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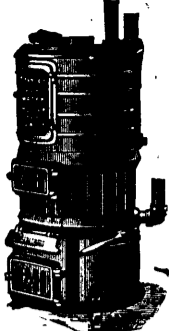
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"To stay at home is best," wrote Longfellow in one of his beautiful poems. It is also the cheapest in the majority of cases.

# Origin of Swearing.

The brother of the fairy Pari Banou was only thirty inches high. His beard was thirty-two feet long, and extended horizontally in front of him as he walked. He invented swearing to express his feelings when poor biscuit were set on his table. His wife could always make biscuit to please him by using Imperial Cream Tartar Baking Powder.

**Minard's Liniment Cures Garget in Cows.**

LITTLE BOBBY: Don't you want to take me up to the toboggan slide with you some day, Mr. Jinks. Mr. Jinks: I never go to any toboggan slide, Bobby; never even saw a toboggan. Bobby (a trifle nonplused): That's funny; I heard pa say something about your going down hill at a furious rate.

# Equal Rights.

All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

**Minard's Liniment Cures Distemper.**

EDITOR agricultural paper—"Look here; here's a man asks the silliest questions." Assistant—"How about it?" "Why, he asks me the best way to cure hams, and doesn't state in his note what's the matter with them."

# Timely Wisdom.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

"It's very kind of you, old fellow, to come down to see me off." "Not at all, I am only too glad to do it."

# What is a Day's Labour.

ONE day's work for a healthy liver is to secrete three and a-half pounds of bile. If the bile secretion be deficient, constipation, ensues; if profuse, biliousness and jaundice arise. Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles.

GORDON: Do you always lit your hat to your cook when you leave the house? TREDGAR: Not always; but, my dear fellow, just consider that that one has consented to stay with us three whole days.

# Imperial Federation

WILL present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.



**HUMORS OF THE BLOOD.** Scalp, whether itching, burning, scaly, crusted, pimply, blotchy, or with loss of hair, either simple, scrofulary, or contagious, are speedily, economically, and infallibly cured by the REMEDIES, consisting of CUTICURA, Cure, CUTICURA SOAP, an exquisite Cure, and Beautifier, and CUTICURA Resolvent Blood Purifier and greatest of Humors when the best physicians and all other remedies fail. This is strong language, but true. REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 35c.; RESOLVENT, \$1.50. Prepared by and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

**SURPRISE SOAP**

Piso's Remedy for Catarrh is Best, Easiest to Use and Cheapest. **CATARRH** Sold by druggists or sent by mail. E. T. Hazeltine, Warren, Pa., U.S.A.

**WILCOX SPECIFIC**

**WISTAR'S BALSAM**

Physicians strongly recommend **Wyeth's Malt Extract** (Liquid) -To patients suffering from nervous debility; to improve the Appetite, to assist digestion, a valuable Tonic. 40 Cents per bottle.

The most satisfactory BLOOD PURIFIER **Channing's Sarsaparilla** It is a Grand HEALTH RESTORER. Will cure the worst form of skin diseases, cure Rheumatism; will cure Salt Rheum. Large Bottles, \$1.00.

**ALLEN'S LUNG BALM** For CONSUMPTION, Coughs, neglected Colds, Bronchitis, and all diseases of the Lungs. In three sized bottles 25c, 50c, \$1.

FOR HEADACHE AND NEURALGIA **DR. MENTHOL** For Lumbago, Sciatica, "Crick's," Tic, Rheumatic Pains and Chronic Rheumatism. Each plaster in an air-tight tin. **WYETH'S BEEF, IRON AND WINE** For Pallor, Weakness, Palpitation of the Heart. Valuable Restorative for Convalescents. Contains Nutrient with Stimulant. Be careful to ask for WYETH'S, the only



# THE CANADA PRESBYTERIAN.

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No. 42.

## Notes of the Week.

THE session of Queen's College, Kingston, opened last week under very favourable auspices. The attendance of students is much larger than last year, and it is expected that when the Royal Medical College opens there will be over 500 students attending the lectures. There are 116 matriculants, and of these seventy-six passed in all the subjects.

THE Young Men's Christian Association of Kingston has arranged for the holding of a Conference of the united districts of Ottawa and Kingston, beginning October 31 and closing November 2. An interesting and comprehensive programme has been arranged, and several ministers and laymen prominently identified with Y.M.C.A. work have agreed to take part. There will be reduced fares and arrangements for the entertainment of the delegates.

DR. NORMAN MACLEOD, of Inverness, made lately the following remarkable statement: During a ministry now extending to nearly thirty years, I have had to deal with vast numbers of persons of all sorts and conditions—some educated, some uneducated, some reasonable and some unreasonable—and though in that long retrospect there is much to regret, there is one thing for which I am profoundly thankful, and it is this, that I never experienced five minutes' alienation in my life from any human being with whom I have been connected either in the relation of pastor or co-presbyter.

A CONTEMPORARY says: The Primmer-Thomson crusade was continued on Sunday on the battlefield of Philiphaugh. The proprietor of the ground not only gave them permission but also erected their platform and entertained them. They go next Sunday to Perth. Mr. Thomson says that in all their wanderings over Scotland they have only heard one man preach a good sermon. "Some ministers with large stipends were fit for nothing better than to go about with a hand-barrow selling apples. Many read their sermons; but you might as well ask a regiment of soldiers with wooden legs to fight the battle of Waterloo as ask men to be ministers who could neither preach nor pray."

THE *Christian Leader* says: We have little reason to be proud of our law. A respectably-dressed, middle-aged woman appeared at a London police court the other morning, asking the advice of the magistrate as to what she could do with a "drunken, dissolute, idle husband," who lived on the applicant and her children, and sold everything he could lay his hands on in their house for drink. The poor woman received the usual cold comfort. "There are thousands and thousands of people," said Mr. Montagu Williams, "in the same position as yourself; I cannot help you, it is your misfortune." Were it the case that men suffered to the same extent from this cause as women have continually suffered, the law would probably have found some remedy long ere this.

THE *Christian Leader* is discriminating in its appreciation of its fellow-countrymen. It fails to see heroes in the Gordon Bennetts. It says: It is to be hoped that the Sunday issue of the London edition of the *New York Herald* will soon share the fate of its week-day publications, which, after becoming small by degrees and beautifully less, have finally vanished. Scotland has no reason to be proud of the Gordon Bennetts, who have set at defiance the best traditions of the country in which the elder Bennett was born. The founder of the *New York Herald* initiated many of the worst features of the American press; and he was the friend of almost every bad cause—an upholder of slavery, the organ of municipal corruption, a defender of the liquor interest, and, in short, everything that a Scotsman worthy of the land of his nativity would not have been.

THE *Winnipeg Free Press* says: Mr. Justice MacMahon, before whom the Birchall trial was being held, characterized the cross-examination of one of the witnesses as cruel. There are some cross-examinations which would stand a harder name than that, even to the extent of calling them brutal. Some lawyers seem to think it is their privilege to brow-beat and insult a witness, without the least regard for decency. No person, by the mere fact of entering a witness box, forfeits his right to the same consideration that he would exact under any other condition; and if not protected in that right by the court he would be justified in asserting it for himself. It is quite a mistaken notion to suppose that any citizen of a free country is obliged to lay aside his manliness at the door as he goes into a courtroom.

THE meeting at the Scots' Church, Melbourne, to hear the New Hebrides deputies relate what they had seen and heard at the islands which they visited recently, was a very large and very attentive one, and could not fail to do good, and awaken even a more profound interest in mission work there. The Moderator of the Federal Assembly was really eloquent in his description of the beautiful scenery and commercial possibilities of the New Hebrides, and his touching testimony to the noble, self-sacrificing efforts of the missionaries and their wives evidently went to every heart. He quoted a remark of Professor Drummond's, which was striking; that such efforts to reach the most degraded, by living continually amongst them, in spite of opposition and discouragement and trials of many kinds, helped him to understand the Incarnation.

THE Rev. John Burton, B.D., who is the delegate of the Canadian Churches to the Congregational Union Assembly at Swansea, describing in the *Canadian Independent* his voyage to Britain, speaks of the Sunday services on board the steamship *Sardinian*. In the morning the Anglican priests officiated. "They were," he says, "duly robed, especially the younger, with surplice, cassock, hood and stole." The text was announced "in the name of the Father, and of the Son, and of the Holy Ghost." But the sermon proved only to be "a pretty school-boy essay." He says the solemn invocation with which the essay began, and its utter emptiness of either thought or devotion, to say nothing of Gospel, reminded him of the fruit-vendor along the streets of the Turkish towns: "In the name of the Prophet—figs!" The Rev. W. F. Clarkson, of Birmingham, was the evening preacher. Though other clergymen attended the service, yet the "two milliner-made priests of the morning could not countenance 'schism.'" The day which Mr. Burton says began "with a farce, closed with a benediction."

THE trustees of the United Society of Christian Endeavour have had placed in their hands the sum of five hundred and twenty-five dollars (\$525), to be offered as prizes for the best essays on the following subjects: 1. How can Young People's Societies of Christian Endeavour in each local church best promote and stimulate the systematic benevolence of young people for the missions of their own denomination? For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. 2. How can Young People's Societies of Christian Endeavour best promote the introduction of religious journals and other wholesome reading into the families of the congregations with which they are connected? For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. 3. The Christian Endeavour Society. Its adaptation to all denominations in promoting (a) the fellowship of young Christians, (b) their allegiance to their own church, (c) their activity in all branches of Christian effort. For the best essay, \$100; for the second best essay, \$50; for the third best essay, \$25. Conditions: These essays not to exceed 1,500 words in length. To be printed in any journal that receives this offer and which opens its columns to them. To be signed by a *nom de plume*, the real name to be sent to the editor of the paper that prints the essay. The printed essays to be sent before April 1, 1891, to the president of the United Society of Christian

Endeavour, 50 Bromfield Street, Boston, by whom they will be forwarded to the judges selected, who will be eminent clergymen and others of different denominations conversant with this work. The names of the successful essayists to be announced at the International Convention at Minneapolis, July, 1891.

THE Rev. Dr. Pentecost, by criticisms on the Scottish churches he is reported to have made, has called forth vigorous rejoinders. He has made lengthy explanations in British papers. He claims that the reporter failed to give a correct representation of his remarks. The following is the opening paragraph of his defence: I said for substance that Scotland was a hard field for a strange evangelist to labour in. The Scotch are not an impressionable people. You cannot carry them by storm. Any evangelist who seeks to win them by a mere appeal to their emotions finds himself woefully disappointed. They are a cautious people, rather slow to give their confidence to strangers, and want a reason for everything you propose to them. A solid doctrinal discourse thoroughly and logically wrought out is the way to a Scotchman's conscience and ultimately to his heart. Work on this line and you will presently gain a hearing, and when you do win the "canny Scot" you have got a friend for ever. Once he opens his jacket to you, you will find his heart within and not far down. Having won the confidence of the Scotch people, I would rather preach to them than to any other people in the world. My reporter has epitomized this by the single sentence: "It is a hard people to labour among."

COMMENTING on the death of the Rev. George B. Cheever, D.D., the *New York Independent* remarks: His death removes a man who made a great mark in his day. He was a college classmate of Longfellow, Hawthorne and J. S. C. Abbott. In such society he early developed an unusual literary taste, but combined with it a fearless moral purpose and intellectual honesty. He first became known to the world from the fact that he was sent to prison for thirty days for libelling a deacon in the Congregational Church of Salem, Mass., of which he was the pastor, the libel consisting in a sermon on "Deacon Giles' Distillery," in which, with flaming rhetoric, he exposed the evil caused by his parishioner's business. Some years after that he became prominent in the anti-slavery discussion of the day; and after having declined the pastorate of the Church of the Pilgrims in Brooklyn, afterward accepted by Dr. Storrs, he accepted the charge of the new Church of the Puritans, in this city, in the organization of which two of the five founders of the *Independent*, Mr. Henry C. Bowen and Mr. Theodore McNamee, took a deep interest. In this church he found a pulpit from which he could speak what he pleased, and in the years just before the war the flaming denunciations of slavery, based on the most terrible passages from the old prophets, made his church famous, the admiration of the young Abolitionists and the horror of the old and conservative clergy. He was, of course, one of the early and most frequent correspondents of the *Independent*, and his articles added much to its early fame. He was the only clergyman from New York at the Albany Convention, which organized the Congregational Union, who openly favoured the plan of raising \$50,000 for church building; and Mr. Bowen, who made the proposition, has often said that without his timely aid that movement, which has now given character to the Congregational Union, would hardly have succeeded. He remained in the pastorate of his church a few years after the war; but his work had been done. Like Mr. Garrison, he found his great mission ended. There was a serious difficulty in the church, which has left its mark on Congregationalism in this neighbourhood; and, selling the property of which he had control, he put it into a Presbyterian church in the outskirts of the city. For over twenty years he has lived in comparative retirement in Englewood, N.J., but always interested in the old conflicts against slavery and intemperance, although recognizing that the sword and bayonet must now be carried by younger hands. He fought a good fight, he loved the fighting, and he saw the victory.

## Our Contributors.

### GEMS FROM SPURGEON.

All college openings are not dull. Spurgeon opened the Hackney College the other day and he certainly made the proceedings lively enough. One of his best hits was at the expense of his neighbour, Dr. Parker, whose *ore rotundo* style is known the world over. "Some preachers have a tremendous style," said Spurgeon, and in making the statement he imitated Parker's well-known roll so successfully that the house came down at once. The writer of this column enjoyed the following gems from Spurgeon's speech so much that he clips them bodily from the *British Weekly*, where they are reported and lays them before his readers:—

I have no theories. I preach facts. If these things be not so I am a liar to my people, and that I am not, I know. Very dogmatic, you may say, but faith is bred by faith.

Sometimes conversions are wrought by a kind of fluke. Omnipotence itself could not convert by some sermons, save by making the people understand a man to mean what he did not mean. I once took a friend to the Crystal Palace, and said "Suppose we try a shot at the target." He did, and made a centre. But there were two targets, and the man in charge said: "Which did you aim at?" He said: "The first." "But you have hit the second." So he had small credit for skill.

I knew a good minister who prepared very elaborately. He told me he got tired of the hard work, and one day preached a simple sermon, such as he would have preached in his shirt sleeves if he had been awakened up in the middle of the night. The people were far more impressed than by his usual discourses. I said: "I'd give them some more of that." But I should not say so to you, young man. This was an elderly man, full of matter. What he said in course of conversation was good.

Some ministers have a shell into which they crawl when they begin to preach. They might begin every sermon by saying: "Lord, I thank Thee that I am not as other men are." They are full of affection.

Make soul-savvy of our supreme thought, so that we shall dream of it at night and think of it when first we wake.

We should be willing to be nothing and nobody, but not willing to be unuseful.

When you have shot a man you know, fire yourself. Kill yourself by preaching, and make yourself alive by prayer. Keep nothing in reserve. Say, "I don't care whether I ever preach again."

A man never becomes a man till his manhood is crushed into oblivion.

One man I know is very useful. His power is the power of goodness. You can see that he did not come out of a bandbox to his pulpit, but out of his closet.

I believe I have a perfect right to drink a glass of wine. But others cannot take one without taking n any, and for their sakes I forbear. We lay our liberties aside that we may liberate others.

If somebody would set me my texts, my ministry would be easy. But I must have a text which needs only a tap and it breaks up of itself.

I never knew a soul won by sermons on the ten toes of the image, and such like subjects.

A man prayed, "O Thou that art encircled with the auriferous zodiac." I knew that man would never get to heaven: they would not understand him there.

Latin is turf. Saxon is stone, good to pelt sinners with. I know that Welsh was spoken in the garden of Eden, but for these degenerate times nothing like Saxon.

A good negro preacher was very fond of loud-sounding phrases, and whenever he heard one secured it. He once heard a dignified gentleman say "Under peculiar circumstances," and took possession of the phrase. He applied for a situation, and was asked to give an address before a committee. In this he constantly brought in the phrase, "I left Cincinnati under peculiar circumstances," and so on. He was rejected, and his brother-in-law, who was not quite so black as himself, told him that "under peculiar circumstances" had lost him the situation.

You all know how I prepare. You have read descriptions. So have I, but I never recognized any of them as true.

Once in a train I met the manufacturer of a patent medicine. He explained that he was full of electricity, and he put his electricity into his pills. That is how I make my pills.

There is enough haze about London without your making more. Be clear.

I knew an independent minister, a very superior person, who was very particular about his gloves. Cats with gloves never catch mice. He did not; he went in for showing his paws.

People are not to be molassified into grace, sugared into Christ.

I used to preach for a minister who had a great turn for weeping in the pulpit. Once when I asked for a glass of water to be taken into the pulpit he said: "Excuse me, I think it is an affectation of yours." "No," I answered, "I can't carry my water up in my head as you do."

Whitfield was the preacher. His sermons as prepared by himself are of small account. But there is a little volume issued by reporters which shows some of his power.

The most dignified people in the world are fools. If you want dignity you must join the Church of England. Dissenting ministers have nothing to do with dignity. Letters are written addressed "Rev. John Smith, Spurgeon's College."

When a dog isn't noticed he doesn't like it. But when he is after a fox he does not care whether he is noticed or not. If a minister seeks souls he will not think of himself.

When the census was taken in Northampton an old couple, each over eighty, were found sitting in large chairs opposite each other. "You must be very happy," said the enumerator, "spending the evening of life together?" "Nay," was the reply, "we ain't got chick or child; an' he sits there and I sit here, and we hate the sight o' one another." So often with a minister and his church when there are no births of souls.

### THE BI-CENTENARY OF "THE GLORIOUS RETURN" OF THE WALDENSES IN 1680.

#### VII.

We now come to the greatest festival of all,—

#### V.—THE FESTIVAL TORRE PELLICE,

on the 2nd of September, 1889. In fact we may say that there were two, as they were so different in their nature and under different management. The one during the day was of a religious nature, the one at night of a spectacular. We shall take them in their order.

#### (a) The Inauguration of the Waldensian House.

From day-break the streets of Torre Pellice were unusually lively. Friends from all parts of Europe, and even from America, warmly grasped the hand of representatives of the Waldenses. On every breast was a cockade, a commemorative medal, or a pretty shield. In all directions were flags. You saw them on the very tops of the chestnut and fir trees, at every window, and at every balcony of the Waldensian houses. Besides the Italian tri-colour were displayed the flags of Holland, Switzerland, Great Britain, Germany, Wurtemberg, France and many other friendly countries. After the festivals at Massel, Prali and Bobi, came the turn of the spiritual capital of the Waldenses. The one there should have a special greatness. So it had. The old Waldensian Geneva came up fully, as it has always done, to the expectation of its numerous guests.

At seven o'clock the approaches to the station, where the prefect was expected, were already seized by an immense throng, in which were seen the different societies of Torre Pellice, St. Jean and Angrogna, with their banners. A picket of carabineers in full uniform made a barrier. The deputies, Peyrot and Geymet, with the municipal and ecclesiastical authorities, occupied the platform. At last the whistle of the wreath-decked locomotive was heard,\* the Royal March was struck up, thrilling every heart, and the train came into the station amid the cheers of the multitude. The prefect, Count Lovera di Maria, who represented the king on the occasion, stepped out on the platform, attended by the following, among others: Senator Corte, sub-prefect Asinari, Deputies Faldella, Villa, Luzzatti, Plebana and Pasquali, Gen Crodara-Visconti, Commiss, Laura, Sig. Midana, advocate, Sig. Rolando, school inspector, and Lieut. Manduca, of the Carabineers.

After the usual salutations had been exchanged the procession, headed by a band of music, went to the Hotel de l'Ourst where breakfast had been prepared.

While these distinguished personages are, as an architect would say, "restoring" their bodily frame, let us pay a visit to the Waldensian House, the inauguration of which is the object of to-day's festival. It has an elegant simplicity, which is its most beautiful ornament. The lance-shaped windows adorned with graceful pillars are a pleasing contrast to the straight lines of the building, and give it both a sober and a graceful appearance. The central part is a storey higher than the rest. The highest contains the rooms for the Museum and the Waldensian Historical Society. The pediment is adorned with the device of the Church, standing out in white stucco from a brick ground, and is surmounted by an ornamental vase of white marble. The roofs are "cottage" ones. The part of the building to the left of one looking at it in front is set apart for the Synod Hall, the vaulted recess (*abside*) of which is occupied by the offices of the Moderator and Vice-Moderator. The members' seats slope in amphitheatrical form against the walls. Two galleries and a platform are set apart for the public along the three unoccupied sides of the hall, the acoustics of which are perfect. The part to the right is for the libraries and the rooms connected with the different schemes of the Church. On the left wall of the vestibule you see a tablet with the following inscription: "To keep in remembrance that His Majesty King Humbert I, 'willing with joy' the bi-centenary of the return of the Waldenses to the country loved by them even to suffering for it, desired to give the people, 'which has always been loyal to him,' a proof of his love as their sovereign by taking part in the building of this house, the Waldensian Church has set up this tablet, September 2, 1889."

The house is surrounded by a garden enclosed with an iron railing. But a joyous multitude soon took full possession of the garden. A platform decked with flowers was put up on the north side for the authorities. Here the prefect and his attendants took their places.

But the hour for the meeting to begin is at hand. The people are thronging into the hall; let us go with them before all the seats are taken.

At ten o'clock the Moderator, Sig. Pons, of Torre Pellice, began the exercises by reading the 100th Psalm in Italian. To our old Bible the first place. He next addressed a few words of warmest gratitude to the king's representative and the rest of those present, showing the reasons of our thankfulness to God, our king and our numerous friends from France, Switzerland, Germany, Great Britain, Austria, Belgium, Holland and even from distant America. After the darkness is passed the light of liberty and truth at last shines. After a night of anguish, a morning of sunshine.

He then gave place to Pastor W. Meille, of Turin, who was appointed to deliver the inaugural address. I cannot do justice to that address by making it any shorter than it is in

\* It is not on the Continent of Europe the blood-freezing roar which ours is. It is somewhat like the yelp of a Scotch terrier.

† That is, "The Bear" Hotel. Why it is so called I cannot say. No doubt "thereby hangs a tale," as is the case with the Hotel du Chien d'or ("Golden Dog") in Quebec. I spent a day and two nights at "The Bear," so I can say that "I have been there." Gentle reader, you must not compare it to the Queen's or the Rossin in Toronto, or the Windsor in Montreal. But you may compare it with one or other of these establishments. Than either it is somewhat considerably lower in "stylishness." I think that "that hostelry" in Southwark, the Tabard, of which Chaucer speaks in his Prologue to the Canterbury Tales, would be not very unlike it.

‡ I did not observe what kind of bricks are used in Torre Pellice for building purposes. Most likely they are the same kind as those used in Rome. These are the very same kind as were used in building, for example, the Coliseum and the Palace of the Cæsars. They are thinner, but longer and broader than ours—what we would call tiles. Their colour is yellow. They are coated with stucco, which often is made to look like carved work. Buildings thus treated look not unlike stone ones. The stucco seems to be very durable. A great many buildings in Rome are of this kind. That occupied by the War Department, near the Scotch Church, is one. If I be not mistaken the Scotch Church is another.

the book from which I get my materials for these papers. I may as well say here that the book of which I speak is the "Historical Account of the Festivals of the Bi-centenary of the Glorious Return of the Waldenses, and Minutes of the Synod of 1889, which met at La Tour (Torre Pellice) from the 2nd to the 7th of September. Published by order of the Synod." But to go on. Sig. Meille spoke to the following effect: Setting out with the idea and the words either of Muston or of Demicis, who prove that the Waldensian Church needs no monument because everything in these Valleys is a witness borne to her history. Sig. Meille asked why it had been thought necessary to build this house in remembrance of the Bi-centenary. It was not from a vain, self-love, nor to display a sectarian spirit, but rather to affirm in a tangible, and we would say monumental, manner, the great principles which have presided over the formation and the development of the Waldensian Church. They are those of *truth, liberty and love*.

1.—Of *truth*, the greatest of these three, but of what truth? Not that drawn from human fountains, but from the divine fountain which is Christ, and the word which bears witness to Him. Called even by her persecutors, "the people of the Bible," the Waldensian Church owes to it her origin and preservation. After referring to the Waldensian colporteur\* and the Synod of Chanforan, the speaker showed the part which the Bible had had in the history of our people, as strength of resistance in the struggle, and as strength of expansion for the evangelization of Italy in the past and the present, and to-day also in the mission to the heathen.

2.—This house should be a monument to *liberty*. Liberty of conscience, first of all, of which the Waldenses have often been the unconscious upholders. In their mountains sprouted that little plant which they have watered with their blood, and which is become a powerful tree which has cleft the rock which squeezed it. For this principle which was more precious to them than life, they have suffered, they have had the courage to set out, but also the firmness to return, and though the Waldensian Church should have no other glory than that of having given such a fruitful principle to her country, she could, in all justice, call herself the glory of Italy. But the result of liberty of conscience for a church is the liberty of the church herself. What do these different rooms for doing the business of the church and for the Synod, which we admire in this building, say to us? They signify that the Waldensian Church has resolved the problem of a church which lives from an independent life, and which governs herself by herself. She is willing to give the state obedience and respect. She asks of it only protection, and she seeks to realize in all its extent the saying of a great man: "A free Church in a free State."

3.—Lastly, this house should be a testimony to *love*. To the love of God, first of all, the only Author of our deliverances. (Here the speaker quoted Psalm xlv. 1-4.) A testimony of love to the people and to the country. This house represents the sum of the sacrifices accomplished by all the Waldenses, but it is necessary that, as the stones of this house are bound together by cement, the spiritual union of our people should be cemented by love. Discord was the cause of our weakness in the past, union in love shall be the cause of our strength. But though, according to Charles-Albert, we are a special people, that should not make us forget the great family of which we form a part. It was from love to their country that our fathers struggled to return to it. The same feeling must fill our hearts now. The noble persons who are before us have come to tell us that the past times are well past, and that we are brethren. May the Waldensian flag never wave without allying its colours to those of Italy, the red of which, it has been said, represents the blood of the martyrs; the white, peace and liberty; and the green, hope for the future. Lastly, love to the king. At this name every Waldensian heart thrills, for those whom he has been pleased to call "very loving children" cannot forget their father who, as he could associate himself with the trials of his people at Busca and Naples, has been pleased to associate himself with our happiness in taking part in the rearing of this testimony to liberty, but also to love, the love of the sovereign to this little people. Then, turning to the prefect, the orator exclaimed: "Tell him, this well-beloved sovereign, what part we take in the family festival which will bring him in a few days into the ex-capital, and what happiness it would give us if these valleys could one day be honoured by a visit from him. Tell him that if the mountains which surround us are a rampart for his kingdom, he shall always find in the breasts of the Waldenses, who are ready to shed for him the last drop of their blood, a rampart for his throne and his Rome which cannot be touched."

A lusty and unanimous shout of "Long live the king!" closed this excellent address.

The singing of magnificent pieces suited to the occasion added greatly to the pleasure and profit of the meeting.

Pastor Aug. Malan, of Nice, led in prayer, which closed the meeting at 11.30 a.m.

But I must not say any more at present about this festival.

T. F.  
Elder's Mills, Ont.

\* Of whom Whittier speaks in his well-known poem, "The Vaudois Colporteur," beginning with these words:—  
"O lady fair, these silks of mine  
Are beautiful and rare."

† Count Cavour. The well-known saying of his quoted above is in the original "Libera chiesa in libero Stato."



VACANCIES IN WESTERN CANADA.

MR. EDITOR,—A few details about some of our vacant congregations may enable some enquiring about the West to come to a decision. The regulations of the Home Mission Committee are so well known that it is scarcely necessary to quote them. The salary of ministers of augmented congregations is \$900 with a manse or \$950 without. If ordained missionaries, \$850 with a limited amount for travelling expenses to the field. If catechists, \$7 per Sabbath with board and travelling expenses to the field. The supplement voted by the Home Mission Committee is guaranteed for one year, but the Committee does not guarantee the amount promised by the congregation any more than in Ontario—nor for fields in need of pastors.

MORRIS.—Forty miles south of Winnipeg on the C.P.R. and N. P. and M. R., a promising town surrounded by a good country; congregation spirited, and earnestly desiring to call a pastor.

MIAMI.—On the Brandon branch of the N. P. and M. R. Surrounded by one of the best farming districts in the province; three churches and a comfortable manse; over forty families; congregation ready to call the first good man.

BOISSEVAIN.—On the Pembina Mountain branch of the C.P.R. Good wheat section; sixty-three families; anxious to get a pastor at once.

RIVERSIDE.—Country congregation; north of Boissevain, fertile country; kind people; forty-seven families; prospects of increase; anxious to call.

ROSEDALE.—Country congregation; north of the line of M. & N. W. R. Famous wheat-growing district; congregation young and prospering.

BINSARTH.—On the M. & N. W. R. A good pastor would soon have here a self-sustaining congregation.

RALPHTON.—Country charge near line of Manitoba Central Railway. About seventy families; mission organized this year; people offer \$600 at least towards supporting pastor.

WAWANESA.—Station on the N. P. & M. R., at crossing of Souris River. Fine grain-raising section; over fifty families; promising charge.

ALEXANDER.—On main line of C. P. R., west of Brandon. Fertile country; sixty-one families; congregation anxious to secure pastor.

ALAMEDA and WINLAW.—Wide district in S. E. Assiniboia, with an important future. Near coal fields; over sixty families and nearly as many young men with homesteads. Shall this field go without a missionary this winter?

SASKATOON, ALVENA, DUCK LAKE, WILLOUGHBY, KIRKPATRICK, COLLESTON.—Stations and settlements mostly along the Regina and Prince Albert Railway. Shall they be neglected?

MAPLE CREEK and SWIFT CURRENT.—On the main line of the C. P. R., five hundred miles west of Winnipeg. No missionary in sight for them.

ELKHORN.—Two hundred miles west of Winnipeg on main line of the C. P. R. Promising field; good country; growing congregation; over fifty families; they deserve a pastor.

TREHERNE.—On Glenboro branch of the C.P.R. Fertile country; attractive field; over fifty families; anxious to call a pastor.

These are samples of congregations and missions requiring pastors; over thirty suitable men could be placed at once. If these missions are supplied the Church will have a goodly number of self-sustaining congregations in a few years, but if they are neglected irreparable loss will certainly be sustained. The attractions of Western Canada for young ministers are many. The country has an undoubted future, and it should be deemed a privilege on the part of young men to assist in shaping that future. The settlements are new, and the settlers being of good stock—moral and religious—will be easily moulded if Christian work is early begun and maintained. Instead of building on other men's foundations, young men would lay their own foundations and rear the superstructures. What could be more inspiring than to see a mission develop step by step into a vigorous, self-sustaining charge? A pastor in such a case would occupy a much preferable position to one ministering to a declining congregation in a decaying eastern village. And if the Christian ministry is to be cleared of the accusation of looking for comfortable churches, pleasant surroundings and good salaries, rather than spheres where they can quicken spiritual life and help to make social life clean and sweet, the western field must not be left unmanned. Sometimes missionaries are prevented from going west by the dread of a rigorous climate and by reports of inadequate and unpaid salaries. In December, January and February the climate is apt to be rigorous, but it is also vigorous, and in no province of the Dominion is the general health better than in the west. As for salaries, they are not luxurious, but yet they are sufficient to maintain men respectably. No other church at least pays higher salaries than the Presbyterian Church. There may be losses through short crops, as there used to be in Ontario in early years; it is seldom, however, that the efficient missionary is without the promise of the people being implemented, should there be instances of arrears, they are apt to be known whereas nothing is said when the salary has not been paid in full. The man who expects the frontier to furnish the comforts of the Ontario of to-day will certainly be disappointed; but the man of good sense who wants stimulating work and a wide field to call forth all that is highest and best in him, will bless God for the opportunity of labouring in Western Canada. This year's crop has given us new hope, and the increased rainfall this autumn has laid the foundation for a good crop next year. Good crops mean a larger immigration, denser settlements, growing villages and towns, and wider scope for Christian effort. The present needs and prospective growth emphasize our appeal.

J. ROBERTSON.

THE EVOLUTION IN THE MANIFESTATION OF THE SUPERNATURAL.

(Continued.)

But, admitting that every beginning of existence has a cause, can the application of this to the material universe be evaded by denying that it had any beginning. This has been attempted, and that from opposite quarters. To avoid all reference to God it has been contended that there is a permanent element in nature, which within the range of human knowledge has had no beginning, no cause, but is itself the cause or co-cause of everything which takes place. On the other hand, the world has been regarded as such a necessary revelation of the divine character, that the very idea of God is held to include all that of which a world of finite intelligence is the manifestation; this finite intelligence being in its very essence related to nature. In this case nature would be co-eternal with the Eternal. In both evasions, however, the eternity of any material element is an unproved assertion. Every part of nature which can be known is changeable, and thus has had a beginning. All with which experience brings us in contact is finite and dependent. So far as research can be pushed in the past, everything found in nature proclaims itself an effect of previous energy. Thus the matter contained in nature, so far as known to us, began to be. Attempts to reach its ultimate character have also to proceed by assuming a beginning. Science has sought to account for masses of matter by recognizing molecules, and to explain molecules by supposing atoms. This necessitates the further supposition that these have existed unchanged through all the changes of nature. Yet, as Professor Clerk-Maxwell expresses it, the exact correspondence of these to one another compels us to look beyond them to some common cause, or common origin, to explain why this singular relation of equality exists rather than any one of the infinite number of possible relations of inequality. If, on the other hand, an explanation of matter be sought by resolving it into visible modes of force, a conflict of energies, then these energies are outgoings, bespeaking the operation of a Being with all-pervading power. Nature reveals no ground whatever for denying to it a beginning. The deliverance of science may be summed up in the words of Sir J. W. Dawson. He says: "The geological history of the earth plainly intimates a beginning, by utterly negating the idea that 'all things continue as they were from the foundation of the world.' It traces back to their origin, not only the animals and plants which at present live, but also their predecessors, through successive dynasties emerging in long procession from the depths of a primitive antiquity. Not only so; it assigns to their relative ages all the rocks of the earth's crust, and all the plains and mountains built up of them. Thus as we go back in geological time, we leave behind us, one by one, all the things with which we are familiar, and the inevitable conclusion gains on us that we must be approaching a beginning, though this may be veiled from us in clouds and thick darkness." Since nature has a beginning, and since the demand for a cause is a valid one, the supernatural comes into manifestation in the beginning as a power adequate to the production of nature, and to all that has been revealed in its processes ever since. On the very threshold of created existence we hear a voice from the formless void proclaiming, God exists a God of power.

But while a condition without form and void might mark the initial stage of creation, it could be applicable to nothing beyond the initial stage. The very first activity in the created mass, the earliest approach to any arrangement, carries the creative work on a stage, and brings into manifestation a further development of supernatural agency. The Bible tells us that the first creative fiat was—Let there be light. Science confirms this by proving that light is the result of molecular action, dependent on fundamental qualities of matter as now constituted, so that its appearance must have marked the very initiation of activity in matter. "The latest readings of science," says Prof. Dana, "thus declare, as emphatically as the Bible, that on the first day light was." This was the beginning of changes, chemical and physical, which were to evolve systems of worlds, with suns and planets within them. It was the commencement of order in creation, the manifestation that its supernatural originator is not only a power, but an intelligence, shaping nature into an orderly system. The evidences of such order are now everywhere obtrusive. But even from the beginning of activity, from the nature of the case, creation has been an increasing development of definiteness of form, and uniformity of process. An outstanding example of this is seen in the exact properties of every elementary substance, and its strict invariable relation to other elementary substances. Endowed with these fixed properties and relations, a very limited number of elements is sufficient to furnish the material basis for the infinite complexity which nature presents. Moreover, as the creative mass separates into circles of worlds, these in their various movements and circuits work out the solution of rigid mathematical laws, to whose operations throughout all space they testify. Again, the typical forms, which even inorganic nature reveals, become yet more abundant when living organisms are reached. They reveal the operation of great creative ideas, in accord with which they group themselves into classes, or occupy their determinate places as elements in the single organic structure. If the demand for a cause is valid, then in the light of the order of nature, the demand needs for its satisfaction a cause which is not simply power, but intelligence. It is not too much to say that the possibility of physical science depends

on the intelligence of the author of nature. Every branch of physical science has made its advances by giving expression in thought to what had found expression in matter. The existence of any science is a proclamation that the subject matter with which it deals is expressible in thought. It can possess that character, only in virtue of being the embodiment of thought, and of a thought dwelling in its producer. The scientific investigator certainly does not contribute the thought which he finds in nature from his own mind, but just as certainly what he finds is the embodiment of nothing else than a mind. The attitude of the man of science towards nature is that of an observer not a creator. It is true that his own mind must supply the necessary principles under which he views the objects of his study. Kepler could never have discovered that the heavenly bodies move in elliptical orbits had the idea of an ellipse not been already in his mind. That the angles at which the leaves of plants grow as they diverge from the stem, thoroughly and accurately express the idea of extreme and mean ratio, could be discerned only by one, who understood what such ratio is. While this is true, it is equally true that unless the objects studied had really embodied these ideas, they would never have disclosed themselves to the searcher after truth. Nature shows in herself the objective reality of human thoughts, and so proclaims that she is the product of an intelligence whose thoughts we are thus permitted to read. It has been asserted that, since the human mind has those general principles and relations under which it views nature, it really constitutes nature, simply reflecting into matter its own intellectuality, and not necessarily presupposing any objective intelligence. This would be on a par with the assertion, that, since a person who observes the architectural principles developed in St. Paul's Cathedral, must bring to his observation a knowledge of these principles, therefore he is simply beholding his own thought mirrored in it, and has no need to suppose a Christopher Wren, in whose mind these principles first lived, and who planned and fashioned the stately structure, so that it should give expression to them. The attempt to evade an intelligent source of nature, by asserting that its orderliness and capacity of being apprehended in thought may be the result of chance or law, is either to offer an explanation which explains nothing, or to take the word chance or law, and clothe it with divine attributes. Thus from the dawn of light upon creation, and continuously ever since, we hear another voice from nature, with increasing plainness proclaiming: God exists, a God of intelligence.

The activity generated in the mass of creation was not merely for the sake of activity, however. It had a reference to, and was a preparation for the future. An eye-witness at any particular stage in the progress of creation might be able to see merely the fact of arrangement and order. But one who could extend his vision along the line of progress would discern in addition, that the earlier stages were being shaped in such a way as prepared for something further in the later. In this was manifested an increased development in supernatural agency. The Bible tells that after the appearance of dry land living organisms were brought forth by the Word of God, successively plants and animals. Science recognizes a real advance in the history of creation, with the beginning of life, while absolutely silent respecting the mystery of its origin. Facts from nature also sustain the sequence of plant and animal life, even though as yet no fossil plants have been found in the oldest rocks. Life when it appeared was a new thing in creation, and the fact that it was able to sustain itself sufficiently proves that the earlier stages, through which nature passed, fitted it for the sustenance of life. Geology can now describe with measurable certainty those age-long processes by which the various necessities of life were gradually brought about. Light, heat, moisture, the sediment of the rocks, entered into multitudes of correlations, such in character, that living organisms found a fitting abode. The appearance and the continuance of life shows that the previous ages of inorganic activity had not been purposeless, but were the development of a mighty plan, whose fulfilment is partly realized in the teeming life of ocean, earth and air. Moreover, a purpose working towards its fulfilment is seen also in the phenomena of life itself, and the higher the character of life, the more clearly it is discernible. A living being contains an apparatus of organs, sometimes very numerous, differing from one another, subserving various uses, but all co-operating in maintaining and reproducing the collective life of the organism. The fact that these organs are all unified in the production of one result declares that this result, future though its actual occurrence be, must have been ideally present conditioning their formation. A still wider view justifies a similar assertion with regard to the constitution of nature as a whole. The kingdom of inorganic nature and the two organic kingdoms are so adapted to one another, and possess such reciprocal action, that the continuance of the course of nature is secured. This steady pursuit of a purpose, whose fulfilment is in the future, demands a cause, equally with the existence and the order of nature. That cause can be nothing else than the thought of such result, pre-determining the series of co-ordinations and adjustments by which it is brought about. That thought must exist in the mind of the originator. Hence, in addition to power and intelligence, appears that wise forethought, by which the various means in nature have been designed for the ends realized; so that the present exists not for itself alone, but for the future. Should science at any future age succeed in establishing the theory that all natural existences have been developed out of one or more original germs, through a countless number of minute variations, according to certain general principles; this would not weaken in the least the demand for One who in wisdom had made them all. In that event both the product and the entire process of development would be manifestations of wisdom. The general principles operative in the evolution would need to be accounted for. The fact that these principles should so co-operate so as to produce a co-ordinated and adjusted result would also demand an explanation. The only adequate explanation would be that they had been designed for this purpose.

## Pastor and People.

### A SERMON IN RHYME.

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing,  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling,  
Through the sunshine on his face,  
Share it—'tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go;  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until its happy end,  
Your life shall never lack a friend.

—Rev. Dr. D. W. Hoyt, in *Herald and Presbyter*.

### THE DANGERS OF PRESBYTERIAN PSALMODY.

In a recent visit to Scotland I have enquired and observed to a considerable extent in the matter of Presbyterian Church music, prompted not only by a strong general sympathy with Presbyterian forms of service, but by an enthusiasm for congregational song, and a desire for the deepening of the spiritual life through the public exercise of common praise. I have conversed with many ministers and precentors, and attended several services of diverse bodies; I have tried to understand the currents that are at work, and to decide if they are all making for progress. Do any of your readers care to hear what I have as a result to say?

I take it that the Presbyterian service is essentially democratic. The congregation are not spectators of symbolic or sacrificial rites, but are themselves the priests and the celebrants. The interest and solemnity of the service does not concentrate itself at one end of the Church; every corner is equal in importance and dignity. These principles point to an evenly distributed responsibility; if they are faithfully applied they must issue in a supreme care that during the singing every mind shall be alert, every voice engaged, every soul in communion. The human voice, as the expression of human feeling, stands first, and if mechanical instruments of music be added their only justification must be that they help the voices and while aiding the expression of the feeling deepen the reflex impression made upon the worshippers. Moreover the end is not art, but worship: let us have the assistance of art by all means, but first let us have worship.

In England the question whether congregational singing or choir singing is most desirable has begun to be discussed, but among the Scottish Presbyterians there can scarcely be a doubt upon the point. For my part, while I frequently gather inspiration from fine choir singing, I should deeply lament if it were to take the place of the more homely, rough and heart-compelling song of the congregation. At Park Church, Glasgow, what chaste music comes from the choir gallery! I have more than once fallen under its seductive spell. It is soothing and sweet. It may even be said to have its special message to the heart. But the song of the choir as an exclusive thing in our churches is at once impossible and undesirable. It is impossible, because only a very few churches can afford to engage singers of such skill that their music is above criticism. It is undesirable, because though one piece from the choir during the service may be a delight and a profit there is no doubt that four-fifths of the singing ought to be the work of the people themselves if we wish to stir them, to open their hearts, to move them by a common impulse.

The great change that has come over Presbyterian psalmody during recent years is due to the introduction of the organ and the harmonium. This has altered the whole condition of things. Let me say at once that I sympathize with the change, and regard these instruments, if properly used, as aids to praise. We cannot escape the influence of the senses, and surely the wealth of form and sound and colour in nature is a divine sanction for our art. Whether we will or not, nature educates our imaginations and dowers us with æsthetic feeling. You cannot found a system of worship

on a denial of all this. Let us therefore aim at the beautiful and carry our congregations as high as they will go. I must say, however, that I fear many Scottish congregations in getting an organ are prompted by mixed feelings, some of which are scarcely justifiable. The first feeling is often one of laziness. They want the organist to do the work for them. It is less trouble to be silent or to follow the song in a genteel simper than to sing out heartily. False gentility has killed the congregational voice in many English churches, and I fear that even in the robust air of the north the same relaxing influence is at work. Another feeling, no more justifiable, is the desire to imitate things English instead of progressing independently on the lines of Scottish feeling and tradition. I am afraid that many young people in Scotland are in the condition of a young lady I met in Chicago, who told me she was suffering from Anglomania. I told her—and if there be any like her in Scotland I tell them—that I hope if they imitate England it will be in her best and not her weakest points.

My first and strongest position is in reference to the way in which the change from unaccompanied to accompanied singing is usually made. The custom is to dismiss the precentor or conductor and replace him by an organist. Now as a class organists are not good choirmasters, and many of them are out of sympathy with vocal work, being absorbed in the glorious instrument they play. I have spoken to and corresponded with many precentors who have been disestablished by the organist, and the question I have put to them is: "What means are being taken since you left to continue the training of choir and congregation?" The invariable answer is "none." Now the old "conductor of psalmody," though he may be out of fashion, was a useful man in his way. He often possessed special gifts in interesting and attracting young people and in keeping in good heart and earnestness that most fragile of organizations, an amateur choir. He had studied voice-training and sight-singing and knew how to teach them; he probably himself possessed a good tenor voice to pattern with. The Sunday scholars were often through him linked in song with the church; he collected money to buy tune books for them when they took their certificates, and he led them in constant services of song, sacred cantatas, and other healthy music. He taught the congregation in so far as they were willing to learn, and he was careful to urge the use of tunes generally known and the cautious introduction of new ones. Now I maintain that all this work of the "conductor" is just as much necessary with an organ as without. The fatal mistake that is being made lies in supposing that by some magic charm the singing, with an organ to back it up, will take care of itself. The evil of this policy is already manifest in many churches. The work of the old precentor will last for some years, but its impetus will gradually die out, and then there must be either a reaction or the practical cessation of vocal praise in the Presbyterian Church. The only third course is that a race of organists should be trained who are earnest choirmasters, and in sympathy with congregational and Sunday school singing. I repeat, however, that such organists are nowhere common. They are exceptional. To divide the work between two persons—the player may be a lady—is in the majority of cases the best course to pursue. The conductor will then be kept in full activity.

Fourteen years ago my father established a yearly course of normal training for choirmasters at the Tonic Sol-fa College in London. For the first few years about two-thirds of the students were from Scotland. Now, although the numbers are as large as ever, the proportion of Scotsmen is greatly diminished. It is now about one in ten. This point is of no importance to Scotland in so far as it merely affects our college, but if it means that the demand for choir and congregational trainers in Scotland is dropping off it is certainly serious, and this, I am afraid, is the case.

Take again prose chanting. Why should Scotland adopt this practice? It is purely Anglican. Prose chanting is unknown in either the French or the German Reformed Churches. I myself would believe in prose chanting if I could ever find a place where it was well done. The directions given in the Psalters are admirable, but no one observes them. When therefore I find year after year an ideal set up which nobody comes near, I conclude that the ideal is unattainable. The chanting in England is far too fast. Words are clipped and omitted and the gabble is most unseemly. An eminent German musician, choirmaster and organist of one of the chief Berlin churches, expressed to me his astonishment and distaste at the chanting he heard at St. Paul's. Americans (non-Episcopalians) have often spoken to me in the same way. A Church of England choirmaster told me the other day that his difficulty was not in training his boys to sing, but in getting boys who could read fast enough for the chanting of the Psalms. What an unconscious confession? In chanting young and old, slow and eager, should be united in a common act of reverent recitation of Scripture. Instead of that they rush through the words at express speed.

This brings me to my last point. I attended service last week in the Established Church of a small northern town in which the hymns were sung at a speed which simply shocked me. All my sense of reverence, all my feeling as a musician stood up in something like wrath as with a slippant staccato, and at the pace of a quick step, we hastened over the deepest thoughts and the most perfect literary forms. I looked round at the people. I recalled my conception of the depths and reserve and solidity of the Scottish character, and wondered how they liked it. Let me say, speaking from a wide experience, that the singing of hymns in the Church of England is not nearly so quick as it was ten or fifteen years ago. I at-

tend many services, and it is seldom now that I am distressed as I was the other day in Scotland. Musical feeling, as well as devotional feeling, is against quick singing. The chords must have time to be heard and to plant themselves in the mind. How far this excessive speed is practised in Scotland I am not competent to say. But wherever it may be heard it is neither musicianly nor worshipful.

I am told that there is one Presbyterian choir which consists entirely of males. This is Anglomania in its most exaggerated form. There is certainly an artlessness and a shrillness about boys' voices which are attractive, and the ladies dote upon the surpliced innocent whose chief thoughts, however (according to a recent Anglican writer), are of toffy. But the Church of England has boy choirs mainly for ecclesiastical reasons; from a desire to follow the tradition of the temple, and surely these considerations do not weigh in Scotland. Well-trained boys sing charmingly, but they need endless training, and the men who understand the boy's voice are not common. Town boys, by dint of hard work, can be taught to sing in the proper register; but country boys, who speak and shout in the open air all day, are hopeless. In English villages I have listened to most painful attempts to supply a boy choir in church. Boys, seated in front to lead the singing, are also weighted with a responsibility beyond their years. Women are in ordinary cases the best sopranos. At the Foundling Hospital chapel in London the other day I noticed an unconscious proof of this. One half of the gallery is filled with boys and one half with girls. The choirmaster teaches both; but it is most noticeable that he relies on the girls for singing. The boys hold their books up, but they have evidently been told not to sing. The girls yield the easiest and the best results. It is the survival of the fittest.

It is greatly to be desired that Presbyterians should avoid unintelligent copying of others, and develop their worship music in accordance with the genius of their communion. Then much of present waywardness and incoherence in their services will vanish, and they will advance upon the firm ground of enlisting music as a servant of devotion.—*J. Spencer Curwen, in Christian Leader.*

### EVERY MAN'S WORK TRIED.

"The fire shall try every man's work of what sort it is," 1 Cor. iii. 13. We used to think the fire would try every man's work of what quantity it was. But we have been brought to see that it is the quality God looks at, not quantity. In these days of so much working, we do well to pause and enquire of what are we building? When so busy for God let us ask ourselves the question: Is this really done for Him? or is it because I like to do it? Does my private life keep pace with my public profession? Am I the saint in the family circle which I seem to be in the young men's meetings? Do I carry my godliness into the workshop or into my business? Is there a savour of Christ about all my actions and transactions? In short, is the work of God in my own soul keeping clear ahead of my work for Him? If not, with all the appearance of zeal and work, it is simply piling up fuel for the burning. The fire will try the quality of the work. Is your work for God done in communion with Him? The great point is not what you do, but what you are. Are we walking with God? Are we delighting ourselves with Him? If so, the doing will come all right. It was after the joy of God's salvation had been restored to David that he taught transgressors God's law, Psal. xli. 12, 13. It was when Isaiah's lips had been touched with the live coal that he cried: "Here am I; send me." Isaiah vi. 8.—*Selected.*

### EVERY CHRISTIAN HAS A MISSION.

None of us liveth to himself.—Rom. xiv. 7.

There is, perhaps, no one point which requires more to be pressed on the attention of Christian men, women and children in the present day than this: that every one is sent into the world with a mission—that is, for some particular object.

He is not sent here merely to vegetate and die; he is sent to do something for his Master; and there is no one who has not some talent which he can employ for God. Every one has a mission. We know what the world considers to be their mission—just to live as happily and comfortably as they can; just to kill time, without any thought of what will become of them when they are called from earth.

And what do many Christians regard as their one and only business in this world? Why, they think that their mission is to take care of the salvation of their own souls, and that when they have secured that they have done all that is required of them. My friends, that is but the beginning of the work, not the end. Having been led to believe on the Lord Jesus Christ, having become united to Him by a living faith and thus been saved forever, you are then to work, not for yourselves only, but for your fellow-creatures—for mankind.

Having been raised up "from death unto life," show the life which is in you; show it in action—press forward in your Christian course, and let your Master see that you are willing to do all that He has commanded you to do in His service. Endeavour to discover what is your mission in the world. "Mission" may be a cant word, but it contains the sum and substance of Christian usefulness in the world.

Endeavour to find out the gifts God has imparted to you, and set yourselves to work with them; and whether the door may be wide or narrow, whether it be in your power to benefit many or only few, if you do the work which God in His providence has given you to do, you will at the last hear your Master say of you: "He has done what he could." What we can do is all that our Master requires.—*Sir E. Buxton.*



# Our Young Folks.

## ANGEL AND IMP.

One is a little angel,—  
An angel full of grace,—  
For he makes almost beautiful  
A homely, careworn face.  
The other is an imp perverse  
Who keeps an evil vow  
To make as ugly as he can  
The smoothest, whitest brow.

You know the angel and the imp,—  
You know them both so well,  
Their dictionary names it seems  
Superfluous to tell!  
And yet to make my riddle clear,  
I'm forced to write them down:  
The angel is a smile, of course,  
The little imp, a frown!

— William Hayne.

## FOR YOUNG PEOPLE.

Boys and girls who think at all know that every day habits are acquired that will cling through life, and those habits reveal to others the kind of homes in which they grew up, the kind of training that permitted their development; yet there are habits for which parents or training are not at fault. Not long ago I heard a very wise mother say to her little daughter of twelve years, who was inclined to stoop: "No one can help you to overcome that unhealthy habit unless you try yourself. I can remind you, but if you do not remember to throw your shoulders back, to sit and stand erect, then you must bear the penalty when you are a woman. You will be crooked, and then of course you will not be strong." And what this mother said was true. The best pair of shoulder braces is a strong will with a desire to be strong and straight. And so it is with everything we really want to be in this life. No person, no matter how strong their love, can do our work for us; we must co-operate with them, work with them for our own advancement. The best teacher in the world cannot make a boy or girl a good student independent of his or her will; they must work with their teacher, or the teacher will fail. An employer may give every opportunity, but if the employee does not work to improve it the fault is his own.

No boy or girl can truthfully lay all the blame on father or mother for bad manners, or bad habits, or lack of success. Every book, every paper, every magazine, tries in some form or other to teach lessons in manners and morals, and it is only the poorest and most ignorant who can be excused. It is really painful to see how thoughtlessly rude many boys and girls are who grow up in refined homes. They may modify their habits when they become men and women, but there is always a tinge that reveals the heart, for bad manners are largely the result of selfishness. The *Ladies' Home Journal* recently published "Twelve Helpful Rules," which, if followed, would not only change the manners, but the heart, and make the most thoughtless thoughtful. You know it has been said that more harm has been wrought by want of thought than by want of heart.

Here are the rules—apply them:—

1. Do not interrupt others in conversation unnecessarily.
2. Be unselfish.
3. Have courage to speak the truth.
4. Do not shirk.
5. If you are to blame do not try to throw the blame on some one else: "If she hadn't done so-and-so it wouldn't have happened."
6. When you have used an article put it back in its place; especially if it is one used by the family in common.
7. Remember that by your conduct persons judge of your home-training and home influences.
8. Be careful to meet your engagements promptly.
9. Be punctual at meals.
10. Whatever is worth doing at all is worth doing well.
11. Help others.
12. Let your friends feel that you can be depended upon to keep your word. It will be a comfort for them to have some one to turn to in time of need, and it will be a deep and lasting pleasure to know that they have confidence in you.

## MOTHER'S JOURNEY.

There is a hint in the following incident of the way in which children may be trained so as not to regard death as the king of terrors:—

That night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for all their lives! She was very pale, but smiling, and her words to them were: "I am going on a journey."

"A journey!" cried the children. "Will you take us with you?"  
"No; it is a long, long journey."  
"Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far-distant country, more beautiful than even the lovely South," said the mother, faintly, "and I will not come back."

"You are going alone, mamma?" asked Katy.  
"No," said the mother, in a low, sweet voice, "I am not going alone. My Physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you are awake I

shall be gone. You will come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which mother had safely arrived while she slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horsemen thereof!" their father told them, solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children. When asked about their mother they say: "She has gone on a journey," and every night and morning they read in her Guidebook of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes.

## A GIRL'S OWN BROTHER.

"But he's my own brother."

Is that any reason why you should take his courtesies for granted, and never say, "thank you?"

Is that any reason why you should not try to make an evening at home pleasant for him instead of forcing him by your selfishness to seek his happiness somewhere else?

Is that any reason why you should not think his opinion of your frocks, your bonnets, or your looks worth consideration?

Is that any reason why, when you have a man visitor, he should be made to feel that you endured your brother when there was nobody else, but that when there was—well, then it was different?

Is that any reason why you should not listen to his word of advice about other girls, or their brothers?

Is that any reason why you should not be interested in his story of the shooting or the hunting, when you do to the same tales from other people?

Is that any reason why you should push him to the wall, except when you need him, and then claim his attention as your right?

Because he is your very own brother, you ought to be tenfold more considerate of him than of the brothers of other girls. Because he is your very own brother, you ought to study his tastes and cater to them; read the books that he likes, and suggest others to him; study the songs he fancies, and be glad to make new ones known to him. In this way, you will make your brother your very own, and to him "sister" will be the most delightful among girls.

## HALF WAY.

One summer afternoon, when Mrs. R— was very busy, her little daughter Annie was somewhat of a hindrance, so she said to her: "Annie, dear, suppose you go to your papa's office and stay with him."

Always promptly obedient, Annie at once went. By and by her equally busy papa said to her: "Annie, I think you had better run home to mamma now."

Annie felt, with the unerring instincts of a child that neither her mamma nor her papa wanted her.

Both hurt and perplexed, she settled the difficulty in her own mind by determining upon a half-way policy. Accordingly she seated herself quietly just half way between her father's office and the house.

Presently the old grandmother, always on the lookout for the child, spied her sitting there flat on the ground, looking listless and disconsolate. Surprised, and wondering at so unwonted a proceeding on Annie's part, she called to her: "Annie, child, what in the world are you sitting there for?"

The pent-up feelings of the little heart overflowed as she sobbed: "Well, grandma, mamma didn't want me and sent me to papa, and papa didn't want me and sent me back to mamma, and I thought I had better stay half way between them, so I'm sitting here."

## BEAUTY.

"All pleasant, good-natured boys and girls have pleasant faces." While walking one day with a friend of mine, who is a governess, we met two children. One had long, curly, golden hair, large blue eyes, and pink cheeks; the other had a muddy complexion, small eyes and short hair, and the two were such a contrast that after they passed I could not help exclaiming: "What a beautiful child!"

My friend, who had spoken to both, asked: "Which one?" and then seeing my look of surprise she added: "I suppose, of course, you mean Estelle; but, do you know that I cannot see anything lovely in the child? I have seen the two in their home; Nellie is a cousin dependent upon Estelle's father for her support, and she is kind, gentle, unselfish, helpful, studious, indeed so lovely in every way in character that I forget her face isn't pretty. Estelle is just her opposite; cross, exacting, selfish, disagreeable to every one at home, and will not study. She has smiles for company always, and makes a much better impression on strangers than Nellie does; but I know her so well that I cannot think her pretty."

Girls, and boys, too, there is a large moral to this small story. It is said that the eyes are "the windows of the soul," and it is certain that a person cannot have wickedness and selfishness in his soul and hide them from the world. What you really are will show in your faces, and the homeliest faces lighted up with pure, loving thoughts will always be more attractive than the most beautiful features which are only a mask for ugliness within.

# Sabbath School Teacher.

## INTERNATIONAL LESSONS.

### JESUS IN GETHSEMANE.

Oct. 26. }  
1890. }

{ Luke 22:  
39-53.

GOLDEN TEXT.—A man of sorrows and acquainted with grief. Isaiah liii. 3.

#### INTRODUCTORY.

The last impressive meeting of Christ with His disciples ere He suffered was ended. They had sung a hymn together and gone forth late at night from the city. They went out to the western slope on the Mount of Olives where it was His custom to resort. In the Garden of Gethsemane one of the most memorable events in the life of Jesus took place. The garden is forever associated with one of the most impressive incidents recorded in Scripture.

I. **The Prayer.**—After the institution of the Lord's Supper and the tender words spoken by Jesus to His disciples, and the parting hymn, the little company left the city and crossing the brook Kedron went into the Garden of Gethsemane in which at the time were a number of olive trees. The place is described as one of great beauty. Here in the midnight solitude the few undisturbed moments are spent in earnest and agonizing prayer. On reaching the entrance the disciples, with the exception of Peter, James and John are left while the three named accompanied Jesus into the garden. These He left at a little distance, here mentioned as being a stone's throw, probably about 100 feet. He who was to wrestle in prayer Himself exhorts the disciples to "pray that ye enter not into temptation." Prayer in all circumstances is the best safeguard against temptation. In the solitude Jesus knelt down and prayed. To His Father He unfolds the deepest feelings of His soul. In Him He has the fullest trust. He still addresses Him by the endearing name, Father. What an example we have of submissiveness to the will of God in this prayer which Jesus offers—"if Thou be willing." The awful trial on which He was entering was the cup given Him to drink. He knew all He had to undergo, the betrayal, all the sufferings and indignities of the cross, the awful nature of sin whose full penalty He was to endure. He prays "remove this cup." If the purposes of God for man's salvation can be accomplished without these sufferings He prays for deliverance. Yet His submission is complete. As it had been prophesied of Him He had come to do the will of God. In this supreme hour He is ready to acquiesce in that will. "Nevertheless not My will, but Thine be done." In this petition there is entire submission to God's will, for the reason that the will of Jesus was in perfect harmony with the will of His Father. The prayer of Jesus received an immediate answer. The cup of His suffering was not removed, but the answer was no less direct, "there appeared an angel unto Him from heaven strengthening Him." If in God's infinite wisdom He sees it necessary that the burden from which relief is desired should be borne then He gives the adequate strength for its endurance. Here He sends an angel whose visit strengthens Jesus for the trials He has to bear. We are told in the Epistle to the Hebrews that Jesus "in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."

II. **The Agony.**—Jesus continues in prayer. It becomes more earnest and intense, after the visit of the angel. His whole frame is agonized. His soul-suffering is apparent in bodily distress. "His sweat is, as it were, great drops of blood falling down to the ground." The deep intensity of Christ's sufferings in the garden we are unable to conceive. It has no human parallel. There alone He wrestled in His agony. "Of the people there was none with Him." "He trod the winepress alone." While he was thus engaged the watching disciples had fallen asleep at their posts. It was long past the time for their usual repose. The successive events of the day had been of unusual and absorbing interest. They were wearied in body and mind, and in the stillness of the night air they could not overcome the tendency to sleep. Luke here adds a natural reason for their drowsiness; he says Jesus "found them sleeping for sorrow." Grief often produces a stunning, stupefying effect and its victim finds temporary relief in the oblivion of sleep. Even they, however, could not fully comprehend the nature of Christ's agony. To them the immediate future was dark and confused. They did not know what He knew. For the want of a fuller sympathy with Him, and with a lack of appreciation of their own danger, He gently remonstrates with them, "Why sleep ye?" and repeats the exhortation He had already given them. By comparison with the other Gospel it is learned that what Luke here summarizes in one statement is more fully detailed. Jesus twice interrupts His prayer, returning to the disciples whom He found sleeping. Twice He spoke to them in words of complaint and remonstrance. Coming the third time, however, He said: "Sleep on now and take your rest: it is enough, the hour has come; behold the Son of Man is betrayed into the hands of sinners. Rise up and let us go; lo, he that betrayeth Me is at hand."

III. **The Betrayal.**—While Jesus was speaking to His disciples a large company with no friendly designs appears on the scene. It consists of Roman soldiers, chief priests and other religious leaders of the people. They are conducted to the spot by Judas, one of the twelve, who has accepted a bribe to betray his Lord and Master. Without his aid they were uncertain of success in their undertaking. They had agreed with him that he should point out Jesus to them in the darkness. He was to signify by the customary form of salutation, the kiss, the Person after whom they had come. Thus under the show of affection the basest treachery was for a moment concealed. Jesus understood all, and spoke to Judas in a manner that laid bare his hypocrisy, "betrayest thou the Son of Man with a kiss?" The other disciples were now aroused. Those who had come to apprehend Jesus were armed and the first impulse of the disciples is to repel force with force. Peter alert and impetuous as usual did not wait, but wounded the servant of the high priest in the ear with his sword. With this rash mode of defence Jesus had no sympathy. He counselled endurance and miraculously healed the wounded man. Calmly He confronts His foes and upbraids the leaders of the people with something akin to cowardice in coming upon Him armed in the night while they left Him undisturbed while teaching in the Temple. Whether they replied to this or heard His words in silence is not recorded. He ends by saying "this is your hour and the power of darkness." In taking the part they did they were following out the dark purposes in their hearts. The intense moral darkness of that night was to be followed by a glorious dawn. It was as if by the betrayal and arrest of Jesus the kingdom of Satan had gained a triumph. It was only momentarily apparent. The acts of His enemies were leading directly to the victory over sin and death on the cross.

#### PRACTICAL SUGGESTIONS.

Prayer is the only true refuge in the deepest hour of sorrow.

Submission to God's will is an evidence of strong faith. Jesus in Gethsemane is the grandest example of self-renunciation the world has seen.

One of the bitterest things in Christ's betrayal was that one of His own disciples took a leading part in it.

Judas Iscariot betraying Jesus with a kiss is one of the basest acts of hypocrisy on record.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 15th, 1890.

IT is stated in the *British Weekly* that Professor Drummond will meet Lord and Lady Aberdeen on the Pacific coast, and return to the old country with them through Canada some time this month. Probably the brilliant author of "Natural Law in the Spiritual World" might be induced to address the students in some of our theological colleges as he passes through.

D. R. A. K. H. BOYD said in a recent sermon that "in the worldly elevation which human beings can give, Canon Liddon never got his due—which was nothing short of a scandal." No doubt the Country Parson means that Canon Liddon should have been made an Archbishop. What difference did it make to a man like Liddon whether he was an Archbishop or not? Better to be the first preacher in the Episcopal Church without a title than to be a titled nobody. Preachers like Canon Liddon do not need titles.

D. R. STALKER, author of that charming book "Imago Christi," will visit America shortly to deliver the Yale course of lectures for the present session. We are not aware that any steps have been taken by anybody to induce Dr. Stalker to extend his visit to Canada. A visit from him and Professor Drummond would be profitable as well as pleasant. Toronto gets more than its full share of visitation from charlatans from all parts of creation. A visit from Stalker or Drummond or both would be a rare treat.

WE do not attach much importance to the cry that a wave of crime has struck this country. A tremendous wave of newspaper enterprise is upon us, and the details of a number of crimes are spread over two or three columns under sensational headings, and of course the crimes look large. As a matter of fact there is very little crime in Canada. One murder like that for which Birchall was convicted bulks more largely than half a dozen capital crimes that are not sensational. We hear nothing and read little or nothing about the five millions of Canadians who behave themselves and attend every day to their duties. Birchall bulked more largely for a day or two than all the other people in the Dominion. Murder was more spoken about for a week than any other act a man can commit. Daily newspapers are useful—in fact they are indispensable—but they do convey to unthinking minds a most distorted view of society.

JOHN BULL is great in war but greater in peace. He alone of all the nations of the earth can throw open his ports and challenge the world to come and trade with him. The McKinley Bill has no terror for an Englishman. In fact representative Englishmen declare they can utilize the Bill for increasing England's trade. Some Canadians are foolish enough to imagine that England will tax American products by way of retaliation. Those who hold such notions do not know how large and sensible a being John Bull is. Would it help the British labourer skilled or unskilled to raise the price of his bread? Would it help British manufacturers to raise the price of their raw material? John Bull will not play with Mr. McKinley at the restrictionist game. He will go on and trade with the whole world and make money even out of those people who try to fence out his goods. Commerce is king but John Bull reigns over commerce.

THERE were two distinct types of men in the Methodist Conference. The line of cleavage which separated them could be seen quite distinctly

by an outsider. There was a large number, chiefly young men we hope, who think that almost anything can be accomplished by passing a resolution or making a law saying it ought to be done. Their remedy for all the ills that human flesh is heir to is: pass a law. They seem to think that men can be taken from darkness to light by enactment. It never dawns on their minds that we have a good law given by God Himself on Sinai which if obeyed in the spirit is comprehensive enough to guide even a Methodist Christian. Besides this law-making class there is another composed mainly of wise old leaders who believe as Superintendent Carman remarked, that "you can't legislate men into heaven." That fact is forgotten or ignored by too many people in our day. Wonderful the number of people who think that bringing something up and passing a resolution about it will move the world.

A CORRESPONDENT of the *Interior* states that of the 362 Presbyterian ministers on the Pacific coast only fifty-seven are pastors. In the Presbytery of San Francisco there is only one pastorate five years old, and there are rumours that this one will soon be dissolved. Reading such facts one cannot help wondering whether the Presbyterian Church in Canada will ever sink to this condition. We say sink advisedly, for three Synods—thirteen Presbyteries—with 362 ministers and only fifty-seven pastors are about as far down as they can get in the matter of pastorates. Better abolish the pastoral relation altogether than have only one-seventh of the ministers pastors. Just think of a large Presbytery with only one pastorate five years old. It is quite true that a pastorate may be too long as well as too short, but surely there should be more than one in a Presbytery over five years. Much of this feverish unrest comes from trying to solve every little difficulty by rupturing the pastoral tie. The tie is ruptured, but nine times out of ten the difficulty remains and meets the next man.

ONE of the arguments used in favour of organic union of the Churches is that such union would save a large amount of money and labour. Unite the two or three small Churches in every village, says the organic unionist, send two of the preachers to the heathen and send the money saved by union to pay their salaries as foreign missionaries. Two or three most important questions are overlooked here. Would the men go? Could they all or a majority of them go even if willing? Would any Church dream of sending any kind of a preacher to India or China? Would the people whose church was closed up to save money give the money for foreign missions? These questions we do not now discuss but we do ask our organic union friends to show their ability to form unions by uniting small congregations and mission stations in their own Churches within a mile, a mile and a half, or two miles of each other. It would be the easiest thing in the world to make a list of places of worship in the country between a mile and two miles apart. Some ministers travel right through the congregations of other ministers on their way to their second service. It would be easy to name townships in which there might be two powerful Presbyterian congregations but at present Presbyterianism is weak because the people have five or six meeting places. By all means let us have more union but let it begin *within* the denominations. When union has made a little headway *within* the Churches then we may begin to consider union of a larger kind.

AN exchange—a religious one of course—says:—

Without presuming to sit in judgment on the quality of the sermons preached by our brethren, we believe that we may say, without fear of contradiction, that the great want of our times is effective preaching. Every preacher needs to think more of preparation for the pulpit. Robert Hall, when asked concerning a preacher's needs for success, replied: "Preparation! Preparation! If I had prepared more, I should have been a better preacher." The man who writes a sermon and says "that will pass," altogether fails of a right conception of his work. No man is fit to occupy a pulpit in this age who does not put his very best possible work into every sermon. There is need with many preachers of improvement in the presentation of truth. Every preacher needs to study to find the methods by which he can most surely gain the attention of hearers and impress them with the truth. Dr. Guthrie became the great preacher he was by noting the power of illustration on his hearers. So, any man may find where his strength lies in addressing an audience, and by wise use of it influence them for good.

All of which is true and so easily said that it almost goes without saying. Preparation is no doubt the main thing but if Robert Hall attended evangelis-

tic services every night for three months each winter as some ministers are expected to do, when would he get time to prepare? Every preacher ought to find the method by which "he can most surely gain the attention of his hearers and impress them with the truth," but when he has found the method some of his hearers may dislike the method very much. It is the easiest thing in the world to say how ministers and other men should do their work. Doing the work is an entirely different thing. Still it is a good thing that sensible people are getting back to the theory that the main part of the work that makes the Church prosper must be done in the pulpit. The craze for hymns and music and responses and short prayers and several other things has had its day and now if all sensible Christian people are coming back to the idea that preaching is Christ's principal method for evangelizing the world the conscientious preacher will have his day too.

## THE AMERICAN BOARD OF FOREIGN MISSIONS.

THE expensive force of the missionary revival of these days, not only in the denominations but in connection with general evangelical organizations is seen in the annual reports recently issued. The different Churches on this continent and throughout Europe have been able to report perceptible advances in their Foreign Mission work. Notwithstanding adverse criticism, coming as some of it did from unexpected quarters, there has been no diminution of interest, no falling off but rather an increase in the numbers of those who have consecrated their lives to the work, and a substantial advance in liberal giving for its maintenance and extension. The latest published report is that of the American Board of Foreign Missions, and that, too, in the matter of progression, is in line with those that have preceded.

During the year the Board added to the number of its staff fifty-four missionaries and assistant missionaries—seventeen men and thirty-seven women. Of the men fifteen were ordained missionaries. The Board has now under its care twenty-two missions; ninety six stations, 962 out-stations, and 1,402 places for stated preaching. The number of labourers employed comprises 183 ordained missionaries, of whom twelve are physicians. In addition there are ten male physicians who are not ordained and five female medical missionaries. There are seven male assistants. Altogether there are 333 women engaged in the work, 181 married and 152 unmarried. Of native preachers and catechists there are 490, and 1,354 native school teachers, with 382 other native labourers. The total number of American and native labourers now under the care of the Board is 2,950. The number of churches is 387 with a membership of 36,256. There were 4,554 members added during last year. The educational work embraces fourteen theological seminaries and station classes, with 247 pupils. There are sixty-six colleges and high schools with an attendance of 4,600. Boarding schools for girls number fifty-six with 3,180 pupils. Of common schools there are 889, with an attendance of 33,114. The total number of persons receiving instruction is 47,329.

From the treasurer's statement it appears that the receipts and expenditure balance each other. The receipts amounted to \$763,434, and the total expenditure was the same. There are different sources from which the receipts are obtained. The largest amount comes from donations, and the rest is obtained from bequests and interest on the permanent fund. The sum received from donations, the largest yet, was last year \$417,921.74, an increase over the year preceding of \$22,876.84. In this department of the work the women's energies are felt with telling effect. Three separate women's Boards raised \$169,206.37, an increase of over \$16,450 over the sum contributed by them during the previous year. In legacies and bequests there was also a marked increase. The legacies received last year amounted to \$199,802.11, an advance of \$46,148.39.

For a number of years Asiatic Turkey has been one of the important fields cultivated by the American Board. These missions have achieved valuable results. There are many obstacles in the way of the agents who labour there. The Turkish Government is unfriendly, Mahomedan fanaticism interferes with the efforts of the missionaries and the popular antagonisms occasioned by the conflict between the Mahomedan and Greek Churches are not conducive to evangelistic operations. The poverty that prevails, largely the result of Turkish tyranny and oppression, make the development of self-sustaining

congregations a matter of extreme difficulty. Nevertheless much good is being effected. The religious awakening that began at Aintab over a year ago has produced most cheering results. Many converts have been gathered in, and the deep religious interest has spread throughout Asiatic Turkey. In connection with the missionary operations important educational institutions are accomplishing most beneficial results.

In China the Board has four missionary centres: North China, Shansi, Foochow and Hong Kong. From all of these promising fields come most encouraging reports; that from the North China Mission is especially cheering. There is a deepening of religious interest, a steady increase in the number of converts, and an expansion of educational work. There are urgent appeals for more labourers in all of these Chinese fields, to which, owing to the awakened interest in missions in the home churches, there will doubtless be a ready response.

Africa is also a field that is cultivated by the American Board. Recent events have given to the missions there renewed interest. The principal centres from which missionary efforts are directed are three, one on the east coast among the Batsawas, one on the west coast at Bailunda and another among the Zulus in the south. In the reports from these missions there is nothing of striking importance. The work is being prosecuted with earnestness and fidelity, many signs of progress are visible and educational work is being prosecuted with diligence and success. The Scriptures are being translated into the languages of the peoples among whom the missionaries labour. For darkest Africa a bright future is anticipated.

In India the operations of the Board have been maintained, though the various fields have suffered because of the inadequacy in the number of labourers. Japan sends very encouraging reports, and it is anticipated that in a comparatively short time many of the Churches that have been but recently planted will at no distant day be self-supporting, and will be instrumental in sending the Gospel to other lands. Missions are also maintained in Mexico, Spain, Bulgaria and in the South Sea Islands. As a whole the Board is able to present a good report, one that is fitted to awaken grateful recognition of the divine blessing that rests on the work in which the Churches are engaged, stimulating to a deepening faith in the fulfilment of Gospel promises and calling for warmer zeal and fuller consecration in the prosecution of the special work committed to the Christian Church. From all over the world the Macedonian cry is heard "Come over and help us."

### THE MORMONS ABANDON POLYGAMY.

THERE is perhaps nothing in which mankind is interested that presents so many vagaries as some of the conflicting religious beliefs that find favour with certain classes of the people. It seems as if no absurdity was too great to obtain a measure of human credence. Given a crack-brained enthusiast or a cool-headed, designing schemer, both will be certain to find credulous dupes. There is apparently no limit to human gullibility. The rise and progress of the Mormon imposture is one of the marvels of the nineteenth century. That its origin was fraudulent few people of average intelligence can doubt. Men who could bring themselves to palm off the story of the finding of the gold plates on which it is alleged the Book of Mormon was engraved, and who asseverated that these plates were recalled by angelic hosts after the so-called translation was made, can by no stretch of charity be regarded as sincere though mistaken enthusiasts. It cannot be pleaded that Mormonism can claim so guileless an origin. In its earlier stages it had several of the marks of a vulgar imposture, but collision with the settlers where it had a temporary resting-place attracted attention, giving it a factitious importance. Had it been then left severely alone it is probable that it would soon have died of inanition. Persecution came to its aid and gained for it a large measure of sympathy it could not otherwise have obtained. When the Mormon leaders moved westward, law and order were in a rudimentary state, and settlers were more impulsive in their manner of asserting their opinions than they are to-day. They were shocked at the efforts made to plant such a system in their midst, and their methods of opposition were summary. Their mode of controversy was cruel, and the apostles of the new religion sought safety in the far west.

In Utah they remained for a time unmolested. Their system, religious and economic, had opportunity for expansion, and the leaders were diligent

in their endeavours to extend the power and influence of the Latter Day Saints. The principal augmentations to their community have been drawn from abroad. Early in their history they sent missionaries to various parts of Europe who combined the apparently incompatible functions of evangelist and emigration agent. In their efforts to find recruits they were by no means unsuccessful. In the British Isles they were able to entice numbers to cast in their lot with the so-called saints of the far west. In Germany also they found people willing to listen to their blandishments, and Scandinavia has proved a fruitful field for replenishing the homes in Salt Lake City. The class who everywhere respond to the pleading of Mormon emissaries is not one to be greatly moved by the peculiarities of religious belief the system presents, but they are in that condition in which appeals to their self-interest in the matter of material comfort and hope are sure to be readily entertained. In over-crowded Europe it is no matter of surprise that the promise of a home and a reasonable amount of temporal prosperity should be a strong inducement to many who virtually had no future. Those likely to yield to the blandishments of the Utah missionaries have little prospect before them of anything better than a life of unremitting and unremunerative toil, and when no longer able to work with only the prospect of a pauper's life, death and burial. Theological niceties would have little meaning for them, neither would they be over-scrupulous concerning the condition of life in the far west. The stream of emigration has been kept up for a number of years, and thus the Mormon population has been maintained.

The peculiar institution of Mormonism, polygamy, has kept it in steady collision with the Government of the United States. The tension was relaxed during the rebellion war and for some time after its termination, but in recent years the conflict has been resumed and the policy of which the Edmunds Bill is the outcome has been successful. Nominally at least polygamy has ended. It was not a feature of the earlier days of the system, but foisted upon it at a later date. Who is responsible for the introduction of the plurality of wives is a disputed point. Both Joseph Smith and Brigham Young are declared to be the innovators. It was not promulgated as a special feature of Mormonism till 1850. Since then it has been practised with an assiduity that is astonishing, and defended with bitterness and determination. The sons of Joseph Smith a few years ago repudiated the practice and declared that it formed no part of the system instituted by their father. The resolute action of the State authorities in the enforcement of the Edmunds law has had a convincing effect and now at its autumn conference the Church has authoritatively pronounced against polygamy and in time it will cease to be a part of the Mormon belief and practice. There may be a suspicion that the abuse may linger for a time and that profession and practice may not be altogether coincident. Even yet numbers of female immigrants bound for Salt Lake City are being landed in New York. The other week a large company of them came from Europe to the last-named city and they were approached by the authorities and urged to reconsider their intention of joining the Mormon community. As the authorities had no power to detain them, nothing beyond moral suasion was attempted. To this they declined to yield and all of them were allowed to proceed to their destination.

The Mormon colony in our own North-West declare that they do not practise polygamy. These people have been duly warned that to do so would be an infraction of the law for which they would be held directly responsible. Though some entertain a suspicion that something of the kind exists in the settlement on Lee's Creek, nothing definite has as yet been discovered. These suspicions are not wholly groundless, for the reason that a deputation of Mormons to the Dominion capital last winter spoke in such a manner as to imply that they claimed the right to be polygamists if they chose. A man who had gained local prominence as a politician embraced Mormonism, and like most new converts was very zealous in the maintenance of his opinions, came out boldly in favour of polygamy. The suspicious attitude assumed by some is therefore not altogether unwarranted. Now that these Mormon settlers in Canadian territory have been distinctly warned that the practice so long followed in Utah will not be tolerated in the Dominion, and since the Mormon Church has formally abandoned it, there is every prospect that the Canadian offshoot will become reconciled to the situation and that we have heard the last of the philippics in favour of polygamy.

## Books and Magazines.

**BABYHOOD.** (New York: Babyhood Publishing Co.)—This is a magazine for mothers, and contains a variety of information that will be useful and interesting to them.

**LITTLEL'S LIVING AGE.** (Boston: Littell & Co.)—Whatever is best and most interesting in the current literature of the day finds a place in the pages of *Littell*. Weekly it provides a variety of instructive and entertaining reading.

**NEW ENGLAND MAGAZINE.** (Boston: New England Magazine Corporation.)—In the October number of this magazine a variety of interesting papers appear. Some are descriptive, historical, literary; several are copiously illustrated. Meritorious stories and poems add a charm to the number.

A MOVEMENT has recently been started in the United States, which in a simple way promises to be very helpful to home and foreign missionary enterprise. It is the formation of Extra-Cent-a-Day Mission Bands. The first number of a little four-page paper for the promotion of this movement, published at Newton Centre, Mass., has been received.

**MESSRS. IMRIE & GRAHAM** have issued the first number of a new weekly, the *Scottish Canadian*. It is a neat twelve-page paper, containing the kind of lore that commends itself especially to those who claim Caledonia as their birth-place. Scotchmen in Canada are sufficiently numerous to make it a brilliant success, if they extend to it the encouragement it deserves.

**THE ARENA.** (Boston: The Arena Publishing Co.)—Questions of present public interest are freely and fully discussed in the pages of the *Arena* by prominent writers of widely differing shades of opinion. The eighth of the "No Name" series of papers this month is devoted to "The Postmaster General and the Censorship of Morals." Another feature of the number is a contribution on "The Race Problem," by Professor W. S. Scarborough, A.M., himself a coloured man.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—For the present month the *Homiletic* presents a rich table of contents. The Review Section has "Literature and Life," by Rev. Frank C. Haddock; "Orin, an Old English Poet-Homilist," by Professor T. W. Hunt, Ph.D.; "Congregational Organization and Supervision," by Arthur T. Pearson, D.D.; "The Preacher's Voice and His Use of It," by Rev. Theodore E. Schmarck; "Biblical Homiletics," by Charles E. Knox, D.D. The Sermonic and other sections are equally full and well sustained.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: The Canada Educational Monthly Publishing Co.)—The October number of this admirable educational magazine has an attractive table of contents. The Rev. George Bruce, B.A., contributes a paper on "The Harbour of St. John, N. B." This is followed by a paper that deserves careful perusal. It is entitled "A Modern Philippic," by J. C. Robertson, B.A., and is a well put plea for classics as an important element in modern education. There are, besides, a number of other papers that will be highly appreciated by all interested in education.

**THE METHODIST MAGAZINE.** Edited by W. H. Withrow, D.D. (Toronto: William Briggs.)—The series of illustrated papers, so interesting to readers of this magazine are continued in this month's issue. The editor continues his fascinating narrative of the "Canadian Tourist Party in Europe." Lady Brassey's "Last Voyage" still runs its course, and the "Vagabond Vignettes" give interesting pictures of Oriental life and scenery. "Father Taylor, the Sailor-Precursor," and Dr. McCosh's paper on "The Church and the Capital and Labour Question" are each in their way well worthy of perusal. As a whole the magazine is deserving of generous support.

**THE MAGAZINE OF CHRISTIAN LITERATURE.** (New York: The Christian Literature Company.)—This excellent monthly has reached the first number of the third volume. It reproduces all that is noteworthy in current religious literature, presenting each month a variety of papers from the pens of the most prominent men of the day. It is wide in its range, thereby affording intelligent readers an opportunity of knowing at first-hand the various phases of religious thought of the time. In this number there are papers by Professor Huxley, Sir William Dawson, W. E. Gladstone, Rev. S. Baring-Gould, Dr. Shedd and Dr. Newman Smith, and other writers of undisputed eminence.

**KNOX COLLEGE MONTHLY.** (Toronto: D. T. McAlinsh.)—The present number of the *Monthly* completes the twelfth volume. Its pages are largely devoted to the reproduction of the lecture and addresses at the opening of the Session in Knox College. Professor Thomson's able exposition of "The Evolution in the Manifestation of the Supernatural" in its completed form is the first paper. It is followed by "The Moderator's Charge to the New Professor," and Dr. Parson's paper on "The Present Needs of Knox College." The Rev. W. A. Wilson, of Neemuch, concludes his series of papers on "Itinerating in Central India." These and the able papers contributed by Mrs. Wilson have been very interesting. The *Monthly* maintains a vigorous existence, and fills an important place.

**THE GOSPEL ACCORDING TO ST. LUKE.** By the Rev. Henry Burton, M.A. (Toronto: Willard Tract Depository.)—The work of Mr. Burton on the Gospel by Luke is worthy of the place assigned it as one of the series of the "Expositor's Bible." The aim of the promoters of this great work is to present to intelligent readers the representative religious thought and scholarship of the day. The many writers for the "Expositor's Bible" are selected from no narrow circle. Capability and reverence for the inspired Word are deemed the only indispensable qualifications. Mr. Burton's volume on Luke will be highly prized for its clear and thoughtful exposition of the Saviour's words and works as recorded by the beloved physician. It will be found eminently helpful for the Christian minister, the earnest student, the Sabbath school teacher, the devoted Christian worker and the devout reader of the Scriptures for the light and strength and inspiration they are fitted to impart to the individual Christian life and service.



## Choice Literature.

## SIBYL'S ADVENTURE.

"Oh dear!" sighed Sibyl, stopping short in the task of braiding for the night her wealth of golden-brown tresses; "life is so monotonous at boarding-school. Girls never have any excitement anyway. Sam saved a boy—a very bad boy—from drowning a week ago, and George fired at a burglar last winter. He didn't hit him, and it wasn't a burglar after all—only the hired man come in to look after the furnace. But nothing ever happens to me. I want an adventure."

"You're likely to have one, too, if you don't hurry up and put that light out before Madame Visette makes her rounds," sleepily responded Joyce from her pillow.

"You're a natural born scoffer," returned Sibyl, stamping her little bare foot. "No matter how much in earnest I am, you always, always laugh."

"I'm like MacDonal's Princess. A bad fairy came to my christening and blighted me with the awful gift of levity instead of gravity," replied Joyce; "but if anything could make me take a serious view of life, it would be to be kept awake for an hour after I've gone to bed by a blazing light and a chattering room-mate."

Sibyl took the hint, tossed back the heavy braid, lowered the window and turned off the gas. Then she knelt a few moments by the bedside, leaning her bowed head against Joyce's shoulder. When Sibyl finally nestled down beside her, Joyce roused herself sufficiently to give her a drowsy kiss, murmuring:—

"You're a dear, and I will never laugh at you again, hard, I mean."

"Well added," said Sibyl, giving Joyce a gentle little pinch; "you know you are smiling at me now, in the dark. But I never mind your laughing, you old blessing. Good-night. Sleep tight."

"And go to walk by morning light," echoed Joyce, who was an inveterate rhymist.

The morning light dawned dull and gray; but Sibyl woke with a start, and reached out her hand to grope for her room-mate's watch. The sleepy hand came in contact with the black tangles of Joyce's hair, and a groan of remonstrance followed.

"Oh, excuse me, dear," said Sibyl, very politely for so early in the morning. "I was hunting under your pillow for your watch. I didn't mean to pull your hair."

"I have no objection to your hunting under my pillow for my watch; but I prefer you should pull your own hair," retorted Joyce, not unreasonably. "But what unhallowed hour of the night is it?"

"Ten minutes after five," answered Sibyl, springing from the bed; "and you know I'm going out before breakfast to study birds with Miss Gray and Miss Morris. Where's my opera glass gone? Oh, Joyce, I wish you would come, too, it's so nice to know about birds."

"Thank you. I'll find a more convenient season. For instance, I can study them in church on the bonnets of my Christian friends," replied Joyce.

"Oh, how can people wear them—poor, sweet, murdered little innocents!" sighed Sibyl.

"Which—the people or the birds?" asked Joyce, perversely.

Sibyl deigned no reply, but went on dressing herself with rapid movements. Joyce had almost dozed off again, when her room-mate's voice aroused her.

"Say, Joyce, don't you think since I'm going to walk with two of the Faculty, I ought to put on my new boots?"

Joyce laughed drowsily.

"Nothing is too good for our beloved teachers," she said; "take a lace-edged handkerchief and wear your six-button kids."

Sibyl retorted by flinging her boot-buttoner at the black head between the pillows. It hit the foot-board, doing no material harm to Joyce, who presently heard the door close softly and light footsteps die away down the corridor.

The rain was beating smartly against the window-panes, and Joyce was still, in defiance of rising bell and warning bell, prolonging her morning nap, when Sibyl returned. A most bedraggled little figure she looked, as she met her room-mate's view. Raindrops dripped from the brim of her hat, her pretty light-coloured skirts were bordered several inches deep with ugly black stains, and the dainty new boots were soaked with water and cased in mud.

"And this," said Joyce, after one long survey, "is devotion to science. I hope, in a broad and impartial spirit, that our revered teachers got just as muddy as you did. But wherever can you have been to get your boots—oh, those new boots, Sibyl!—into such a state?"

"We went into a swamp to find out what bird belonged to a new song," responded Sibyl, mournfully. "Miss Morris is so enthusiastic you know. And Miss Gray just shrugged her shoulders and plunged in after her; and I was ashamed not to follow. But they both had on rubber boots and short, flannel mountain suits."

"It would seem to the youthful and unscientific mind that they might have given you a hint beforehand how to dress; but I suppose these learned ladies took it for granted that a Sibyl could foresee the future," replied Joyce, leaping out of bed. Going over to her wardrobe, she took down a gossamer waterproof.

"There! drop off your muddy skirts on that, you precious martyr to the new learning of the nineteenth century. Now sit down on the other corner and let me tug at these inexpressible boots."

"You are always so good when I am in trouble, Joyce," sighed the weary little ornithologist, gratefully; "not that this is trouble, though," she added, with a loyal impulse. "Miss Morris and Miss Gray were very good to take me; and I enjoyed the walk ever so much. The world is so pure and sweet just after the sunrise, and oh! you should have heard the birds sing—orioles and bluebirds, and robins and catbirds, and the red-winged blackbirds that kept flashing in and out among the willows. Oh! and I saw a scarlet tanager, too, sitting in the top of an oak, just like a blood-red blossom. And we found a ground-bird's nest, with four blotchy little eggs in it, right out here on the lawn. It was the most interesting walk, Joyce."

"I should judge there was nothing particularly dry about it," assented Joyce, wringing rivulets of black-water out of Sibyl's stockings.

"Well!" admitted Sibyl, "it rained, you know; and that swamp is the wettest swamp I ever saw."

"Most swamps are damp," remarked Joyce.

"Yes," said Sibyl, innocently; "but this is wetter than most. Miss Morris took me into the kitchen, though, and had me drink a cup of hot cocoa before we started; and Miss Gray gave me this bottle of alcohol when we came in, and told me to rub my ankles with it, so as not to take cold."

"Rub your ankles with the bottle?" queried Joyce, "that sage advice is worthy of a scientist. But what a valuable expedition you have had! You have seen a few birds and spoiled your new boots. And I haven't seen even a crow and my new boots are all ready for the class party next week. What a life of lost opportunities is mine. But didn't you have even the ghost of an adventure?"

"No, not the merest shadow of one," said Sibyl, sorrowfully; "and I want an adventure so much."

"No matter, dear," cried Joyce, giving a brisk final rub to the glowing little feet, and springing up from her kneeling posture beside the gossamer, "now you're dry and warm, and you had better dress for breakfast, quick. The bell rang five minutes ago and all the girls are gone down. But I am inspired. I must write a poem before I even wash my face."

"Oh, but you'll be so very late," protested Sibyl. "Whatever will Madame Visette say?"

You will find dear Madame able  
Truthfully to state  
That I'm punctual at table—  
When I am not late.

rhymed Joyce, curling up on the foot of the bed with a pencil and a scribbling-block; and by the time Sibyl, fresh and dainty again in a delicately tinted blue wrapper, was ready to descend to the dining-room, Joyce tossed her pencil triumphantly into the air.

"Now I will recite to you 'The Ballad of the Boots,'" she said; "only you must swear, by the modesty of Cicero and the cowardice of Caesar, not to stir nor speak until I've finished."

The mischievous Joyce knew well that even such anomalous oaths as these would be binding on Sibyl's tender conscience, and forthwith proceeded to chant her ballad so slowly, with such preposterous pauses between the lines, that she detained her reluctant room-mate on the threshold until she herself had completed a hasty, fly-away toiler.

Poor little Sibyl, with the fear of Madame Visette before her eyes, pouted and fidgetted, but righteously held to the oath while Joyce intoned her melancholy lay:—

A damosel woke with a yawn  
And dressed in the glimmering dawn,  
For with Faculty twain  
Was this damosel fain  
To promenade over the lawn.

For the Faculty, wonderful wise,  
Know a swallow whenever it flies,  
And with opera glass  
Can spy in the grass  
A robin of moderate size.

Said the damosel: "Surely for two  
Of the Faculty, all I could do  
Veneration to show  
Would be little and low.  
I will put on my boots that are new."

She hath buttoned the boots that she wore  
No morning or evening before.  
Boots dainty and new  
Bade her threshold adieu,  
And they never came back any more.

For she walked in the showery rain  
To a swamp with the Faculty twain.  
They waded in deep  
To hear a bird peep,  
And her boots were not new boots again.

"How can you waste time on such nonsense, Joyce?" was Sibyl's ungracious comment. "Do come down to breakfast; it will be cold."

"It can't be colder than your unpoetic nature," retorted Joyce; "and Madame Visette will give us plenty of hot tongue with it. But come along."

School-girl fashion, they frolicked through the long corridor, ran down two flights of stairs, and paused a moment on the last landing to glance out their customary good-morning to the rolling green lawn before the stately seminary, and to the pine-clad hill beyond. Overhead hung a sullen blot of clouds; but in the east there was shed from beneath its edges an effulgence of whitest, purest, most fresh and holy light. The tops of the vines were bathed in an open glory, and sparkles glistened from the rain drops hanging on the long blades of grass and on the elm leaf-tips.

"What a cascade of foliage!" murmured Joyce, an unwonted serious beauty transforming that keen, dark, mocking face of hers as she pointed to the swaying bows of the great elms, standing sentinel before the house.

But Sibyl's blue eyes were following the swift and sweeping flight of a white-breasted swallow.

Suddenly Joyce closed her thin, firm fingers upon Sibyl's round arm.

"Hark!" she said, "breakfast is over, I hear them singing at prayers."

The dining-room was at the rear of the large building, and through the closed doors the sound of singing came but faintly, yet there was no mistaking the strains of the Portuguese hymn. Evidently the chairs had been pushed back, Bibles and hymn books distributed, the servants called in, and the morning service begun. No admittance now, and no chance of breakfast for half an hour yet. Between the girls and their first spoonful of oatmeal lay confession and apology with a sure French reprimand from Madame Visette and a no less certain Irish upbraiding from the cook.

Sibyl's chin quivered. Joyce kissed its dimple and laughed.

(To be Continued.)

THERE is as much difference between the counsel that a friend giveth and that a man giveth himself, as there is between the counsel of a friend and a flatterer; for there is no such flatterer as a man's self, and there is no such remedy against flattery as the liberty of a friend.—Lord Bacon.

## THE MISSIONARY WORLD.

ST. LUCIA.

The following description of St. Lucia has kindly been sent to the foreign secretary of the Woman's Foreign Missionary Society, Eastern Section, by Mr. Cropper, a gentleman who has all along taken a great interest in the work of the two catechists on that island who are supported by the Woman's Foreign Missionary Society and who has rendered them much assistance in many ways.

The island of St. Lucia in the West Indies is the largest of the Windward Group, containing an area of about 246 square miles. The coast line is deeply indented with many fine bays, especially along the leeward or western shore. The country is very hilly, but several fine valleys may be seen guarded on their sides by the forest-clad slopes of the hills which bound them and looking out into the blue waters of the Caribbean Sea. Elevated plateaus exist in some parts of the island separated often by deep gullies with almost precipitous sides. The interior is drained by rivers, a few of which attain considerable volume before reaching the ocean. The scenery is varied and beautiful; in some spots the perfection of tropical scenery seems to have been reached.

The population of this beautiful island is about 45,000, of which the great majority is of African descent; the coloured race is next in point of numbers; and the whites form but a small proportion. There are about 2,000 East Indians. These latter are settled principally in the large valleys, which grow canes for the supply of the sugar factories of which there are four in the island. Numbers of these Indians are to be found scattered about the smaller estates in families or groups of a few dozen.

The prevailing religion is that of the Church of Rome, true Christianity in its Protestant form being upheld by a minority of the population. The Presbyterian Church of Canada supports a Mission for the benefit of the East Indians. The work of this Mission was started in February, 1886, when a trusty native catechist was sent up from Trinidad and a school was opened. This first effort was followed in the succeeding year by the opening of two more schools in different localities. These centres of work are in the three valleys of Cul-de-Sac, Roseau and Mabouya. The staff consists of a catechist, whose whole time is devoted to visiting and carrying the Gospel message from door to door, and three school masters. Two of these teachers are Indians and render assistance in preaching on Sundays and on week days after school hours. The work has undoubtedly met with success, and evidence has not been wanting of its having been owned by the Master in whose time it has been prosecuted. One hundred and twenty persons have been admitted by baptism to the number of Christ's professed followers a fair proportion of whom are adults, both men and women. It is interesting to see the change in the social position of the woman after she has been baptized. From the position of menial and little better than a slave, she steps into her own rightful place as the equal and the helpmeet of her husband. This of course does not take place at once; it requires time to wear away the prejudices of generations, and these are not altogether overcome for many years, and, I daresay, sometimes never are. We cannot realize the change of feeling that is undergone by these converts, we can only surmise what it must be—the complete overthrow of the customs and habits of their whole lives. But we can easily account for it when we consider that the light of the Gospel has streamed into their hearts; for by it can they see the darkness and degradation in which they were before content to exist.

Not by these baptisms alone has the outward success of the work been marked. It has been a pleasing sight and a source of great thankfulness to God, to see the band of converts sit together and partake of the Lord's Supper. I shall never forget the impressions of that Sabbath when, in the school room (for that is used as the place of worship on Sundays) at Crown Lands (Cul-de-Sac), Mr., now Dr., Morton held the first communion service. The teachers and their wives and some of the interpreters in the government service, themselves Indians trained by the Mission in Trinidad, were present. And the impressiveness of the occasion seemed deepened by all that surrounded us. There was no regularly fitted church in the midst of a well-ordered town with dwellings of lofty or humble pretensions around us. But our unpretentious building, situated on the brow of a spur of a hill which sloped into the valley below, with its ranges of houses for labourers and its fields of growing canes stretching away for many hundreds of yards, all surrounded by hills, clothed for the most part with forest, seemed a fit inner chamber for those who had met to commemorate the dying love of Him who drew the pictures of His finest teachings from the scenes which nature furnished.

It is extremely pleasing, also, to record that this year the Rev. Sal Behari celebrated six marriages among the converts. Of these, five were of men and women who had before their conversion joined themselves together without any solemn word of union, and one was of a young couple who have started life thus commendably. The husband is a Christian from Demerara, British Guiana, and the wife is a convert, the fruit of labour in St. Lucia. George Jonathan Butt holds a position of trust on the estate, and is a favourite of his employer, and his wedding was kept up in right royal style. The manager lent his dwelling house for the *dejeuner* and was present himself. The school house was decorated and a triumphal arch was erected on the way. Ice and cakes and other delicacies of the festive board surprised the



guests who did not look for the like in such an out of the way place. But none of our people tasted wine or spirits. They were called the Ginger Beer Men. The bridegroom provided a feast for his countrymen, and many people gave the bride money and presents.

This is the pleasant side of the picture; let the dark side remain turned to the wall. Superstition and evil abound, not only among the East Indians, but also, as ever will be, among those who yield themselves to the allurements and fascinations of Rome.

## LETTER FROM REV. JOHN MORTON.

The following letter from Rev. John Morton, dated Gasparre, Trinidad, September 5th, 1890, appears in the *Presbyterian Witness* :—

The Royal College closed for holidays, August 22nd. I kept on my schools till the same date that I might take my holidays with my sons at the seaside. There was another reason. The great annual Mohammedan fete in honour of Husan and Hosein, the grandsons of Mohammed came off the following week, and we wanted to bring that into the holidays. There was yet another reason. Santa Rosa is the patron saint of the town of Arima, eight miles above Tunapuna, and the way they honour St. Rosa is by getting up horse races on her anniversary, the 29th of August. This year double honour was conferred by having the races on both the 29th and 30th. Now a donkey race will attract Hindus from a considerable distance, and a horse race is all but irresistible. So boys will get excited and talk of horses when they should be thinking of fractions, and, in spite of the vast attractions of learning, will turn up on the Arima Savannah on Santa Rosa day. Not that they give one thought to Santa Rosa, but they are interested in "Wyanoke" or "Gladiator." So to simplify matters we made the school holidays cover the "Hossie" and the "Arima races." Possibly some of your occasional readers may think that missionaries do not need holidays, and that bathing and boating are rather worldly amusements. Your regular readers, I am sure, take a more sensible view of things. We are tempted to sin in a far more serious fashion than by retiring for a fortnight to the seaside. Sabbath-breaking and constructive suicide are the besetting sins of missionaries. The first day of the week they must work, and no other day being specially aside they, too often, take no Sabbath. This is wrong and suicidal. So a fortnight at the sea-side twice or thrice a year becomes a duty and a virtue. We get no fresh fish in the country. It seldom keeps to reach us. Here we replenish our brain with phosphorus, strengthen our muscles with rowing and swimming, write our long neglected friends, and think out new problems connected with the extension of our work. We have had excessive rains lately. Seven inches fell in four hours in one district. Much damage was done, and several lives were lost. The weather has been hot before the rains to a degree that was trying, but the health of our island is fairly good. To-day a steamer towed out of our gulf a ship which carries over 600 Indians back to their native land. She took away every one who wished to return, and had room for some who went as passengers before their ten years were up. This is an encouraging fact when it is remembered that we have over 22,000 who are entitled to a return passage. We are to receive this season 3,000 new immigrants and probably an extra ship with 500 more. Thus Providence is providing for future Canadian missionaries.

## LETTER FROM DEMERARA.

The Rev. James Millar, St. Luke's Manse, Demerara, writes: I take the liberty of appealing to the friends of Foreign Missions and of the late lamented Rev. John Gibson for a continuance of their prayerful interest (and perhaps practical sympathy) in the work being carried on amongst the East Indian coolies in this colony. I have just come to the parish in which Mr. Gibson laboured so faithfully and so successfully, and it is with much satisfaction that I learn from all quarters of the good work that he did and of the high esteem in which he was held by all.

It will be interesting to some to learn that that good work is being continued, though sadly crippled. The catechist, Abraham Lincoln, who was with Mr. Gibson, is still in the field assisted by two others. Two Sundays ago I had the pleasure of baptizing two coolie men who had been led to accept Christ, and who had been prepared for admission to the Church. There are several others just now on probation, being instructed in the fundamental points of our faith. The Church of Scotland in the colony has been awakened to the needs of this great people—great at least in numbers. But with parishes from twenty to forty miles long, and with from 10,000 to 20,000 population, all that a parish minister can do for the coolies is not much. Besides, his church people are mostly coloured, or black, and mostly poor; and between these two races there is great jealousy. So that even where the minister has opportunity of assisting in the coolie work, he has not the means. An educated missionary like the late Mr. Gibson, with wisdom to direct the labours of a staff of native Christian teachers, cannot be dispensed with. And a Christian lady who would devote herself to work in the homes and hospitals might do grand work. If this should come to a Christian lady who wishes to give herself to the Gospel work, we should be glad to offer her a home with us, and such assistance as would lie in our power. Perhaps the Woman's Foreign Missionary Society have some person whom they could help in this way. The principal duties would be

visiting at the hospitals on the various estates and at the homes. The male catechists undertake some of that work just now, but three such among the thousands of Demerara alone only serve to show how much remains to be done. Mrs. Gibson is doing good work among the children in the schools conducted by her late husband; but single-handed and with a delicate baby she is painfully conscious of the need for helpers.

For some years past our friends in Canada have sent tangible signs of their interest in these children in the shape of a Christmas box of little useful things for them. I fear I am too late to ask a continuance of this favour for this year; but perhaps Dorcas will keep them in remembrance at an early date. At least let me ask the many friends of Foreign Missions in Canada to continue their prayers for and interest in this field. Perhaps the time will come when it will again be a branch of the Canadian Church Foreign mission enterprise.

## LINCOLN'S MELANCHOLY.

Those who saw much of Abraham Lincoln during the later years of his life were greatly impressed with the expression of profound melancholy his face always wore in repose.

Mr. Lincoln was of a peculiarly sympathetic and kindly nature. These strong characteristics influenced, very happily, as it proved, his entire political career. They would not seem, at first glance, to be efficient aids to political success; but in the peculiar emergency which Lincoln, in the providence of God, was called to meet, no vessel of common clay could possibly have become the "chosen of the Lord."

Those acquainted with him from boyhood knew that early griefs tinged his whole life with sadness. His partner in the grocery business at Salem was "Uncle" Billy Green, of Tallula, Ill., who used at night, when the customers were few, to hold the grammar while Lincoln recited his lessons.

It was to his sympathetic ear Lincoln told the story of his love for sweet Ann Rutledge; and he, in return, offered what comfort he could when poor Ann died, and Lincoln's great heart nearly broke.

"After Ann died," says "Uncle" Billy, "on stormy nights, when the wind blew the rain against the roof, Abe would set thar in the grocery, his shoes on his knees, his face in his hands, and the tears runnin' through his fingers. I hated to see him feel bad, an' I'd say, 'Abe don't cry'; an' he'd look up an' say 'I can't help it, Bill, the rain's a fallin' on her.'"

There are many who can sympathize with this overpowering grief, as they think of a lost loved one, when "the rain's a fallin' on her." What adds poignancy to the grief some times is the thought that the lost one might have been saved.

Fortunate indeed is William Johnson, of Corona, L.I., a builder, who writes June 28, 1890: "Last February, on returning from church one night, my daughter complained of having a pain in her ankle. The pain gradually extended until her entire limb was swollen and very painful to the touch. We called a physician, who after a careful examination, pronounced it disease of the kidneys of long standing. All we could do, did not seem to benefit her until we tried Warner's Safe Cure; from the first she commenced to improve. When she commenced taking it she could not turn over in bed, and could just move her hands a little, but to-day she is as well as she ever was. I believe I owe the recovery of my daughter to its use."

## TORONTO COLLEGE OF MUSIC.

The annual prospectus of the above institution for the season 1890-91 has just come to hand. To judge from the exhaustive details and reports contained in it, the Toronto College of Music is progressing rapidly from year to year in public favour, and is in a flourishing condition, not only from a financial, but also from an artistic point of view. During the past year two very important matters in connection with the College have been completed; the incorporation of the institution and its affiliation with the Toronto University. The importance of this last step with respect to its wide-spreading influence upon musical education cannot be exaggerated as, in effect, the Toronto College of Music will in the future occupy the position of the Faculties of Music in the Universities of the Old Country. The curriculum in Music is at present under the consideration of the managing body of the University, and until finally decided upon, no very reliable information is forthcoming as to what it will comprise. This much, however, we are authorized to state, that in any case the degrees granted in music will be first and foremost for practical musicianship. An Arts test will certainly be imposed, which will, roughly speaking, consist of an examination in English, Latin, some modern language, elementary mathematics, etc. At the same time it is, we are informed, the intention of the Directors to attach more importance to music as an art, and less to cognate subjects more or less remotely connected with its theory, than has been customary in the older universities. In short, it is intended that the holders of these degrees shall be musicians first and Bachelors and Doctors of Music in recognition of that very talent. On this account we wish all success to this new departure on the part of a degree-granting power, and hope that they will be enabled to steer clear of, or surmount the difficulties and obstacles, which may be found to exist in the realization of so commendable a scheme.

The staff of teachers remains practically unchanged since last season, with a few additions which are calculated to add to its strength. A most excellent feature in connection with the College is the distinction made in the diplomas granted to ordinary amateurs and those granted to intending teachers; possession of the latter necessitating not only the thorough knowledge of the subject for which such diploma is granted, but also a knowledge of the best and most concise way of imparting instruction on that particular subject to others. To this end special instruction how to teach is given, and knowledge of this most important point has to be proved by examination before the teacher's diploma can be gained. Several free scholarships are included amongst the many advantages enjoyed by the students at the College.

It is very gratifying to be able to announce an increase in the public favour and confidence in this institution; and with

an ever widening experience of the needs of the students, and an unflinching regard for the noble Art, to whose interests it is devoted, the effect upon the public in general can but be beneficial.

## THEY HAVE GONE FURTHER.

A man or a woman who makes a study of, say, for example, what are the best things to eat and drink, can generally order a better dinner from a bill of fare than those who do not pay much attention to the subject. Over a hundred of our best physicians in Canada have stated their positive opinion that the ladies' undervests, just introduced as the "Health Brand" (each one being stamped with the word "Health," or else not genuine), are the best things they have ever seen of the kind; they have gone further, and in most instances adopted their use into their own families. These are for sale by W. A. Murray & Co., and the first time you are out, even if you do not want to buy, go in and see them. You will at once see that these medical men know what they are about.

## THE MOST IMPOSING THING.

"Julian, old fellow, you were at the seaside last season?"

"Yes!"

"Now, what was the most imposing sight you saw while there?"

"Well, the most imposing thing that I can recollect was my hotel bill."

The most imposing sight that a good wife, mother or daughter can behold is when a faded and soiled dress which has been worn in summer is dyed with Diamond Dyes of some fashionable shade, and made to look new for Autumn and Winter wear. This means to the true and thrifty housewife many dollars of good money saved, which can be applied to other purposes. Now is the season to get to work, and thus be provided for emergencies.

Last year's fancy knit wool goods can be re-coloured and made to look like new. Your husband's suits and boy's clothing can be beautifully dyed and made fit for wear again. In fact your household furniture, curtains, draperies and articles of ornament, can be improved and beautified by using Diamond Dyes and Diamond Paints.

If you want these things well done be sure and use only the Diamond brand, as they are the only guaranteed goods on the market.

## AGITATION REGARDING THE COVERING OF THE MONTREAL RESERVOIRS.

This important question is now agitating the public mind in Montreal, and the City Council has already discussed the matter. Some of the aldermen strongly advocate the complete covering of the reservoirs at once, and all the citizens and tax-payers will, without a dissenting voice, say, "Amen, so let it be."

It is an undeniable fact that all such reservoirs are often the dumping places for much decomposed matter; and often become for a time, the resting place for innocent babes, as well as the suicide. It is not advisable that our Canadian people should become a nation of alarmists, but when millions of lives are in a great measure dependent on pure water, then it is time to cry aloud and say we must be protected no matter what the cost be. Has it ever occurred to the average citizen that, notwithstanding all the care that may be bestowed on reservoirs and aqueducts, that a vast amount of sickness and disease is caused by the many impurities that come even from the fountain head of all reservoirs. Still it behooves the authorities of all cities and towns to make the water supply as nearly pure as possible.

While absolutely pure water cannot prevent the vast amount of sickness and suffering we see in our midst, it can to a large extent ameliorate the condition and help to lessen the amount of disease. No amount of the purest water will ever give relief to the restless, sleepless and irritable man or woman. It cannot calm and quiet the unstrung nerves, and soothe or ease the throbbing worn-out brain.

The best and purest water that heaven has ever bestowed cannot take away that worn-out and languid feeling under which many are burdened; it cannot enable the stomach and bowels to work harmoniously, so as to avoid that terrible Dyspepsia and Indigestion; it cannot either restore the proper functions of the kidneys and liver when disordered.

Although water is a God-given gift to man, and that without it man could not exist, still it is an acknowledged fact that something more potent and possessing wonderful curative and strengthening powers must be looked for to eradicate the diseases above mentioned, and to give to the weak body and brain, vitality and vigour.

Here Paine's Celery Compound comes to the rescue of those who suffer. Being a highly scientific vegetable preparation designed especially for giving tone, strength and vigour, the weakest and most depressed mortal need have no dread if this great remedy is faithfully and honestly used as directed. It is accomplishing wonders every day when other remedies are found useless, and where physicians fail, and give up the patient as incurable.

Paine's Celery Compound has no equal in the sick room, and every household should be provided with a bottle, especially where the drinking water is not pure. A small dose taken once or twice a day by even healthy people will safely guard them from the bad effects that are often felt from drinking impure and badly filtered water.

## Ministers and Churches.

THE Rev. Dr. Sexton has recently received a pressing invitation to accept the pastorate of the Presbyterian Church, Mitchell, South Dakota. The Doctor is considering the call and it is thought that he will most likely accept it. If so he will leave for the West in about two weeks.

THE next meeting of the Presbyterian Sabbath School Union will be held in St. James Square Church, Friday, 17th October, at 8 o'clock p.m. The address will be delivered by Rev. Dr. McTavish on "The Bible: the True Foundation of National Life," and the International lesson will be considered by Rev. W. A. Hunter, M.A.

AT the sacrament of the Lord's Supper on the 28th of September, in St. John's Church, Brockville, 150 communicants sat down, the largest number in the history of the congregation. It is a noteworthy fact that during the past six months, notwithstanding the prevalence of typhoid fever and other diseases, there has not been a death in the congregation.

THE Presbytery of Kingston held a special meeting on the 30th ult. for the induction of the Rev. S. Childerhose, B.A., to the pastoral charge of the congregation of St. Columba and St. Paul, Madoc. The Moderator of Presbytery, Rev. Dr. George, presided, and preached the induction sermon. The Rev. D. Wishart addressed the minister and the Rev. J. Steele the people. Mr. Childerhose received a cordial welcome from the people of his charge and enters upon his work with encouraging prospects of success.

THE communion services of Sumach Street Presbyterian Church, Toronto, were held on Sunday and were conducted by the pastor, Rev. James Bryant, and were largely attended. The preparatory services were conducted on Friday evening by Rev. Mr. Leishman, of Chester. Mr. Leishman preached an excellent discourse in which he clearly and forcibly set forth the grounds of the believer's hope. Thirteen persons were admitted to membership which makes about eighty for the year. Mr. Bryant is doing excellent work in that section of the city and the prospects for building up a strong healthy congregation are very good.

SABBATH week, Rev. R. P. McKay, of Parkdale Presbyterian Church, dispensed the first sacrament in the Morningside Mission, Swansea, where Mr. J. S. Conning, of Knox College, has been labouring with acceptance since the mission was opened last winter. The General Assembly, at its last session, ruled that no student would in future be allowed to preach oftener than once in four weeks during the winter six months. The members and adherents of the mission having become attached to Mr. Conning there are general feelings of regret among the Swansea people that they cannot have him more frequently to conduct the services.

ON Sunday, 28th September, the congregation of St. John's Church, Brockville, which is neither large nor wealthy, put on the collection plate \$1,149.50 to cover an instalment of \$1,120 on the debt upon their church. A year ago when it was proposed to pay off a debt of \$3,000, with interest, by three annual collections, it was predicted that the plan would not succeed, but two of the instalments have been met by collections which amounted to more than the necessary sum, and there is no reason to doubt that a year hence the debt will be wiped out. The method adopted is better than raising money by tea-meeting or bazaar, or even by carrying round a subscription list.

THE anniversary services of the Atwood Presbyterian Church, of which Andrew Henderson, M.A., is pastor, were conducted on Sabbath, September 28th, by Rev. William Cochrane, D.D., of Brantford. The church was crowded both morning and evening, there being between five and six hundred present at each service. It is needless to say that the Doctor's sermons were exceedingly able and eloquent, and that his services were very greatly appreciated by the people. The tea-meeting held on the Monday evening following proved more than ordinarily successful. The speakers were Rev. Messrs. Campbell, Cameron and McKibbin (Presbyterian), Dack (Baptist), Rogers (Methodist), and Eccleston (Episcopalian), and the choir of the church supplied music in a very efficient manner. Amount realized was about \$210.

THE new Presbyterian church—St. Paul's—Sydenham, (Presbytery of Owen Sound) was opened for public worship on Sabbath, the 5th inst. The Rev. Professor McLaren, D.D., of Knox College, Toronto, preached forenoon and afternoon to large and attentive congregations. The Doctor's sermons were eloquent and highly instructive; that of the morning being preached from John xiv. 12, and afternoon from Zechariah xii. 10. The new church is built of brick, and was designed by Mr. Gregg, of Toronto. It is in every respect a modern building, being heated by a hot air furnace and having all necessary arrangements for ventilation. Its seating capacity is upwards of three hundred, and that part used for Sabbath school purposes can be opened up when necessary.

THE first monthly meeting for the season of the Canadian McAll Association was held Thursday, October 2, in the Y. M. C. A., Toronto. The treasurer reported \$357.15; \$25 of this was received from the Woodstock Auxiliary, and \$18 from the Port Hope Auxiliary; \$308 was sent to Paris in July last, leaving a balance on hand of \$49.15. A very interesting and encouraging letter was read from Rev. D. Robert, evangelist at Toulouse, the new station taken up by the Association. The president, Mrs. Edward Blake, said a few words on the recent visit of the Rev. G. M. Wrong to some of the halls in Paris. He was impressed with the missions, and he thought the Rev. Dr. McAll was showing the great responsibility he felt, and the especial burden he had to bear recently, namely, the closing of several halls for lack of funds. Mrs. Blake read a short extract from a letter of Dr.

Pierson's in the *Missionary Review*, giving an account of the liberality of a Scotch gentleman, Mr. David Paton, who in the course of his life contributed his whole fortune of several millions of dollars to missions and is now living on a small annuity; but, hearing Dr. Pierson refer to the present straits of the McAll Mission and the threatened danger of being compelled to close thirteen of the halls, sent Dr. McAll £200, nearly \$1,250.

THE Toronto Young Men's Christian Association is a growing institution. Not satisfied with the grand work they are doing in their fine building on Yonge Street, they have this past week opened and dedicated two branch buildings specially adapted for the requirements of the work among the railway men at York and the young men in the west end of the city. The building at York contains a well-furnished reading room, amusement room and hot and cold baths, also a large hall where union evangelistic meetings are held every Sunday evening. There is a secretary in charge giving all his time to this important and much needed work among railway men. At the west end a beautiful building has been erected on Queen Street on the Asylum property, containing all the attractions and facilities which have made the Central Association such a power for good among young men. There is much need for this work because the west end is just teeming with young men, and it is expected that this healthful, attractive and Christian resort will prove a blessing to many of them. The Association has been fortunate in securing Rev. Dr. A. T. Pierson, who will deliver the address at the twenty-sixth anniversary, which will be held on Monday, October 20, in Association Hall. Dr. Pierson requires no introduction to Toronto, and he will doubtless have a large audience eager to hear his ringing earnest address.

PRESBYTERY OF ORANGEVILLE.—An adjourned meeting was held September 30th at Orangeville. The call from Oakville to Rev. S. S. Craig, of Chinguacousy, was considered, and the Presbytery agreed to his translation to take effect November 9th. Mr. Campbell was appointed interim Moderator of the Session of Chinguacousy, and to declare the charge vacant on November 16th. Mr. Campbell was appointed interim Moderator of the Session of Caledon East and St. Andrew's, Caledon, also. Intimation was received from Rev. D. McGillivray that he declines the call from Hillsburgh and Prize's Corners. Mr. McClelland reported that he had met with the people of Corbetton, Riverview and Gandier and moderated in a call in favour of Rev. R. B. Smith, late of Rosemont, in this Presbytery. The call was sustained and conditional on Mr. Smith's acceptance. His induction was appointed to take place at Corbetton, on Tuesday, October 28, at two p.m. Mr. McClelland to preside, Mr. McLeod to preach, Mr. Campbell to address the people and Mr. Hudson the minister. H. CROMER, *Pres. Clerk*.

PRESBYTERY OF COLUMBIA.—This Presbytery met in St. Andrew's Church, New Westminster, on the 9th September. There was a full attendance of members and a large amount of business was transacted. Among matters of more general interest the following may be noticed: Mr. Jaffray, of Richmond, was appointed Moderator for the ensuing year. Messrs. McLeod and Scouler reported on work assigned to them at Westham Island and Ladner's Landing. Revs. J. M. McLeod, Vancouver; James Christie, Wellington, and D. A. McKae, Dixon, California, being present were invited to sit and deliberate. Mr. McLaren reported moderation in a call in the First Church, Vancouver, in favour of the Rev. G. R. Maxwell, of Three Rivers, Quebec, with the promise of \$1,500 stipend and manse. The call was sustained, and Rev. A. T. Love appointed to prosecute the same before the Presbytery of Quebec. A petition was read from the Rev. J. M. McLeod and office-bearers, members and adherents of Zion Church, Vancouver, in connection with the Presbyterian Church in the United States, asking to be received into connection with the Presbyterian Church in Canada. The prayer of the petition was granted, subject to certain conditions. The prayer of a memorial from the Session of St. Andrew's Church, New Westminster, asking the Presbytery's sanction for the establishment of mission stations at the east and west ends of the city, with a promise, jointly, of \$600 per annum towards support of ordinances, was granted, together with the recommendation of a grant of \$400 from the Home Mission Fund and the immediate appointment of an ordained missionary. Mr. J. K. Wright reported having moderated in a call at Kamloops in favour of the Rev. Archibald Lee, of Sherbrooke, Quebec. The call was unanimous and cordial, with a promise of \$900 towards stipend and part of travelling expenses. The call was sustained, and the Rev. Dr. Warden, Montreal, appointed to prosecute the same before the Presbytery of Quebec. There was read a petition from the Rev. James Christie and members and adherents of the congregation of South Wellington—the only remaining congregation under the care of the Colonial Committee of the Church of Scotland—asking to be received under the care of the Presbytery. Messrs. D. Fraser and E. D. McLaren were appointed to visit South Wellington, make necessary enquiries and report in December. Mr. Fraser presented the report on Home Missions, to which a great deal of time and attention were devoted. Mr. Fraser was appointed to visit Alberni, dispense ordinances and consult with the people in reference to service for the winter. The deputation appointed to visit South Wellington was asked to visit Northfield and East Wellington, large coal mining districts, with the view of taking steps to organize mission stations at these points. An application from the congregation of Victoria West for a loan of \$600 towards church erection was recommended to the favourable consideration of the Board of the Church and Manse Fund. Numerous other items, including recommendations for grants and the appointment of an ordained missionary to Mount Lehman, etc., to take Mr. Moss' place when he returns

to college, were considered and disposed of. Mr. Moss was examined and certified to the Senate of the Presbyterian College, Montreal; his exercise and work during the summer were highly satisfactory. An appeal by Mr. J. N. Muir from a finding of the Session of St. Andrew's Church, Victoria, was considered. The appeal was dismissed, and the action of the Session sustained. The following standing committees were appointed: Home Missions—D. Fraser, P. McF. McLeod, D. MacRae, Thomas Scouler, E. D. McLaren and J. M. Brown; Foreign Missions—P. McF. McLeod, D. Fraser, Thomas Scouler, J. K. Wright, D. MacRae and D. Lyl; Finance—Thomas Scouler, J. M. McLeod and Thornton Fell; Colleges—D. MacRae, A. Dunn, A. Tait, J. A. Jaffray and A. McDougall; Sabbath Schools, W. R. Ross, J. M. McLeod, T. S. Glassford and J. C. Brown; Sabbath Observance—A. Dunn, A. Fraser and A. Fortune; Temperance—J. K. Wright, D. Fraser, P. F. Langill and Hon. John Robson; Systematic Benevolence—A. Tait, T. S. Glassford, A. Fraser and A. Shaw. The Rev. Dr. Robertson, Superintendent of Missions, was present, and gave a full report, with recommendations, of his visits to a large number of the mission fields of the Presbytery. It was agreed, on motion of Mr. McLaren, seconded by Mr. Jamieson, that the Presbytery express their pleasure in having with them the Rev. Dr. Robertson, Superintendent of Missions, their sense of the importance of his official visits to the different mission fields and their hearty approval of the recommendations he has submitted. Mr. McLaren, Convener of the Presbytery's Foreign Mission Committee, presented a report, and submitted a deliverance on the whole subject of work among the Chinese and Indians of the Pacific coast, which were adopted and ordered to be forwarded to the Rev. Dr. Wadrop. The circular in reference to the theological department of Manitoba College was remitted to the College Committee to allocate the amount expected from the Presbytery to congregations and mission fields. The next ordinary meeting of the Presbytery was appointed to be held in St. Andrew's Church, Vancouver, on the second Tuesday of December, at three o'clock p.m.—D. MACRAE, *Pres. Clerk*.

### PRESBYTERIAN COLLEGE, MONTREAL.

SESSION 1890-91.

The opening lecture was delivered on Thursday night, 2nd inst., in the Convocation Hall, by Rev. Prof. Campbell, LL.D.

Principal MacVicar occupied the chair, and among the gentlemen on the platform were Sir William Dawson, the Revs. Prof. Scrimger, Dr. Mackay, F. M. Dewey, Prof. Coussirat, James Fleck, John Nichol, Mr. McGillivray, Mr. Morin, Mr. McEachren (Vankleek Hill), and others, while in the audience several other Presbyterian ministers were noticed.

The subject of the lecture was "The Personal Revelation," and it was treated in a thoroughly learned style. By way of commencement Professor Campbell said it was one thing to formulate systems of apologetics in the friendly atmosphere of the lecture-room, and another to go forth into the world and reason with the classes known as sceptics and infidels, agnostics and atheists. "You may place before them a beautiful theory which to your mind is clear as the day, but it meets with no response in their darkened understandings. You cannot convert them *en masse*, as did Charlemagne the Saxons and Jagellon, the Lithuanians; they must be taken in detail. They are not necessarily careless or indifferent; many of them are deeply religious, seeking after God, yet offended with the representations made to them by the churches. Some of them have high ideals and a great love of humanity. Not many utterly deny God. They are the literary and scientific offspring of Hume and Kant, of Comte and Spencer, of Huxley and Arnold, of Strauss and Renan. They are the result of two great classes of prejudice and reasoning, arising out of disposition, education and surroundings."

The lecturer spoke of the reasoning of this class of people, and in this connection said that for the natural revelation of God we need not look to animal and vegetable organisms, or to the heavenly bodies since man is the crown of nature and his spiritual nature is the crown of man. It God is anywhere revealed to man it must be in man.

The lecturer said he did not attempt to define personality, but there were four things which entered into it—four things that we cognize in their inferior manifestations in the world. These were volition, intelligence, emotion and power. An intimate acquaintance of Professor Campbell's, who has since died, denied volition to God, since his conception of God was that of a being bound by the law of his nature to which he must conform to do everything in the one only most perfect way, hence God is not free and has no real volition. The answer to this is: Come down out of the clouds and explain how there is one only perfect way. Look at this world wherein we dwell and say if it is the best possible world. Where is the optimist that knows anything of its sins and sorrows that dare answer, Yes? Such a limited idea of perfection in creation would put an end to all gradations of being, introduce dull, uniform monotony, and be the destruction of the glory of harmony. The potter is free to make one vessel to honour and another to dishonour, but the maker of all things is not? In this freedom, the source of that which makes us responsible creatures, he divine sovereignty and true foreordination, and not in any necessity whatsoever. If God does not possess personality in the sense of free will whence comes that gift to the creature, man? The stream can rise no higher than its source. The lecturer cleverly combated the hollow reasonings of the sceptic, and gave striking illustrations of his belief and arguments. "The weight of evidence in favour of this truthful Jesus being more than a teacher, a messenger, a revealer, is overwhelming," said Prof. Campbell. After dilating on the power and love of the Div-

ine Master, he said it was a very pertinent question at the present day how the presentation of the personal revelation should affect the whole body of what was called revelation. Many documents which go to constitute it had been severely handled and the faith of many in their integrity had been roughly shaken. There would be worse shakings yet before the pendulum of faith swung evenly again. The leaders of thought within the Presbyterian Church at least, who were in part responsible for the shaking, had no mind to impair by one iota the faith of believers. They view its pendulum as somewhat old and rusty, thus failing to mark the time. They take it out to be polished and put back again, adjusted up to date, to swing with grander sweep and living vibration the arc between earth and heaven. There were two dangers to be avoided in judging of revelation. One was that of unduly depreciating the whole for the sake of a part, the other that of placing all its parts on the same dead level. The latter was the more crying evil of the two.

In conclusion Professor Campbell said: "There is darkness in the world, but it is not of God; there are curses loud and deep, but the Father blesses. Out of the fountains of life mingle the sweet waters of happiness and the bitter waters of pain, but the same fountain cannot produce two such diverse streams. Too long, through imperfection of human thought and speech, has the Father been clothed with attributes foreign to His holy nature. We want new Jobs to arise and declare where is the agency in theft and murder, in consuming fire and destroying whirlwind, in loathsome disease and dark despair. We want new Luthers as deeply convinced of Satanic workings as if he held the arch-enemy bespattered with the contents of the reformer's ink horn.

Justice will never be done to God until the devil has his due in our apologetic systems, our pulpit ministrations, our common thought and daily life—until the prayers of God's people rise day and night that He should deliver them from the evil one, and bring Satan under their feet. The Church has a right to denounce debauchery and intemperance, dishonesty and strife, worldliness and all ungodliness; but the great contest is not between the Church and these works of darkness; the great issue in every human soul for itself and all mankind is this: Who shall reign, the prince of the world or the King of Kings? All that leads to a clearer understanding of this, and to action upon it, is the new apologetic.

Rev. Dr. MacVicar in closing stated that the session opened under most encouraging circumstances. The buildings were fully occupied and a considerable number of students roomed in the city. He was not, however, appealing for enlarging the buildings meanwhile, as an increase of the teaching staff was more urgently needed. The number of new students added this session far exceeded the number of those who finished their studies last spring. He referred to the fact that five of the alumni had been sent to the foreign field, and that another, Mr. Jamieson, was recently added to this list.

### HOME MISSION COMMITTEE.

The Executive of the Home Mission Committee of the Presbyterian Church in Canada met last week in New St. Andrew's Church. The members present were: Rev. Dr. Cochrane (Convener), Rev. Dr. Warden (secretary), Rev. Dr. Campbell, Renfrew; Mr. Farries, Ottawa; Rev. Mr. Tolmie, Southampton; Rev. Mr. Moodie, Stayner; Rev. Mr. Somerville, of Owen Sound; Rev. D. J. Macdonnell and Rev. Alexander Gilray, Toronto.

Claims were passed upon for augmented congregations to the amount of \$12,253.76, and for mission stations, \$24,710.20. New grants were made to Home Mission fields and to augmented congregations, amounting to between \$5,000 and \$6,000.

Applications were made by the Presbytery of British Columbia for ministers for the following new fields in that province: Northfield and East Wellington, Mount Lehman and Aldergrove, Mount Chean and Campbell's and Metchosen and Soki.

Minutes were read from the same Presbytery to the effect that the congregation at Campbell's had extended a call to Rev. Archibald Lee, of Sherbrooke, Quebec, offering a salary of \$1,200. They asked the Committee to assist in paying the travelling expenses of Mr. Lee and family in the event of the call being accepted, to the extent of \$200. This was agreed to by the Committee.

The question of holding the autumn meeting of the Committee at a later date, so as to permit fuller reports from the mission fields of the Church, was considered, as was also the desirability of the colleges changing the time of their opening and closing. The subject was referred to a committee, consisting of Rev. Dr. Campbell, Rev. Messrs. Robertson and Somerville and Mr. Farries.

At the afternoon meeting the Committee reported the following overture, to be sent to the members of the Home Mission Committee, and by them laid before their respective Presbyteries, that action may be taken in the direction indicated:—

Whereas, in carrying on our mission work in outlying fields it is found that the month of April is most unsuitable for students reaching their fields and carrying on the work, and that the month of October is one of the very best of the year for missionary effort and for collecting money for services rendered; and whereas the work in our mission fields in the future ought to be done and will be done to an ever-increasing extent, by students in their literary course; therefore it is humbly over-tured to the Venerable the General Assembly of the Presbyterian Church in Canada to change the terms of the theological colleges of the western section of the Church where necessary, so as to open in the beginning of November and close at the end of April.

Rev. Mr. Somerville brought before the Committee the propriety of uniting with the Foreign Mission Committee in the publication of a missionary map for circulation among the members and missionary societies of the Church. A committee was appointed to deal with the matter.



Minutes of the Presbytery of Barrie were read recommending that the salary of Rev. Allan Findlay, Superintendent of Missions in the Muskoka district, should be increased from \$1,200 to \$1,600 per annum, with travelling expenses. It was decided to refer the latter to the full meeting of the Committee in March, with a recommendation in its favour.

Rev. Dr. Robertson gave an interesting report on his visit to certain districts in British Columbia, speaking particularly of the great spiritual destitution in many parts of that field, urging upon the Committee the necessity of sending more labourers at as early a date as possible.

Rev. Dr. Warden and Rev. D. J. Macdonnell reported verbally as to their recent visit to Prince Albert, undertaken in accordance with instructions from the General Assembly. A formal report will be prepared at a future date. It was agreed to recommend that the salary of the minister at Prince Albert should be \$1,200, the Committee agreeing to pay of this sum not more than \$400.

The Committee made a large number of appointments of catechists and students to stations in Quebec, Ontario, North-West Territories and British Columbia.

Among these were the following: Rev. P. C. McLaren to Winnipeg; D. Houston to Brandon; A. Bowman to Douglas; S. Polson to Whitewater; Neil McKay to Pipestone; Isaac McDonald to McGregor; W. H. Hodlett to Glenvale; D. Findlay to Binscarth. All these are in Manitoba and North-West. Also Revs. J. McKee to Sarnia Presbytery; Norman McPhee to Thessalon; D. H. McLennan to Bruce Mines; J. W. Goodwillie to North Bay; J. A. McConnell to Chalk River; J. L. Robertson to Buck's Fall; J. B. Scott to Manitowaning; W. McKay to Lion's Head, and Rev. M. McGregor to Tethers.

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-) or (-

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In selecting Books for the Sabbath School Library, it is of the highest importance that only those should be chosen which contain really good and valuable reading. The task of making a Good Selection is not, however, altogether an easy one. The vast number of books of an indifferent character with which the market is flooded at the present day, renders necessary the greatest care. Many books, though they have a sort of religious odor about them, furnish no food for thought, give no upward impulse, add little or nothing to our store of knowledge. The value of a collection such as that prepared by the PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH SCHOOL WORK from which to make a choice, cannot be too highly appreciated. The aim of the Board is to publish and disseminate a Christian literature in accord with Presbyterian principles. The furnishing of Sabbath Schools with a class of reading that is pure and good, as well as interesting, is one of the most important of its objects. With this end in view, a large number of new and valuable books especially suited for Sabbath School readers have been added to the list during the past few years.

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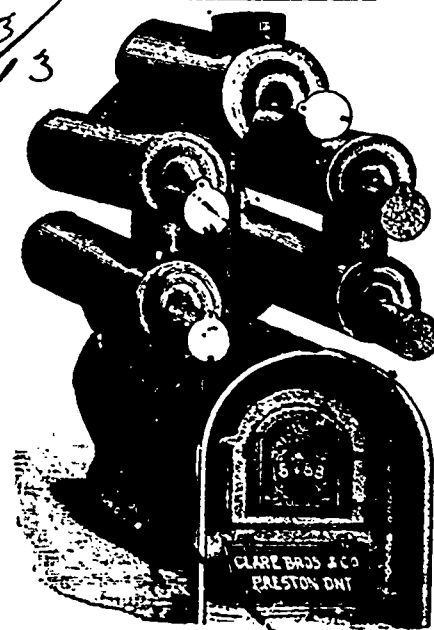
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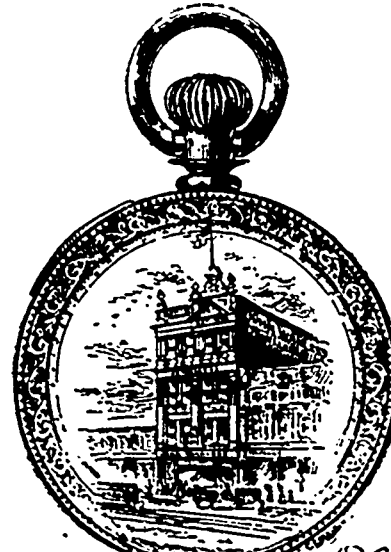
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TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, 111 Street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th inst., as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does. Sincerely yours, C. WATSON."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Eplanade streets, Toronto, writes August 23 as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, as to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by every body, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to better advantage. Yours truly, ROBERT LINN, 168 Parliament street."

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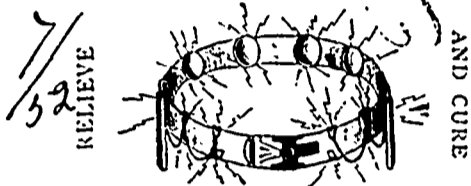
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CHOCOLATE JELLY.—Take seven spoonfuls of grated chocolate, the same of white sugar, one cup of sweet cream; mix together, and set over the fire and let come to a boil. Pour it over corn-starch pudding or put between layers of cake.

COFFEE CAKE.—One cup of sugar, one cup of melted butter, one cup New Orleans molasses, one cup of strong coffee, one egg, one teaspoonful of baking powder, one teaspoonful of ground cloves, one tablespoonful of ground cinnamon, one-half pound each of raisins and currants, four cups of sifted flour.

MOLASSES COOKIES.—One cup of butter, two cups of molasses, one teaspoonful of cloves, one tablespoonful of ginger, sufficient flour to make a stiff batter, not dough. Mold with the hands into small cakes and bake in a steady rather than quick oven, as they are apt to burn.

TRIFLES.—One quart flour, one cup sugar, two tablespoonfuls melted butter, one egg, two teaspoonfuls Cleveland's Superior Baking Powder, sifted with the flour, and enough sweet milk to make stiff as crullers. Roll into thin sheets and cut in pieces about two by four inches. Make as many cuts across the short way as possible. Pass two knitting needles under every other strip. Spread the needles as far apart as possible, and with them hold the trifles in the fat until a light brown. Try this receipt, the Trifles are delicious.

SILVER CAKE.—One-half cupful of butter, one cupful of sugar, one-half cupful of sweet milk with whites of four eggs, one and one-half cupfuls of flour, one teaspoonful of baking powder. Always beat the eggs separately and thoroughly, and always rub sugar and butter to a cream.

PLAIN CHOCOLATE.—Scrape one ounce (one of the small squares) of any plain chocolate fine; add to this two tablespoonfuls of sugar, and put it into a small saucepan with one tablespoonful of hot water; stir over a hot fire for a minute or two until it is perfectly smooth and glossy; then stir it all into a quart of boiling milk, or half milk and half water; mix thoroughly and serve immediately. If the chocolate is desired richer take twice as much chocolate, sugar and water. Made in this way, chocolate is perfectly smooth and free from oily particles. If it is allowed to boil after the chocolate is added to the milk it becomes oily and loses its fine flavour.

BAKED RICE WITH CHEESE.—One pint of boiled rice, half a cupful of grated cheese placed in alternate layers in a buttered earthen dish. Spread powdered cracker over the top with bits of butter, and over the whole pour one egg well beaten, one cupful of milk, one saltspoonful of dry mustard, half a teaspoonful of salt and a shake of cayenne pepper, thoroughly beaten together. Bake twenty minutes in a quick oven and serve very hot.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

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**A MOCK OYSTER BRANCH CAKE.**—Mix one quart of flour with one tablespoonful of butter, one good teaspoonful of baking powder and milk sufficient to make a very soft paste. Bake in layers. Scrape some oyster plants and cut into small pieces; then boil in salted water. When tender, remove and mash fine. For one quart of salsify add a tablespoonful of butter, half a teaspoonful of salt and one cupful of milk; put into a buttered dish and set inside the oven until all the sloppy look has disappeared, then spread the layers of cake with it. Good salsify prepared in this way has quite a flavour of oysters, and this cake is nice for hungry people.

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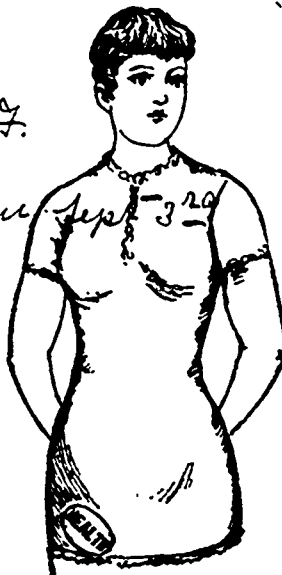
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IS ENTITLED TO

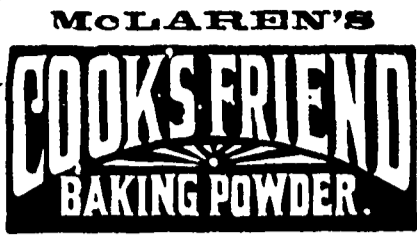
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Miscellaneous.

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At the home of the bride, 86 Charles street, Toronto, Tuesday, October 14th, 1890, by the Rev. Wm. Inglis, assisted by the Rev. S. H. Kellogg, D.D., Geo. Inglis and Louise Kellogg, eldest son and eldest daughter respectively of the two officiating ministers.

MEETINGS OF PRESBYTERY.

BRANDON.—At Carberry, on the second Monday of December, at 7.30 p.m.

BROCKVILLE.—In St. John's Church, Brockville, on second Tuesday in December, at 3 p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on the second Tuesday in December, at 10 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m.

HURON.—In Brucefield, on 11th November, at 10 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church on the 16th December, at 7.30 p.m.

LINDSAY.—At Wick, on the last Tuesday in November, at 10.30 a.m.

LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m.

MAITLAND.—At Wingham, on 9th December, at 11.15 a.m.

ORANGEVILLE.—At Orangeville, November 11th, at 10.30 a.m.

PETERBORO.—In St. Paul's Church, Peterboro, on third Tuesday of January, 1891, at 9.30 a.m.

QUINCY.—In Chalmers' Church, Richmond on 11th November.

REGINA.—At Woleley on the second Wednesday of December, at 10 a.m.

SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of October, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

Miscellaneous.



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Miscellaneous.

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