytery, while deeply regretting many of the expressions into which an overzeal for certain aspects of truth, had led Professor Campbell, yet does not find the first count of the libel proved." Rev. Prof. Ross suggested a change in this amendment, which was not adopted. Upon vote being finally taken, there voted for the motion, 21; for the amendment, 13. Prof. Campbell is accordingly found to hold a view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth, contrary to the Word of God and the standards of the Presbyterian Church in Canada.

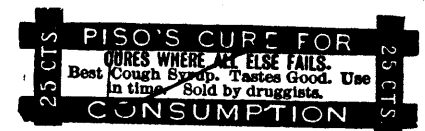
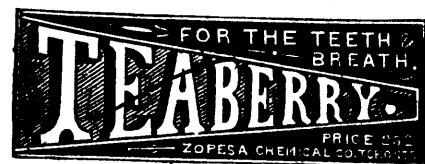
The second count was then taken up. It is that Prof. Campbell "teaches a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." The Rev. Dr. Patterson, of St. Andrew's, adduced many passages of Scripture opposed to this count, and moved that it be found proven. This motion was seconded by the Rev. C. B. Ross. The Rev. Dr. MacVicar spoke strongly against Professor Campbell's views on this count, as did Rev. Dr. Barclay. Several members of Presbytery who had been students under Prof. Campbell, spoke warmly of his wholesome teaching as to the inspiration of the Scriptures, and the Rev. J. Crombie moved in amendment that this count be held as not proven. When the vote was taken, 27 voted for the motion, and 2 for the amendment.

Prof. Campbell gave notice of appeal to the Synod of Montreal and Ottawa against the decision of Presbytery. Revs. Dr. MacVicar, Patterson, Robert Campbell, and Prof. Scrimger, were appointed a committee to formulate answers to Prof. Campbell's reasons for appeal, and the Presbytery adjourned.



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The Sunday question has been engaging the attention recently of the Church of England Convocation at Canterbury. A joint committee of the bishops, clergy and laity did not oppose the opening of museums on Sunday, but thought, in view of the danger of rendering the day less sacred, this liberty should be carefully guarded. The committee reported resolutions pressing upon the clergy the duty of warning the rich and leisured classes against the increasing misuse of Sunday for purposes of mere amusement as tending to impair the sacred character and distinctive value of the Lord's Day, and involving additions to Sunday labour; declared it the duty of the Church to remind the people that the foremost privilege of the Lord's Day is the privilege and responsibility of worship, and that this must be safeguarded at whatever cost. Among the clergy there was considerable diversity of opinion and the matter was laid over for future consideration. But the House of laymen had no such hesitation on the subject, and resolved squarely, "that the day of holy rest is a divine institution appointed by God at the beginning as a day for rest and worship; that the observance of Sunday has been an inestimable blessing to all classes of society, especially to working men and women, and this House deprecates every movement which tends to increase Sunday labour or to make the Lord's Day a mere day of amusement, and is of opinion that such public institutions as museums, picture galleries and libraries, should not be opened on Sundays.

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Wellington and Ann Streets,
MONTREAL.

The Anglican Church Congress, which meets in Birmingham, England, on October 3, is to discuss eminently practical and vital questions. Among them are "The work of the Church among the artisan population; How to reach the careless and non-churchgoers; How to break down prejudice against the Church; Missions among the people; The Church and the poor; The Church and the press; Preaching and a preaching order; Home and foreign missions.

LOOKED LIKE A SKELETON.

GENTLEMEN,—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life.

Mrs. HARVEY STEEVES, Hillsborough, N.B.

Germany, which a few years ago had an army of tramps estimated at nearly 200,000, begging from town to town, demoralising, and in many instances terrifying rural communities, has organized anti-beggary societies, whose members agree to give nothing to beggars who apply at their doors, but these societies provide and maintain relief stations and "Herberges," where by a few hours of labour the applicant may earn a ticket which will entitle him to food and lodging at this herberge, or plain boarding-house, but no liquor can be obtained there. The statistics of 1890 show that there were in that year 1957 relief stations and 364 herberges in operation in Germany, at which 1,662,606 breakfasts, 972,490 dinners, 1,871,591 suppers, and 2,223,000 lodgings were provided.

Dr. Lyman Abbott's tireless industry in many lines is freshly illustrated by the appearance, announced in recent American papers, of the new hymnal on which he has been engaged for several years. Henry Ward Beecher prepared a hymnal for use in Plymouth church, which was among the first of a kind now universal in America, containing hymns and tunes together. In form, Dr. Abbott's work is a revision of this, but is substantially a new book in the amount of its fresh material, to which the best hymn-writers and composers have contributed. The best hymn writing of late has been done in America, notably by Unitarians; but not so the best hymn-music—at least, as judged by English standards. A great improvement made by Dr. Abbott is in the reduction of the number of hymns, of which the new Plymouth hymnal is said to contain but 620. What with fondness for the old and desire for the new, recent hymnals have grown into anthologies, which in combination with the tunes make volumes somewhat ponderous.

British and Foreign.

The Hebrew, Greek, Latin and German books of the late Rev. Owen Edwards, M.A., Melbourne, have been bequeathed to the library of Bala College.

The new Hungarian law, which awaits the Emperor's signature, provides that there shall be one law for all sects, that civil marriage shall be compulsory, and take place in a church, and that divorce shall be regulated by civil tribunals. On this last point the Roman Catholics will make a determined resistance.

The John Ker Memorial church, Merchiston, Edinburgh, is to be opened about the beginning of November, by Rev. Dr. Andrew Thomson. The services on the first Sabbath of November are to be conducted by Dr. Munro Gibson and Dr. Alexander Mair, and on the following Sabbath Dr. George Matheson, Prof. Hislop and Rev. Lewis Davidson are to officiate.

The Comparative Summary of the Southern Presbyterian Church shows a gratifying advance all along the line; an increase of 18 candidates, 10 licentiates, 32 ministers, 80 churches, 230 elders, 257 deacons, 963 additions on examination, 6,040 communicants, 391 adult baptisms, 239 infant baptisms, 1,278 Sabbath-school members and \$21,950 contributions.

A happy incident is chronicled from Pretoria, South Africa. A number of German naval officers were approaching Pretoria in carriages, and on the way they passed a number of Englishmen who immediately doffed their hats with the cry of "Three cheers for the German Emperor." This courtesy was happily responded to by the tars, who rose in their carriages with a cry of, "and three cheers for his grandmother," who, as everyone knows, is our most Gracious Majesty Queen Victoria.

The two branches of the American Presbyterian Church, which were one but are now separated, present this array: 293 Presbyteries, 9,944 churches, 8,289 ministers and licentiates, 1,727 candidates for the ministry, 33,888 ruling elders, 14,741 deacons, 1,043,635 communicants, 1,044,463 Sabbath-school members. Last year they licensed 313 preachers, ordained 304 to the ministry, received 137 ministers from other denominations (and dismissed 47), organized 269 new churches (and dissolved 85), received six (and dismissed seven), added 71,847 to their communion rolls on profession, baptized 57,475 persons (25,964 adults and 31,511 infants), and raised \$16,859,891 for their Church causes. Can any solid reason exist for the continued separation of these two bodies? Once there could be; can there now?

Prof. McCook, in the August Forum, discusses the causes and cure of vagrancy. Of the 1,349 American tramps he questioned, more than half were found to have trades, professions or employments requiring more or less skill, and 41.4 were unskilled labourers. Of these 1,187 were able to read and write. Liquor was a notable cause of vagrancy; back of that the want of purpose, moral stamina and solid elements of character. Of 1,314 questioned, only thirty claimed to be total abstainers. Of 1,329, 113 admitted that they had no religion; the rest had a quasi-regard for the tenets of one or another of the sects. The approximate number of tramps in the country is 45,000—a body larger than the regular army of the United States, and supported by the voluntary contributions of the people, amounting annually to \$8,000,000.

Ottawa, Ont., Dec. 17th, 1892.

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I have much pleasure in giving you a testimonial and cannot speak too highly of St. Jacobs Oil.

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I have found it the best remedy for Sprains, Burns and Stiffness in joints, and I think it beats any other Oil manufactured.

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\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

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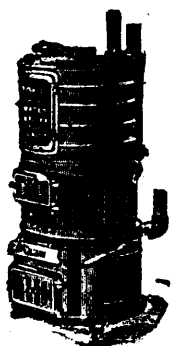
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MISCELLANEOUS.

Man is born barbarous,—he is ransomed from the condition of beast only by being cultivated.—Lamartine.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

An ingenious umbrella-maker in London now inserts tiny clocks, with half-inch dials, in the handles of some of his more costly products.

Thoughts come and go, some never to return. What some of us would have given at the time for an Esterbrook pen to jot down a fleeting inspiration!

The Rev. Edward Everett Hale says that Ralph Waldo Emerson, on one of his ocean trips, committed Milton's "Lycidas" to memory to while away a few days.

GIVES GOOD APPETITE.

GENTLEMEN,—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health.

MRS. MATTHEW SPROUL, Dunganon, Ont.

It is just 250 years since the first handkerchiefs were made. They were manufactured at Paisley, in Scotland, and were originally sold for one dollar apiece.

WORTH READING.

MR. WM. McNEE, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

The Queen of England recently sent four rat bucks to the Lord Mayor of London. This was an annual tribute arranged for when the city gave up its rights of hunting in the royal parks.

SEVERE DIARRHOEA CURED.

GENTLEMEN,—I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right.

JOHN STILES, Bracebridge, Ont.

Hunters for alligators in Florida are paid less than \$1 for each good skin by the tanners. In 1889, the State shipped away 60,000 alligator skins, but in 1890 the number had dwindled down to 20,000.

NOW WELL AND STRONG.

SIRS,—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B. Bitters which cured me after I had almost given up hope.

EDWARD JOHNSON, Aberdeen, R.C.

In so lety the German Emperor is said to be charming to meet. There is about him a sincerity and simplicity altogether refreshing. He speaks excellently, having been taught the language as a child from his mother and nurse.

FACTS ABOUT DYSPEPSIA.

Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B.B.B. which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

Montreal, Sept. 5.—Mrs. Elizabeth McNair, aged over 110, and probably the oldest woman in Canada, died yesterday near Huntingdon, where she had lived for 75 years. Her husband died some years ago at the age of 107 years.

ARE YOU NERVOUS.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25 cents a box.

Lord Delamere is having splendid sport in Africa. He has, together with the gentleman who is shooting with him, made a bag of 21 old elephants, four small ones, 25 lions, four cheetahs and one leopard, besides several wart hogs and antelopes. Nice little bag.—Baltimore News.

Minard's Liniment for sale everywhere.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. Gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatar, Kans.

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It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing.

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Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected and considerable of the adjoining surface; at the same time several brisk doses of Radway's Pills will do much to hasten the cure.

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From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency, and all internal pains.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, CHOLERA MORBUS

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

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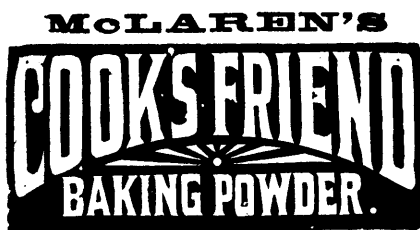
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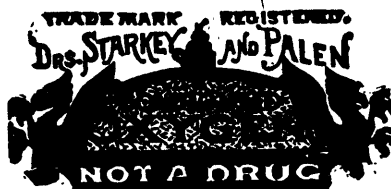
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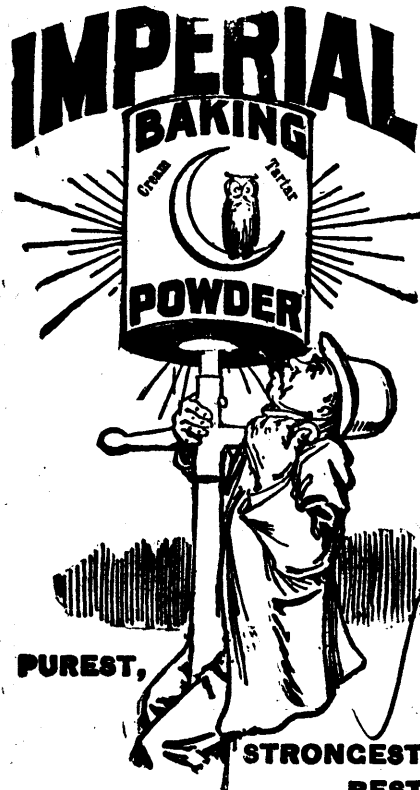
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ALGOMA.—At Manitowaning, on Sept. 26th, at 10 a.m. BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. LINDSAY.—At Cannington, on Oct. 17th, at 11 a.m. OTTAWA.—At Ottawa, on Sept. 26th, at 2 p.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd, at 11 a.m. SARNIA.—At Strathroy, on the third Tuesday of September, at 2 p.m. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m.

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